Imam Abu Hamed AL-GHAZALI
(450-505 H.=1058-1111 A.D.)

# REVIVAL OF RELIGION'S SCIENCES

## IHYA' ULUM AD-DIN

إحياء علوم الدين

Translated by
Mohammad Mahdi al-Sharif

Volume II
The quarter of the habits of life

منشورات
محمد علي بيضون
دار الكتب العلمية
DKi
Beirut- Lebanon

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## IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

### quarter of customs of life

### The second quarter of REVIVAL OF RELIGIOUS SCIENCES

# Book one: etiquettes of eating

**It is the first book of the quarter of customs of life**

## IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL

Praise be to Allah Almighty, Who has perfectly organized all of the beings, thereupon He has created both the earth and the heavens, and caused the fresh water to flow from the clouds, therewith He has brought out the grains and plants, and decreed to each his livelihood and sustenance in due measure, and preserved with food the power (and energy) of animals, and helped (the people) go on doing acts of worship and righteous deeds, by having them eat just such of food as is good and lawful for them. Allah's Blessing and peace be upon Muhammad, the (Prophet) of amazing miracles, as well as upon his family and companions, an uninterrupted blessing to be consecutive across all the times, and multiplied with the succession of hours, and an abundant peace to be as much as it could be. To go further:

Verily, the main goal of those endued with sound minds (and hearts) is to meet Allah Almighty in the (eternal) abode of reward; and there is no way for them to achieve such meeting with Allah Almighty except through knowledge and doing deeds, which one could do regularly and constantly only by virtue of the good health, which, in turn, could be realized only by having such of kinds of food as are good and lawful, from which one should get only as much as is in proportion to his needs with the recurrence of times.

From this point of view, one of the good early predecessors said: "Verily, eating is essential to (preserve) religion." To this fact Allah, the Sustainer and Cherisher of the worlds, draws the attention when He says, and of a surety, He is the truest of speech: "Eat of things which is good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿ كُلُوا مِنَ الطَّيِّبَٰتِ وَاعْمَلُوا صَٰلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

So, he, whose purpose from having food is to have it help him get knowledge and do deeds and become strong enough to ward off evil and safeguard himself (from the punishment of Allah Almighty), he should not leave himself to negligence (of food), nor should he go on eating in the same way as beasts and animals do in the pasture, for indeed, food is just an access and way to (fulfill the

items of) religion on which the lights of religion should emerge. However, the lights of religion are its proprieties and traditions, with which a servant is reined and a Allah-fearing is leashed, perchance he would be able to scale, with the balance of law, the desire for food, in is coming and withdrawal, and thus it comes to be a way of driving away sin and bringing about reward, from which he has the greatest portion.

In this connection, (it is narrated by Al-Bukhari on the authority of Sa'd Ibn Abu Waqqas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man receives reward even for a morsel (of food) which he raises up to his mouth, or to the mouth of his wife." This might be really so if one raises such (a morsel of food) by virtue of and for the sake of the religion, observing its proprieties and duties. Now, we are going to highlight the duties of religion as far as eating is concerned: its obligations, traditions, proprieties, settings under four chapters:

The first chapter pertains to that which an eater should observe in case he eats alone.

The second chapter pertains to the further proprieties because of gathering on food.

The third chapter pertains to serving the brotherly visitors with food.

The fourth chapter pertains to invitation and hospitality and their likes.

## CHAPTER ONE:
## WHAT SHOULD BE OBSERVED BY HIM WHO EATS ALONE

It is of three parts: one before having food, the other during eating, and the third after finishing from having food.

### The First Part Pertains To The etiquettes To Be Observed In Advance Of Having Food

Those go as follows:

**The first** is that besides the stipulation that the food should be lawful, its sources and the way of earning it should also be good and lawful, in agreement with the tradition in which piety is considered. Thus, it should not be earned because of something undesirable in law, or by virtue of passion and flattery on the exclusion of religion, as we shall explain later in the meaning of the absolute good and lawful in the Book of What is Lawful and What is Unlawful. However, Allah Almighty ordered His servants to eat but such of food as is good and lawful, and brought forward the forbiddance to eat in vanities before that of committing murder to show how grievous is that which is unlawful, and how blessed is that which is lawful, as confirmed from His statement: "O you who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!" (An-Nisa 29)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ ﴾

To be sure, the principal fundament pertaining to food is that it should be good and lawful; and this is one of the obligations and principles of religion.

**The second** pertains to washing both hands. In this respect, (it is narrated by Al-Quda'i on the authority of Musa Ar-Rida from his fathers that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Washing both hands before having food removes poverty, and washing them after it removes minor sins." According to another version "It removes destitution before and after having food." Because the hand might not be free from receiving dirt during working, washing it is much closer to cleanliness and purification; and because having food for the purpose of seeking aid to undertake the deeds of religion is an act of worship, it is worthy that one should do before it what is similar to purification (and ablution) which he performs before prayer.

**The third** is that food should be placed on a dining leather sheet that is close to the ground, since this is nearer to the conduct of the Messenger of Allah "Allah's blessing and peace be upon him" than to raise it on a table. In this context, (it is narrated by Ahmad on the authority of Al-Hassan and Al-Bazzar on the authority of Abu Hurairah that) whenever food was brought to the Messenger of Allah "Allah's blessing and peace be upon him", he would place it on the ground. However, this is closer to showing humility. If it is not to be placed on the ground, let it be placed on the dining leather sheet, for it reminds one of the journey, by which one remembers his journey to the hereafter, and his need for the provision of piety. (It is further narrated by Al-Bukhari on the authority of) Anas Ibn Malik that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" neither took his meals on a dining table, nor in small plates. (The sub-narrator asked: "Over what did you use to take your meals?" He said: "On leather dining sheets." Moreover, it is said that four things were innovated after (the death of) The Messenger of Allah "Allah's blessing and peace be upon him". Those are the dining tables, the sifters, the soap, and eating one's fill.

It should be known to you that to say that eating on a dining leather sheet is more fitting does not mean that eating on a dining table is forbidden because of it is prohibited or undesirable, as long as there is no narration in support of such forbiddance or undesirability. That there are things which have been innovated after (the death of) The Messenger of Allah "Allah's blessing and peace be upon him" does not also mean that all that has been innovated should be forbidden, since the forbidden is that which contradict a well-established Prophetic tradition, or cancel out a commandment enjoined by law, even though its cause survives. Furthermore, innovation is considered in some cases when there is necessity for it. The dining table has nothing new more than raising the food as high as to make it easy to eat. (The innovations which are acceptable are) similar to that in which there is nothing undesirable.

Therefore, the four things which are joined as being innovated are not equal:

the usage of soap is good for it imposes cleanness; and of a surety, washing is desirable for cleanness, and cleansing the soap is more perfect. That they did not use it is because either they were not accustomed to it or it was not available to them, or they were engaged in matters of greater importance than in excessive cleanness: they often did not wash their hands (after eating), and their toes acted as their handkerchiefs, even though this does not stand against the idea that washing them is desirable.

As for sifter, its main purpose is to make fine the food, and it is permissible as long as it does not lead to extreme luxury. As for the dining table, it is to alleviate the process of eating, and it is also permissible as long as it does not lead to arrogance or haughtiness. But it is to eat one's fill which is the most grievous of those four, for it provokes desires and appetites, and stimulates diseases in the body. So, let one make sense to the differentiation made between those four.

**The fourth** is that one should sit in a good manner on the dining leather sheet in the beginning (of having his meal) and continue to do so regularly. This was the conduct of The Messenger of Allah "Allah's blessing and peace be upon him", who sometimes knelt down on his knees for having his meal, and sometimes sat on the back of his feet, and sometimes set up his right foot and sat on his left foot (according to the narration of Abu Dawud on the authority of Abdullah Ibn Bashir). He used to say (according to the narration of Al-Bukhari on the authority of Abu Juhaifah): "I am not to eat while reclining." (It is narrated on the authority of An-Nasa'i on the authority of Anas that) he said: "I'm no more than a servant, who should eat in the same way as a servant eats, and sit in the same way as a servant sits." It is also undesirable to drink while reclining (since it is harmful) to the stomach.

Moreover, it is undesirable to eat while lying or reclining except when it is of hose kinds of food which one could move. In this respect, it is narrated on the authority of Ali "might Allah honour him" that he ate a (piece of) cake on a shield while he was lying or, as it was said: lying on his abdomen. The Arabs might practice this habit.

**The fifth** is that one should intend, by his food, to provide himself with power which enables him to obey Allah Almighty, to be obedient through eating, and not to take pleasure of or be blessed in eating. Ibrahim Ibn Shaiban said: "For eighty years, I've never eat anything for the purpose of satisfying my appetite." At the same time, let him be resolute on decision to diminish the amount of food he eats. That's because if one eats just to get the power of worship, his intention will not be true in case he eats his fill; for satiety always hinders one from worship and does not strengthen him enough to do it.

It is necessary for the truthfulness of one's intention to break his appetite, and give preference to satisfaction over muchness. In this context (It is narrated by At-Tirmidhi, An-Nasa'i and Ibn Majah on the authority of Al-Miqdam Ibn Ma'di-

Karib that he said) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam has never filled a container worse than his abdomen, even though it is sufficient for the son of Adam to have morsels (of food) therewith to sustain his body. But anyway, if he is to be overpowered by his appetite, let him assign one-third (the space of the abdomen) to his food, one-third to his drink, and one-third to his breath."

It is also necessary for the truthfulness of one's intention that he should not stretch his hand towards food unless he is prompted by severe hunger, and thus it is hunger which should inevitably be brought about to result in eating. Furthermore, one should lift his hand (from eating) before he gets his fill, he will not be in need of a physician (since no disease will befall him). The benefit of reducing one's food and how to do so gradually will be discussed later in the Book of Breaking Appetite in the quarter of the destructives.

**The sixth** is that one should be content with such of sustenance as is available, and such of food as is present, and he should not strive himself to bless himself and ask for more and expect for pleasant condiments. It is out of the honour given to bread that one should (be satisfied with it alone, and rather should) not expect for condiments to eat therewith. (According to the narration of both Al-Bazzar and At-Tabarani on the authority of Abdullah Ibn Umm Haram) there is a command to honour the bread. Such of food as sustains one and strengthens him to do worship is good (whatever it might be), which should not be looked down upon. (It is also out of the honour of) the bread that one should not leave it for the prayer when it is due, since the time is long enough. In this issue, (it is narrated on the authority of Ibn Umar that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "If supper is served, and it is time for Isha' prayer, you should begin with having your supper." The famous narration is that "If the supper is served by the time the prayer of Isha' is established, you should begin with your supper." Ibn Umar (the narrator) sometimes heard the recitation of the imam (in the prayer), but even, he would not stand and leave his supper.

But, if one has no appetite and there is no harm to delay his meal, of a surety, prayer should be offered first before food. But if the food is served, by the time the prayer is established, and to delay in having it might have a cooling or harmful effect on it, it is more desirable to have it first, particularly when there is liberty of time, whether or not one has or has not appetite, in view of the generality of the narration on the one hand, and because one could hardly be free from turning to the food placed (on the table), even though hunger might not be motivating

**The seventh** is that one should endeavour to have so many hands share food with him, even from among his household. (It is narrated by both Abu Dawud and Ibn Majah on the authority of Wahshi Ibn Harb that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gather on your food together, perchance you might be blessed in it." According to another narration, Anas Ibn

Malik "Allah be pleased with him" said: "the Messenger of Allah "Allah's blessing and peace be upon him" hardly had his food alone." (According to a third narration) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of food is that in which so many hands join."

## The Second Part Pertains To The Etiquettes To Be Observed During Eating

Those are: one should begin by saying just on eating: "In the Name of Allah" and conclude by saying just on finishing from his food: "Praise be to Allah." But it is better for him to say with each morsel of food "In the Name of Allah", lest his hunger should divert him from the celebration of Allah Almighty. Let him say with the first morsel of food "In the Name of Allah", with the second "In the Name of Allah, Most Gracious", and with the third "In the Name of Allah, Most Gracious, Most Merciful." Let him say it aloud, to have those present with him remember to say it. Let him eat with the help of his right hand, starting and concluding his food with salt, and reducing the size of his morsel, which he should chew perfectly; and he should not stretch his hand to take another unless he swallows it, for this is out of haste in eating.

Furthermore, he should not try to find fault with any kind of food (to be eaten on the table). (According to a narration which is unanimously transmitted on the authority of Anas) the Messenger of Allah "Allah's blessing and peace be upon him" did not try to criticize any kind of food: if it appealed to him, he would eat from it; otherwise, he would leave it. One should also eat just of what is near him (from the dish), except in case of fruits, in which he has the right to have his hand go here and there in the dish to choose from it what he likes. (According to a certain narration unanimously transmitted on the authority of Umar Ibn Abu Salamah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat just of what is near you (from the dish)."

On the other hand, the Messenger of Allah "Allah's blessing and peace be upon him" moved his hand in different sides of the dish of fruits, and when he was talked about that he said: "It has variety, and) not one kind (of fruits)" (as it is narrated on the authority of Ikrash Ibn Dhu'aib that he said: A bowl full of porridge with meat and fat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and we went on eating from it, and I moved my hand randomly in its different sides, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ikrash! Eat from one place, since it is only one (kind of) food." Then, a dish full of different kinds of fresh dates was brought to us, and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" went here and there in the dish, and he said: "O Ikrash! Eat from what you like (in the dish) since it is of various kinds (of food)."

One should not also eat from around the bowl, nor from the middle portion

of food: on the contrary, he should eat from the ring of the loaf, unless there is scarcity of bread, a state in which he should fragment it without cutting it with the knife (according to the narration of Ibn Hibban on the authority of Abu Hurairah). He should not also cut the meat with the knife but rather with the edges of his teeth (depending upon the narration of Abu Dawud on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cut not the (cooked) meat with the knife, since this is the conduct of the non-Arabs (which they do out of arrogance), and rather cut it with the edges of your teeth, since it is more fitting for quenching your hunger, and improving the process of digestion."

Furthermore, one should not place anything like a bowl or so over the bread, except that therewith he eats it, (depending upon a certain narration in which) The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should honour the bread, for Allah Almighty has sent it down from the blessings of the heaven." He should not also wipe his hand with the bread. In this issue, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jabir): "if a morsel falls from any one of you, he should remove whatever dirt sticking to it and then eat it, and he should not leave it to Satan. Therefore, when he finishes (his meal) he should not wipe his hand with the handkerchief, but rather let him lick his fingers, for he does not know in which portion of his food the blessing is."

One should not also blow in the hot food (and drink to cool it according to the narration of Ahmad, Abu Dawud, Ibn Majah and At-Tirmidhi on the authority of Ibn Abbas and Abu Sa'id), since it is forbidden: but let him keep patient until it becomes easy (and cold enough) to eat (and drink). As far as dates are concerned, let him make his dosage thereof an odd number, say, seven, eleven, twenty-one, or what seems to him to eat. But he should not join both date-fruits with date-stones in the same plate, nor in his hand: but rather he should take the date-stone from his mouth with the help of the back of his hand and throw it directly; and the same applies to such of fruits as has a bith and a husk.

Therefore, he should not leave such of food as he loathes in the same bowl, but he should throw it with the husk, in order that others would not be troubled by eating it. Let not him drink so much during eating, unless he is throttled by a morsel or he is really thirsty. However, it is said that this is medically desirable since it acts as the protective tan of the stomach.

In order to observe the proprieties of drinking, one should take hold of the cup with his right hand and say: "In the Name of Allah", and go on drinking by way of sucking and not by way of sipping." In this respect, (it is narrated by Abu Mansur Ad-Dailami on the authority of Anas and Abu Dawud on the authority of Ata' Ibn Abu Rabah) The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When you drink) you should suck water and not sip it." On the other hand, one should not drink while standing or lying, since The Messenger of

Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing (according to the narration of Muslim on the authority of Anas, Abu Hurairah and Abu Sa'id).

But according to another narration, The Messenger of Allah "Allah's blessing and peace be upon him" was reported to have drunk while standing (as unanimously transmitted on the authority of Ibn Abbas) from (the well of) Zamzam; and perhaps this was for a legal excuse. Let him also take care of the lower portion of the cup lest it would drop water on him. Let him have a look at the inside of the cup before drinking, and when he drinks, he should neither blow nor breath in it: but rather, let him drive it away from his mouth with praising (Allah Almighty if he likes to take breath) and bring it back to his mouth with mentioning the Name of Allah. (According to the narration of At-Tabarani on the authority of Abu Ja'far Muhammad Ibn Ali Ibn Al-Hussain) The Messenger of Allah "Allah's blessing and peace be upon him" used to say after drinking (by way of supplication): "Praise be to Allah Who has made water fresh and sweet with His Mercy, and not bitter and salty because of our sins."

However, let the cup, and such of things as is made to turn among the people should be made to start from the right. In this issue (it is narrated by Muslim on the authority of Anas Ibn Malik that) There was brought to The Messenger of Allah "Allah's blessing and peace be upon him" a cup of milk mixed with water, while there was on his right a Bedouin and Abu Bakr was on his left, and Umar (Ibn Al-Khattab) was sitting beside him. When he finished Umar said to him: "Give (the remaining of) it to Abu Bakr!" but the Prophet drank and then gave it to the desert Arab and said: "(Give to one) who is on the right, then again who is on the right."

One should drink in three breaths, at the conclusion of each he should praise Allah Almighty, and at the beginning of each he should mention the Name of Allah Almighty. At the end of the first breath, let him say: "Praise be to Allah", and at the end of the second: "Praise be to Allah, Cherisher and Sustainer of the worlds", and add at the end of the last breath: "Most Gracious, Most Merciful."

Those are about twenty items of proprieties to be observed in both eating and drinking as attested by the Prophetic narrations and traditions.

## The Third Part Pertains To What Is Desirable After Finishing From Food

First of all, one should abstain from eating before getting his fill, lick his fingers, and wipe his hand with the handkerchief, and then wash it (with water). He should (not leave but rather) pick up the fragments of food, in compliance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Abu Ash-Shaikh on the authority of Jabir): "He, who (is eager to pick up and) eat such of fragments of food as falls from the table is apt to live in abundance of sustenance, and his offspring are

granted power and health." (When he washes his mouth) let him brush his teeth, without swallowing all that comes out from between his teeth with the help of the toothpick, and there is no harm to swallow what is brought out from between the roots of his teeth with the help of his tongue. Thus, he should throw what comes out from between his teeth with the help of the toothpick. After brushing his teeth with the toothpick, let him rinse his mouth, in agreement with a narration handed down from the family of the Prophet.

Let one also lick the bowl (of food) and drink its remaining water, for it is said that "He who licks a bowl (of food) and wash it and drinks its remaining water, receives (a reward equal to) the emancipation of a slave; and that to pick up (and eat) the fragments of food is the dowers one gives to the Garden's beautiful women of big lustrious eyes."

Let him give thanks to Allah for being the One Who has sustained him, seeing food a grace from Allah Almighty as shown from Allah's statement: "O you who believe! Eat of the good (and lawful) things We have provided for you, and give thanks to Allah if it is He Whom you truly worship." (Al-Baqarah 172)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ ﴾

Whenever he eats from what is lawful, let him say: "Praise be to Allah Almighty with Whose Grace the good things turn out to be complete and the blessings come down. O Allah! Feed us with what is good, and use us to do righteous deeds." But in case he eat of that in which there is suspicion (whether it is or is not lawful), let him say: "Praise be to Allah for each state (in which we are). O Allah! Make not it a power for us therewith to disobey You."

After he finishes from having his meal, let him recite "Say: He is Allah, the One and Only" and the Surah of Quraish; and he should not stand and leave until the repast is lifted first. If one eats from the food of another, let him invoke Allah for him saying: "O Allah! Make much his good, and bless him in what You have bestowed upon him, and make it easy for him to do good with what You have given him, and satisfy him with what You have granted him, and make both him and us from amongst those who give thanks (to You)."

If one breaks his fast in the house of a people, let him invoke for them saying: "Might (Allah cause) the fasting persons to break their fast in your houses, and the pious to eat of your food, and direct the angels upon you." Let him ask for Allah's Forgiveness so much, and feel sorry, in sigh for such of food as he might have eaten, in which there is suspicion, perchance he would extinguish, with his tears and sadness, the scorching heat of the fire (he is going) to receive, in accordance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him": "The fire (of Hell) is more fitting for every (body whose) flesh has grown up out of unlawful resources." To be sure, the one who eats and weeps is not like him who eats and plays.

If he eats (bread with) milk, let him invoke (according to the narration of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Ibn Abbas): "O Allah! Bless us in what You have bestowed upon us, and increase it for us." But if he eats anything else, let him say: "O Allah! Bless us in what You have bestowed upon us, and bestow upon us that which is better than it." This supplication was assigned to milk by The Messenger of Allah "Allah's blessing and peace be upon him" in view of its general benefits.

It is desirable for one to supplicate with the following supplication after finishing from food: "Praise be to Allah Who has provided us with food and drink, given us shelter, and sufficed us (against evil) O (Allah) our Master and Lord, O Allah Who suffices from all things, and nothing could dispense with Him, Who provides people with food against hunger, and with security against fear (of danger), Who gives them shelter (and care) against orphanhood, Who gives them guidance against wander, Who makes them independent against destitution. To You be praise, as much, continuous, good, useful, blessed, as is most fitting for You. O Allah! You have provided us with what is good, so, please, use us to do righteous deeds, and make it a cause of aid for us to obey You, and we seek refuge with You from being a cause of aid for us to disobey You."

As for washing both hands with the help of soap, one should place soap in his left hand, and then start with washing the three fingers of his right hand, and then strike his fingers on the dry soap, therewith to wipe his lips, and clean his mouth with the help of his finger, and rub the back and inside of his teeth, in addition to his pallet and tongue. Then, he should wash his fingers to clean them from all of that with water. Then, with the remaining dry soap, let him rub the back and inside of all of his fingers. In this way, he becomes not in need of repeating the soap to his mouth and washing it once again.

## CHAPTER TWO: FURTHER ETIQUETTES BECAUSE OF GATHERING AND SHARING IN FOOD

Those are seven:

**The first** is that one should not start eating (before others) particularly if there is with him the one who is worthier of being the first, because of his old age or greater superiority, unless he is the one to be followed and imitated; and at that time, he should not make them wait for a long time, particularly when they stretch their necks towards food, for which they gather together.

**The second** is that they should not keep silent while eating, since this is one of the habits practiced by the non-Arabs. But let them speak with what is good, and relate the narrations handed down from the good righteous men about the various kinds of food and the like of that.

**The third** is that one should be lenient to his companion who share food with him in the same bowl: he should not endeavour to eat more than what he

usually eats, since this is unlawful in the case of the shared meal, particularly if it does not agree with the contentment of his companion. He should aim to give others preference over himself. He should not eat, for instance, two dates at once, unless they do the same, or unless he takes their leave. If his companion reduces the quantity of food he is eating, he should motivate and exhort him to eat, but he should not do so more than three times, since this is out of excessive importunateness. (According to the narration of Ahmad on the authority of Jabir) whenever The Messenger of Allah "Allah's blessing and peace be upon him" was asked for something thrice (and he did not answer) he would not be talked about it once again. Furthermore, The Messenger of Allah "Allah's blessing and peace be upon him" used to repeat his speech (no more than) three times. For this reason, it is not out of good manners to go beyond that limit. On the other hand, it is forbidden to take oath that somebody should eat. It is narrated that Al-Hassan Ibn Ali said: “Food is too insignificant to take oath pertaining to it.”

**The fourth** is that should not force his companion to order him to eat. According to one of the belletrists: “The best of eaters is he, who does not force his companion to inspect whether he is or is not eating well, and relieves his brother of the burden of saying (to him that he should eat).” Therefore, he should not leave anything for which he has desire just because the others are looking at him, since this is out of ostentation. But rather let him do that which is habitual to him while eating alone, with no reduction from it. Nevertheless, he should habituate himself to the good manners of eating while being alone, lest he would be forced to be ostentatious while gathering with others.

However, if he reduces the quantity of food which he is eating, out of favouring his brothers to him, and looks at them when there is need for that, it will be good; and similarly, if he eats more, with the intention to help his brothers and motivate them to do the same, it will not be harmful so much as it might be good. It is narrated that Ibn Al-Mubarak used to serve his brothers with the best kind of fresh dates and say to them: “He, who eats most, I will give him a Dirham (in reward) for each kernel.” He used to count the kernels, and give as many Dirhams as is equal to the number of kernels with which one excelled his companions; and this was to avert shyness from them, and increase their activity of joyfulness.

According to Ja’far Ibn Muhammad: “The dearest of my brothers to me is he, who eats most among them, has the greatest morsel (of food) among them, and the heaviest of them to me is he, who forces me to tell to eat continuously.” This however refers to the fact that one should do what is customary to him, and give up ostentation. According to Ja’far once again : “The good love one has for his brother is clearly evident in his good way of eating in his house.”

**The fifth** is that there is no harm to wash one’s hand in a basin, in which it is possible for him to expectorate in case he has got his meal alone, and it is

impermissible for him to do so in case he has shared food with others; and if the basin is presented to him by another, out of honouring him, let him accept it. Once, both Anas Ibn Malik and Thabit Al-Bunani gathered on a meal, and when Anas presented the basin to Thabit, he ceased, thereupon Anas said to him: "If your brother honours you, you should then accept his honouring, and reject it not, for indeed, he, by so doing, honours Allah Almighty." It is further narrated that Harun Ar-Rashid invited Abu Mu'awiyah Ad-Darir (the Blind to share food with him) and when Harun poured water over his hands to wash in the basin he asked him: "O Abu Mu'awiyah! Do you know who has poured water over your hands?" he answered in the negative, thereupon he said: "Verily, it is the Commander of the Believers who has poured it." On that he said to him: "O Commander of Believers! You have honoured and glorified knowledge, might Allah honour and glorify you, for your glorifying knowledge and its men."

But, there is no harm that all of them gather together to wash their hands at the same time, since this is closer to showing humility and shortening the time of waiting. If they do not do so, the water assigned to each should not be poured separately: but let the water of all of them be joined in the same basin. In this connection, The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Al-Quda'i on the authority of Abu Hurairah): "Join (the water of) your ablution (in the same basin) perchance Allah Almighty might unite you (against your enemies)." Umar Ibn Abd Al-Aziz wrote a message which he sent to the different regions (under his control) that "No basin should be lifted from a people unless it is filled with water (of washing their hands); and imitate not the non-Arabs." According to Ibn Mas'ud : "Gather together on washing your hands in the same basin, and copy not the traditions of the non-Arabs."

On the other hand, some dislike to have the servant who pours water to wash the hand be in a standing posture, and rather they favour to have him be in a sitting posture, since this is closer to showing humility. But others dislike that he should be in a sitting posture. In this issue, a servant who was in a sitting posture poured water over the hand of a man thereupon the latter stood up, and when he was asked about that he said: "One of us should be in the standing posture." To be sure, this is more suitable, since it makes washing and pouring water much easier, and closer to showing humility from the part of him who pours water. If it depends upon the intention, to be sure, to enable the servant to do his service well is far from arrogance, in accordance with the course of habit.

There are then seven items of proprieties to be observed in the bowl: not to spit in it, to be presented to him whom the others follow and imitate, to accept the honour of being given to him first, to be made to turn in such a way as to be given to him who is sitting in the right (in case of a gathering of people), to have an assembly of people gather on it, and to join the water of all the present people

join in it, to have the servant who is pouring water be in a standing posture, to eject the water from his mouth, and send it down from his hand lightly and gently, lest it would be sprinkled over the bed and those who are sitting, and to have the host pour the water by himself over the hands of his guest. This was what Malik had done with Shafi'i when he visited him for the first time and said to him: "Do not be astonished at what you've seen from me, since to serve one's guest is obligatory."

**The sixth** is that one should look at his companions (who share food with him), nor watch their eating, lest they would feel shy: on the contrary, he should lower his gaze from them, and rather engage himself in his own affair. He should not cease to eat before them, particularly if they will feel shy of eating after him. But rather let him keep stretching and withdrawing his hand, and have little by little until all of them get their fill. If the served food is little in quantity, let him reduce the amount he is eating from the first, until when there is a plenty of food towards the conclusion of the meal, he might then share them. This was done by many companions. If he, for a just cause, refrains from eating, he should apologize to them, to avert the possibility of their shyness.

**The seventh** is that he should not do that which others might loathe: he should neither shake off his hand in the bowl, nor get his head close to it when he places a morsel of food in his mouth; and if he takes anything out of his mouth, he should turn his face away from the food, and pick it up with his left hand. Moreover, let not him dip a fat morsel in the vinegar, nor dip that mixed with vinegar in the fat, since this might bother the others. If he cuts off a piece from the morsel with his teeth, he should not dip the remaining of it in the soup or in the vinegar. He further should not speak in such a way as to remind the others of the abominable things.

## CHAPTER THREE: ETIQUETTES OF SERVING VISITORS WITH FOOD

There is an excellent reward for serving one's (poor) brother (in Allah's religion) with food. According to Ja'far Ibn Muhammad: "If you sit on the repast with your guests, make long your sitting, for it is an hour, during which nothing of your evil deeds would be recorded against you." According to Al-Hassan: "A man will be put to account for everything he spends on himself and his parents, and on anything else, but what he spends on his (poor Muslim) brother (in Allah's religion) who share food with him, which Allah Almighty feels shy of asking him about."

From amongst the narrations pertaining to serving food, a mention might be made of the following: (It is narrated by Tabarani on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep invoking for Allah's Prayer and Blessing upon anyone of you as long as his repast is still placed in front of him (to allow for his brothers to have food), until it is lifted." It is narrated from one of the Khurasan learned men that he

used to serve a great quantity of food to his (poor Muslim) brothers, who had no power to consume it entirely. On that he said: "We have been reported from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If the one's brothers (invited to share food with him) lift their hands from the food, the one who eats the leftover of that food will not be put to account." So, I like to make much of what I serve you with, so that I could eat the leftover of it."

According to another narration: "A servant will not be put to account for such of food as he eats with his (poor Muslim) brothers." For this reason, one of them used to eat so much in congregation, and eat so little in privacy. According to a further narration (on the authority of Jabir the Prophet said): "Three (meals) for which one will not be put to account: the night meal a would-be fasting person eats a short while before dawn, a meal therewith he breaks his fast, and a meal which he shares with his (poor Muslim) brothers." According to Ali Ibn Abu Talib "Allah be pleased with him": "To gather my (poor Muslim) brothers to share with me even a Sa' of food is much dearer to me than to emancipate a slave."

Ibn Umar used to say: "The good pleasant provision one has on journey with which he serves his companions signifies his generosity." According to the holy companions : "To gather on food is one of the best manners." They "Allah be pleased with them" used to gather on reciting the Holy Qur'an, and they did never disperse unless there was necessity. It is said that the gathering of the brothers (in the religion of Allah) with sufficiency, affability and friendliness does not belong to this world. According to a certain narration (by Muslim on the authority of Abu Hurairah: Allah Almighty will say to a servant on the Day of Judgement: "O son of Adam! I was hungry but you did not feed Me." He will say: "O Allah! How should I feed You seeing that You are the Sustainer and Cherisher of the worlds?" He will say: "Your Muslim brother was hungry, and you did not serve him with food; and had you served him with food, surely, you would have fed Me."

(It is narrated by Al-Khara'iti on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a visitor comes to visit you, offer a good hospitality to him." (According to a narration by At-Tirmidhi on the authority of Ali that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there is a mansion (whose walls are so much transparent that) its inside could be visible from its outside, and its outside could be visible from its inside: it is for him who speaks well (with the people), serves others with food, and offers (supererogatory night) prayers while the people are sleeping."

(It is narrated by Ahmad and Ibn Hibban on the authority of Suhaib that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is he, who serves others with food." (It is further narrated by At-Tabarani on the authority of Abdullah Ibn Umar that) the Messenger of

Allah "Allah's blessing and peace be upon him" said: "He, who feeds his brother to the point of satiety, and provides him with water until he quenches his thirst, Allah Almighty keeps him as far as seven ditches from the fire (of Hell), the distance between each two of which is as long as a five hundred-year journey."

Its related proprieties might be divided into those pertaining to entrance, others to exit, and others to having food.

As for those pertaining to entrance, it is not out of the tradition that one comes to visit a people and eat until when it is the due time of having their meal, he enters upon them while they are eating. However, this is a sudden visit which is forbidden. Allah Almighty says in this issue: "O you who believe! Enter not the Prophet's houses, - until leave is given you - for a meal, (and then) not (so early as) to wait for its preparation: but when you are invited, enter; and when you have taken your meal, disperse, without seeking familiar talk." (Al-Ahzab 53)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدْخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَـٰظِرِينَ إِنَىٰهُ وَلَـٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُواْ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُواْ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ﴾

(It is narrated by Al-Baihaqi on the authority of A'ishah that the Prophet said): "He, who walks to (a people to share with them) food, to which he is not invited, becomes wicked in his walk, and what he eats is unlawful." But, if a visitor does not intentionally expect for the due time of having their meal, and rather his visit coincides with the time of their eating, it is incumbent upon them not to share food with them unless he is given leave. If he is invited to eat, he should have a look: if he finds that they say so to him just with a true intention to have him share food with them, let him respond to the invitation; and if he finds that they say so just out of shyness, he should not eat, and rather, let him give good reason for his rejection.

But, there is no harm if anyone, forced by severe hunger, aims at one of his brothers to serve him with food, on condition that he should not expect for the due time of having his meal. (It is narrated by At-Tirmidhi and Muslim on the authority of Abu Hurairah, and At-Tabarani on the authority of Ibn Abbas that) the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar intentionally went to the house of Abu Al-Haitham Ibn At-Taihan (one time) and the house of Abu Ayyub (at another time) to be served with food, since they were hungry. To enter as such is to aid a Muslim to get the reward of serving food to others; and this is was the habit of the early men. It is narrated that Awn Ibn Abdullah Al-Mas'udi had as many as three hundred and sixty charitable persons, whom he used to visit by turns along the year; and another had as many as thirty, whom he used to visit by turns along the month; and a third had as many as seven, whom he used to visit along the week. Thus, they were dependents upon their food givers, instead of getting their daily earnings, as well as those food givers did so to be blessed by them as one act of their worship.

Therefore, if one enters a house, and does not find its lord, and he is sure of his friendliness and close relation with him, which will cause him no harm in case he eats of his food, it will have the right to eat without his leave, since it is the consent which is intended by the leave particularly in the matter of food, which is not restricted to a certain type: a man might give a leave, and take oath (that another should eat of his food), even though he is not pleased, and thus eating his food is undesirable; and a man might be absent, and he might give no clear permission (that somebody should eat of his food), even though eating his food is desirable (for he is thought to be pleased).

Allah Almighty says in this issue: "It is no fault in yourselves , that you should eat in the house of a sincere friend of yours." (An-Nur 61)

﴿ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟
مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ
أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ
صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾ ﴾

Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the house of Barirah (A'ishah's freed slave-woman) and ate of her food while she was absent; and this food was given to her in charity, thereupon he said: "Of a surety, the charity has reached its destination (when she received it, and it turned to be a present when it was received by him)." He did so because he was sure of her happiness (with his eating of her food). For this reason, it is permissible for one to enter a house with no leave, in case he is sure that the lord's approval (i.e. he would have given him permission had he been in the house). But if he is not sure, he should take leave (before entering).

Muhammad Ibn Wasi' and his companions used to enter the house of Al-Hassan (Al-Basri) and eat whatever they found without taking his leave. Whenever Al-Hassan entered and saw that, he would grow happy and say: "As such we were." It is narrated from Al-Hassan that he was eating from the goods of a grocer in the market, a fig from this basket, and an apple from that heap, which prompted Hisham to ask him: "What is the matter with you O Abu Sa'id? Is it out of piety to eat of the goods of a man without taking his leave?" he said to him: "O foolish one! Recite to me the Holy Verse of eating." He recited it to him up to Allah's Statement: "It is no fault in yourselves, that you should eat in the house of a sincere friend of yours." (An-Nur 61)

﴿ لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ

أَن تَأۡكُلُواْ مِنۢ بُيُوتِكُمۡ أَوۡ بُيُوتِ ءَابَآئِكُمۡ أَوۡ بُيُوتِ أُمَّهَٰتِكُمۡ أَوۡ بُيُوتِ إِخۡوَٰنِكُمۡ أَوۡ بُيُوتِ
أَخَوَٰتِكُمۡ أَوۡ بُيُوتِ أَعۡمَٰمِكُمۡ أَوۡ بُيُوتِ عَمَّٰتِكُمۡ أَوۡ بُيُوتِ أَخۡوَٰلِكُمۡ أَوۡ بُيُوتِ خَٰلَٰتِكُمۡ أَوۡ مَا
مَلَكۡتُم مَّفَاتِحَهُۥٓ أَوۡ صَدِيقِكُمۡۚ لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَأۡكُلُواْ جَمِيعًا أَوۡ أَشۡتَاتٗاۚ فَإِذَا دَخَلۡتُم
بُيُوتٗا فَسَلِّمُواْ عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ مُبَٰرَكَةٗ طَيِّبَةٗۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ
لَعَلَّكُمۡ تَعۡقِلُونَ ﴿٦١﴾

He asked him: "What is the friend in your sight O Abu Sa'id?" he said: "It is he, with whom one feels at ease, and one's heart at rest."

Some people went to the house of Sufyan Ath-Thawri but they did not find him. They opened the door and placed the dining leather sheet, and started eating. When Sufyan Ath-Thawri entered he said: "No doubt, you have reminded me of the good manners of the early men: as such they were."

Some people visited one of the followers, who found nothing to serve them with. He went to the house of one of his friend, who happened to be absent at that time. He entered and had a look of a cooking vessel in which there was cooked food, bread which he had baked, and many other kinds, and carried all of it and served to his guests, telling them to eat. When the house lord came he found nothing (of his food). It was said to him that so and so had taken it, thereupon he commented: "Of a Surety, he has done well." When he met him he said to him: "O my brother! If your guests come back, do the same (you had done) once again."

Those are the proprieties pertaining to the entrance. As for those pertaining to serving, they go as follows:

**The First** is that one should not be ostentatious, in the sense that he should be satisfied with serving just what is available to him. If he has nothing to serve his guests with, and he could not afford to get anything, he should not force himself to lend for that purpose, and thus put himself to trouble; and if he has only what sustains himself (and his dependents), and he might not be pleased in the case of serving it, he should not present it. In this issue, it is narrated that one visited an ascetic who was eating, thereupon he said to him: "Had I not got this (food which I'm eating) by debt, surely, I would have served you with it." In description of ostentation, an early man said: "It is to serve your visiting brother with that which you are not used to eat, just to make it better in kind and value.

According to Al-Fudail: "Verily, the people might be boycotted because of ostentation: one might invite his brother (to a meal), and serve him with what is beyond his capacity, with the result that the invited one would not return to respond to his invitation once again." According to another one: "I do not mind to put myself to trouble if anyone of my brothers comes to visit me, and that's because I do not place a burden upon myself greater than what it can bear: I just serve him with what I have, and were I to serve him with what is beyond my

capacity, I would dislike and fell tedious of his visit. According to another one: I used to visit my brother frequently who used to serve me with what is beyond his capacity, thereupon I said to him: "Neither you nor I alone could eat all of that: what is the matter if you and I join in eating it? You should stop from this ostentation; otherwise, I should stop from visiting you." He then stopped from it, with the result that we came to keep our gatherings.

It is ostentatious that one should serve his guest with all that he has, and thus wrong his dependents and do harm to them. It is narrated that a man invited Ali "Allah be pleased with him" to a meal, who said to him: "I am ready to answer your invitation on three conditions: buy nothing from the market (just for the sake of me), save naught what is in the house, and wrong not your dependents." One of the men used to serve his guests with an amount of everything he had in the house, leaving no vessel of food without bringing some of it. (According to the narration of Ahmad on the authority of Salman Al-Farisi): We visited Jabir Ibn Abdullah who served us with bread and vinegar and said: "Had we not been forbidden to serve you more than what we have, surely, I would have served you with more (than what I have in my house)."

One of the learned men said: "If somebody aimed at visiting you, you should serve him just with what is present at the time in the house; and if you asked somebody to visit you, leave nothing but you should serve it to him." (It is narrated by Al-Khara'iti on the authority of) Salman Al-Farisi that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us not to serve the guest with what we have not, and to serve him just with what is present in the house at the time."

According to a narration from the Prophet Jonah "Peace be upon him" that his brothers had visited him, and he served them with a fragment of bread, and cut a bunch of grains which he was planting, and then he said to them: "Eat! Had it not been for the fact that Allah Almighty cursed those who place upon themselves what is beyond their capacity (to serve food to their guests), surely, I would have placed upon myself as much as could (to serve you with more food)." It is narrated from Anas and his companions "Allah be pleased with them" that they used to serve their guests with what was available to them at the time, such as fragments of dry bread and hard dates, and they used to say: "We do not know which of both is more sinful: the one who looks down upon what is presented to him, the one who looks down upon what he has to serve his guests with."

**The second** is that a visitor has no claim to suggest or impose a certain kind of food to be served with by his host, lest it would be difficult upon him to bring it. Moreover, if he is given the freedom to choose between two kinds of food, let him choose the easier of them upon him in accordance with the authentic tradition. It is narrated (unanimously on the authority of A'ishah) that never did the Messenger of Allah "Allah's blessing and peace be upon him" was given the

freedom to choose between two things but that he chose the easier of them as long as it leads to no sin.

It is narrated by Al-A'mash on the authority of Abu Wa'il that he said: I went with a companion of mine to visit Salman (Al-Farisi) who served us with parley bread and crushed salt, thereupon my companions aid: "Had this salt contained thyme, it would have been more pleasant." On that Salman came out and mortgaged his pot in which he used to perform ablution for thyme and then when we ate my companion said: "Praise be to Allah Who has satisfied us with what he provided us for sustenance." Salman said to him: "Had you been satisfied with such of sustenance as given to you by Allah, surely, I would not have mortgaged my pot in which I perform ablution." This might be done when one thinks it difficult upon his brother or undesirable in his sight.

On the other hand, a guest might possibly suggest (such of kinds of food as he likes) if he knows that he will be happy at that, and that it will be easy for him to do it. This is what Shafi'i did with Za'farani during his stay in his house in Baghdad. It was the habit of Za'farani to record such of kinds of food as he liked to be cooked on a parchment and deliver it to the slave-girl. On one day, Shafi'i took the parchment and added with his hand another kind of food (to be cooked). When Za'farani saw that kind of food, he denied it and said: "I've not ordered that it should be cooked." The slave-girl showed him the parchment, having the handwriting of Shafi'i, and on seeing it he grew happy, and emancipated the slave-girl out of his joy of Shafi'i's suggestion.

Abu Bakr Al-Katani said: I visited As-Sari who brought a piece (of bread) and dipped half of it in the vessel, thereupon I said to him: "What are you doing since I drink it all at once?" he laughed and said: "This is much better for you than (the reward of) pilgrimage." One of the learned said: "Eating is of three kinds: When you share food with the poor, give them preference over you; and when you share food with your brothers, you should be joyful; and when you share food with those of this world, you should be courteous

**The third** is that the host should stimulate the appetite of his visiting brother, and seek to accept his suggestions (of such of kinds of food as he likes) as long as he will be well-pleased with that, since this is good, for which there is reward in abundance. In this connection (it is narrated by both Al-Bazzar and At-Tabarani on the authority of Abu Ad-Darda' that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who feeds his (Muslim) brother in coincidence with his need to eat, Allah Almighty will forgive for him (his sins); and he who causes his believing brother to be happy, Allah Almighty will cause him to be happy." It is further narrated (by Ibn Al-Jawzi) on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who feeds his (Muslim) brother with what he has desire for, Allah Almighty will write for him one thousand thousand good deeds, plot out from him one thousand thousand evil deeds,

upgrade him one thousand thousand degrees higher, and feed him from three gardens: the garden of Paradise, the garden of Eden, and the garden of eternity."

**The fourth** is that the host should not start by suggesting to offer food to his visitor saying: "Should I present food to you?" but rather, let him initiate to serve him with food if he is really going to do so. According to Ath-Thawri: "If your brother visits you, do not say to him: 'Should you eat' or 'should I present food to you'. But rather, you should hasten to serve him with food: he might eat if he so likes, otherwise you might lift it." Furthermore, if he does not intend to present a certain kind of food to his visitors, he should not make announcement or description of it. According to Ath-Thawri: "If you do not intend to feed your dependents from what you are eating, do not talk to them about it, and do not let them see it with you." According to one of the Sufis: "If the poor men come to visit you, serve them with food, and if the jurisprudents visit you, raise to them questions pertaining to jurisprudence, and if the reciters visit you, guide them to the places of worship."

## CHAPTER FOUR
## ETIQUETTES OF ENTERTAINING

Those are six: to make invitation, to answer the invitation, to attend banquet, to serve food, to eat, and then to turn away. Now, let's come to explain each of those in detail, Allah Willing.

### Excellence Of Entertaining

(It is narrated by Abu Bakr Ibn Lala on the authority of Salman Al-Farisi that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Place not upon yourselves a burden greater than what you could bear to serve your guest, lest you would come to dislike him, and he who dislikes his guest, dislikes Allah, and he who dislikes Allah Almighty, of a surety Allah Almighty dislikes him." (It is further narrated by Ahmad on the authority of Uqbah Ibn Amir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no good in him who does not entertain (his guest nor deal with him generously)."

(It is narrated by Al-Khara'iti on the authority of Abu Al-Minhal that) once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who had a good property of camels and cows in abundance, who did not entertain him. Then, he came upon a woman who had but a little flock of sheep, who slaughtered one to entertain him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Of a surety, those characters are in the Hand of Allah Almighty: He grants the privilege of good manners to whomever He wills if He so likes." (According to the narration of Ishaq Ibn Rahawaih and Ibn Mardawaih) Abu Rafi' said: A guest visited the Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "Tell so and so

from the Jews that 'a guest had visited me: so, please, lend me an amount of powder until the month of Rajab.'" The Jew said to me: "By Allah! I'm going to lend you nothing except for anything to be given in pledge." When I told him he said: "By Allah! I'm trustworthy among the inhabitants of the heaven, and I'm trustworthy among the inhabitants of the earth; and had he lent me (even with nothing to be taken in pledge) surely, I would have repaid it to him. Give him my armour in pledge."

It was the habit of Abraham, Allah's Bosom Friend that if he intended to have food, he would set out and walk as far as a mile or two, seeking anyone who might share his early meal with him. For this reason, he was called the Father of Guests. In view of his true intention in this respect, (the traces of) his hospitality survived until today in front of his station, to the extent that no night would elapse without a group from three to ten to one hundred having food there. The custodian of the setting report that no night elapses without (at least) a visitor.

(According to a unanimous narration on the authority of Abdullah Ibn Amr) the Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the concept and significance of) faith, thereupon he said: "It is to serve food (to the poor and indigent) and salute with peace (whomever you meet)." (According to the narration of both Tirmidhi and Al-Hakim on the authority of Mu'adh) the Messenger of Allah "Allah's blessing and peace be upon him" said: in description of what expiates sins and upgrades one to the high degrees: "It is to serve food (to your visitors) and offer (supererogatory) prayers at night when the people are sleeping." the Messenger of Allah "Allah's blessing and peace be upon him" was further about the greater pilgrimage which is accepted (by Allah Almighty), thereupon he said: "It is to serve food (to others) and say but good and pleasant words." According to Anas "Allah be pleased with him": "The angels never enter a house which no guest visits."

However, the narrations and reports of the great excellence of entertaining and serving the guests with food are beyond calculation. But now, let's make a mention of its proprieties.

**The first** is the invitation: let the inviter specify his invitation to the pious Allah-fearing and not the wicked. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Anas, by way of invoking good upon a host): "Might the pious eat of your food!" the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Eat not but the food of a pious Allah-fearing, and let none but a pious Allah-fearing eat your food." It is the poor indigent and not exclusively the rich wealthy who are intended. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a unanimous narration on the authority of Abu Hurairah): "The worst of food is that of a banquet, to which only the rich wealthy and not the poor indigent are invited."

Furthermore, one should not neglect to entertain his kith and in, since neglecting them is estrangement and severing relations of kinship. Let him also observe the order in inviting his friends and companions, since to favour some to others results in their estrangement. One should not make his invitation for the purpose of showing pride and flamboyance: on the contrary, he should intend, by his invitation, to attract the hearts of his (Muslim) brothers, and imitate the tradition of the Messenger of Allah "Allah's blessing and peace be upon him" of serving food (to others) and cause the faithful believers to be happy and joyful. One should not invite such of persons as he knows it is difficult upon him to answer his invitation, and even in the case of response, he will be harmed by the other attendants for some reason. He should not invite but such of people as he has desire for his response. According to Sufyan Ath-Thawri: "He, who invites a person (to a banquet) and he dislikes that he should respond to his invitation, will bear a sin; and in case the invited one accepts the invitation he will bear two sins, for indeed, he has forced him to eat from his food even though against the desire (of the inviter), and were the invited to know that, surely, he would not eat it."

On the other hand, to feed a pious Allah-fearing is to help him obey (Allah and do acts of worship) and to feed a wicked is to strengthen him to persist in wickedness. A tailor said to Ibn Al-Mubarak: "It is my profession to weave the dresses of the magistrates: do you fear I might belong to the helpers of wrongdoers?" he said: "No, for the helpers of the wrongdoers are those who buy from you threads and needles. But it is you who is unjust to his own self."

**The second** is the acceptance of invitation, which is a confirmed usage, if not obligatory according to many narrations. (In this connection, It is narrated by Al-Bukhari on the authority of Abu Hurairah "Allah be pleased with him" that) The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it." There are five proprieties pertaining to the acceptance of invitation:

One should not favour the rich wealthy with accepting his invitation to the poor, since this is the forbidden arrogance. For this reason, one of the learned refrained from accepting the invitation and said: "To expect for soup (from another) is to put himself to humiliation." Another one said: "If I place my hand in the bowl (of food) belonging to another, I would put down my neck to him." It is the habit of the arrogant to accept the invitation of the rich and not of the poor, in opposition to the Prophetic tradition. The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the invitation of even both the servant and the indigent (according to the narration of At-Tirmidhi and Ibn Majah on the authority of Anas). Once, Al-Hassan Ibn Ali came upon a group of indigent who used to beg from the people on the way, and they were spreading fragments of bread in the sand on the ground, from which they were eating. He was riding his mule when he saluted them and they said to him: "Come to share the early meal with us O son of the daughter of the Messenger of Allah "Allah's

blessing and peace be upon him"!" he said: "Yes. No doubt, Allah Almighty loves not the arrogant." He dismounted, sat with them on the ground, and started eating. Then he saluted them and rode his mount. He said to them: "I've accept your invitation, and it is your turn to accept my invitation." They answered in the affirmative. He gave them appointment, and when they attended, he served them with the expensive delicious kinds of food, and sat to share food with them.

As to the statement of he who says: "If I place my hand in the bowl (of food) belonging to another, I would put down my neck to him", it contradicts the usage and the sight of a learned man, who is of the opinion that one puts down his neck to the inviter if the latter will not be pleased with his (the former's) accepting his invitation, nor will he be under any obligation to the inviter, but rather he will consider himself to be his benefactor. The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the invitation of others because of his knowledge that the inviter, by so doing, would be under obligation to him, since he would seek to have his (the Prophet's) attendance a cause of honour, and a source of treasure (of good deeds) for him in both this world and the hereafter.

But this varies with the difference of states (of persons): it is not out of the right way (of Sunnah) to accept the invitation of anyone thought to feel it difficult upon himself to serve food to others, or to do so out of showing pride or ostentation (according to the narration of Abu Dawud on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" also forbade to have the food of such of persons as compete one another in glory, by way of showing pride, and in order to be seen of men, according to Abu Musa Al-Madini. It is more fitting in this case for one to apologize for his failure to answer the invitation.

For this reason, a Sufi man said: "One should not accept but the invitation of him who thinks that (by having food in his house) you have got only your sustenance (doomed to you to be in his house), and that he has handed over to you your trust which was kept with him, and sees himself under obligation to you because of your accepting this trust from him. According to Sari As-Saqati : "Alas for a morsel of food, in which there is no guarantee from Allah, nor there is anyone to be under obligation to another." For this reason, if the invited learns that the inviter will not be under obligation to him, he should not accept the invitation.

Abu Turab An-Nakhshi said: "Food was offered to me (by somebody) and I refrained from having it, thereupon I was put to suffering from hunger for fourteen days, till I came to learn that it was its punishment." It was said to Ma'ruf Al-Karkhi: "You always come upon him who invites you (to food)." On that he said: "I'm a guest and I dismount wherever they make me dismount."

2- As well as one should not cease to accept the invitation because of the poverty and low status of the inviter, he should not refrain from accepting it

because of the long distance (between him and the inviter). But he should not abstain from accepting the invitation in so far as it is within his capacity to cover the distance. For this reason, it is said in the Torah, or in one of the Scriptures: "You should visit a patient (to enquire about his health) even though it takes you to cover as long as a mile; and you should be eager to follow the funeral procession, even though it takes you to cover as long as two miles; and you should accept the invitation (of your Muslim brother) even though it takes you to cover as long as three miles; and you should visit your brother in (the religion of) Allah, even though it takes you to cover as long as four miles." Accepting the invitation and visiting the patient (to inquire about his health) are give priority for they are to fulfill the right of a living, which is more fit to be observed than that of the dead.

The Prophet "Allah's blessing and peace be upon him" said: "If I am invited to a meal of trotters even in (the place of) Ghaimi I will accept it; and if I am given a trotter as a present I will accept it." This place is several miles far from Medina, in which The Prophet "Allah's blessing and peace be upon him" broke his fast during the month of Ramadan (in the year of Conquest according to the narration of Muslim on the authority of Jabir). Furthermore, The Prophet "Allah's blessing and peace be upon him" made short the prayers on his journey.

**3**- One should not cease to come on the grounds of his claim of fasting. But, rather let him come, and if his brother (who has invited him) should be pleased with breaking his fast, let him do, in the case of the voluntary fast, and expect from Allah Almighty because of breaking his fast with the intention of pleasing his brother the same reward he expects because of his fasting, if not better. If he is not sure of his happiness, let him give trust to his external behaviours, and break his fast. If he is certain of his being ostentatious, let him apologize and give reason for (his nonattendance).

(In this connection, it is narrated by Al-Baihaqi on the authority of Abu Sa'id Al-Khudri that he prepared food, and invited the Prophet and his companions, and when the food was presented a man from the people told him that he was fasting, thereupon) The Prophet "Allah's blessing and peace be upon him" said to him who apologized on the grounds of his claim of fasting: "Is it appropriate that your father should invite you and draw upon himself the cost (of food) for your sake, and you should say that you are fasting?"

According to Ibn Abbas: "The best of deeds in this respect is to esteem the sitting persons with breaking one's fast, for indeed, to break one's fast with such intention is an act of worship and one of the good manners, whose reward is superior than that of fasting." If he does not break his fast, his entertainment should be scent and censor, in addition to the good speech. It is said that kohl and oil act as an aspect of generosity (with which one should treat his guest).

4- One should refrain from attending the banquet in case there is suspicion about the food, or the place and carpet are brought from unlawful sources, or there is in the location such abominable and shameful things as brocade mats silver utensils, pictures (of living beings) on the ceiling or wall, or hearing musical instruments, or engagement in amusement, playing music, jesting, or hearing viciousness and calumnies concerning those who are absent, false speech, lies, and the like of such things as hinders, and renders as forbidden the response to invitation. (One should also refrain from response) if the inviter is a wrongdoer, wicked, or innovator (of heresies which have no reference in the Qur'an and Sunnah), or ostentatious in the hunt for showing pride and glory.

5- One should not intend by answering the invitation only to satisfy his appetite, kept he would be of those whose work is for this world: but rather, let him make good his intention, perchance he would have his work for the hereafter. Let him intend (by his response) to imitate the guidance of The Prophet "Allah's blessing and peace be upon him" in his statement: "If I am invited to a meal of trotters even in (the place of) Ghaimi I will accept it; and if I am given a trotter as a present I will accept it." He should also intend to be cautious to disobey Allah Almighty, depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (according to the unanimous narration on the authority of Abu Hurairah): "He, who does not answer the invitation, has, indeed, disobeyed Allah and His Messenger." Let him also intend to treat with deference his brother (who invites him), in imitation of the guidance of The Messenger of Allah "Allah's blessing and peace be upon him" who said (on the authority of Jabir): "He, who treats his believing brother with deference has, indeed, exalted Allah Almighty."

Furthermore, let him intend to cause his brother to be happy and joyful, in compliance with the statement of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "He, who causes a faithful believer to be happy, has, indeed, pleased Allah Almighty." He should intend, by visiting him, to be of those who love each other in (the religion of) Allah Almighty, since The Messenger of Allah "Allah's blessing and peace be upon him" stipulated that such (as love each other in Allah's religion) should exchange visits and visits in (the religion of) Allah. Since the giving (of gift) has been done from one side (by invitation), the visit should occur from the other side. He should also intend to safeguard himself from being exposed to evil suggestions because of his rejection to come, and give grounds for others to talk about him with evil, and ascribe to him arrogance, bad manners or regarding with contempt his Muslim brother, or the like of that.

Those are six intentions one should have by his response to the invitation, and anyone of them could make his answer one of the acts of worship: what then about them in combination? One of the early men used to say: "Verily, I like to have intent by any of my deeds, including even having food or drink." In connection with the like of that, (it is narrated by Al-Bukhari and others on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that) The

Messenger of Allah "Allah's blessing and peace be upon him" said: "(The rewards of) man's deeds are reckoned according to his intentions. In this way, one has only (the reward of) what he intended. So, he, who immigrated to Allah and his Messenger, (the reward of) his immigration would be to Allah and his Messenger; and he, who immigrated to a world (benefit) to gain, or a woman to marry, would have only what he left for."

To be sure, the intentions pertaining to the acts of worship and the permissible deeds are favourable, and this is not so pertaining to what is forbidden. But it is of no benefit to intend to please one's brother through helping them drink wine, or do what is unlawful, and it will not be possible to say that (the rewards of) deeds are reckoned according to the intentions. Moreover, if one intends by fighting (in Allah's Cause), which is, in itself, an act of worship, to show pride and vie in glory, and seek for property, he will deviate from the reality of worship. Similarly, such of things as is permissible, which drives one to fluctuate between various kinds of deeds, whether good or not: in this case, it joins the good deeds in accordance with the intention. Thus, the intentions are favourable in those two categories (what is lawful, and what is permissible), and not the third (which is unlawful and forbidden).

**Thirdly**: as for the proprieties of attendance, let him enter the house, but without seeking to be in the front to take the best of places: but, let him show humbleness. He should neither make them wait him for a long time, nor be hasty to come suddenly upon, just before they get ready (to receive him). He should also not make the space narrow for the attendants through congesting; and if the lord of the house suggested that he might sit in a certain place, he should not differ with him, because he might possibly have arranged the sitting place fit for each one, and to differ with him in this respect is to perplex him. If one of the guests beckons to him to raise high (above them), to exalt him, he should behave humbly, depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (as in the narration of both Al-Khara'iti and Abu Na'im on the authority of Talhah Ibn Ubaidullah): "It is out of showing humbleness for the sake of Allah Almighty to be satisfied with the lowest of sitting places."

He should not sit facing the door of the chamber of women where they are screened, nor should he look so much at the place from which the (dishes of) food are brought out (to be put on the table), since it refers to his greediness. Let him pay salutation and inquire about the state of him who is sitting near him. In the case of a guest who will spend the night in the house, the lord of the house should show him, on entering, the direction of the Qiblah, the water circulation and the place of ablution. Malik did the same with Shafi'i.

Furthermore, Malik washed his hand ahead of the people before having food and said: "It is incumbent that the lord of the house should wash his hand ahead of the people before having food, because he invites them to his generosity. For this reason, the rule requires him to wash his hand first before having food, and be the last of them to wash his hand in the end of the meal; to be able to wait

him who enters to eat, to share food with him."

If one enters and sees what is shameful, let him change it in case it is within his capacity, otherwise, let him deny it at least with his tongue, and then turn away. It is shameful to spread brocade, use utensils of gold and silver, to draw pictures (of living beings) on the walls, to listen to amusement and musical instruments, and to sit with women whose faces are uncovered, etc. Ahmad "Allah's Mercy be upon him" said: "If one sees even a kohl-pot of silver head, he should leave the gathering." He gave permission only to sit in a mosquito net, and said: "If one sees a door latch, he should turn away, since it is out of useless ostentation, for it never safeguards from cold or hot, nor does it act as a screen." He also said that "he should come out if he sees the walls of the house covered with brocade, in the same way as the Ka'bah is decorated." He further said: "If one rents a house in which there is a picture (of a living being) on the wall, or enters a public bath in which there is a picture (of a living being) on the wall, he should scrape it (to remove it); and if he could not do, he should then come out."

However, what he mentioned is right, but his argument of both the door latch and covering the walls with brocade is questionable, for they do not lead to doing what is unlawful. Verily, silk is forbidden to men depending upon the statement of The Messenger of Allah "Allah's blessing and peace be upon him" (in accordance with the narration of Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Ali): "Verily, both (silk and gold) are unlawful for the males and lawful for the females of my nation." What is on the wall is not ascribed to men, and had it been prohibited, of a surety, it would have been prohibited to decorate the Ka'bah. It is more appropriate to render it permissible, depending upon the statement of Allah Almighty: "Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance?" (Al-A'raf 32)

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ ﴿٣٢﴾ ﴾

This is so particularly at the time of adornment, provided that it should not be taken habitually by men to show pride and vie in glory with each other. Therefore, if it is imagined that men benefit from looking at it, of a surety, it is not unlawful for men to get benefit from looking at brocade when it is worn by slave-girls and women (lawful for them to see). Walls have the same rule of women, since they are not described as males.

**Fourthly**: is there are five proprieties pertaining to presenting food:

**1-** One (who is the inviter) should hasten to present food, since this is out of generosity with which one should treat his guest. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a unanimous narration on the authority of Abu Suraij): "He, who has faith in Allah and His Messenger, should deal generously with his guest." Once the majority of the invited are present, and one or two delay to come at the time appointed, it is

more fitting to hasten to serve food to those who have attended than to delay it for the sake of those who have not attended yet, unless the late one is a poor or of those whose heart might be broken by that, and in this case, there is no harm to delay the food. One of both meanings which the statement of Allah Almighty "Has the story reached you, of the honoured guests of Abraham" (Adh-Dhariyat 24)

﴿ هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴾

Implies is that they were honoured by hastening on the food to be served to them, as attested from Allah's saying: "and hastened to entertain them with a roasted calf." (Hud 69)

﴿ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴾

And: "Then he turned quickly to his household, brought out a fatted calf." (Adh-Dhariyat 26)

﴿ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴾

It was said that he brought a fat thigh (of cooked meat) as quick as he could.

According to Hatim Al-Asamm (as in the narration of At-Tirmidhi on the authority of Sahl Ibn Sa'd, and Abu Dawud on he authority of Sa'd Ibn Abu Waqqas): "To do things in haste is caused by Satan except in five in which it is out of the right way of Sunnah of The Messenger of Allah "Allah's blessing and peace be upon him": To serve the guests with food, to prepare the dead body for burial, to give the virgin in marriage, to fulfill the debt, and to repent from sin. It is desirable to hasten on to the banquet. It is said that the banquet on the first day is out of the right way of Sunnah, on the second a favour, and on the third out of showing off to be seen of men.

2- one should present the various kinds of food in due order: let him, for instance, first present the fruits if there are fruits to be served, since it is more appropriate from the medical point of view, for the fruits are more apt to be dissolved (and easier to be digested), and thus, it should be in the lower portion of the stomach. In reference to that, the Qur'an says: "And with fruits, any that they may select." (Al-Waqi'ah 20)

﴿ وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴾

Then it says: "And the flesh of fowls, any that they may desire." (Al-Waqi'ah 21)

﴿ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴾

However, both meat and porridge are the best of food to be served after the fruits, depending upon he statement of The Messenger of Allah "Allah's blessing and peace be upon him": "The superiority of A'ishah to all the women is like the superiority of porridge with meat to all kinds of food." If sweet is joined to it

afterwards, all good things will have been combined.

That serving the guests with meat is a sign of honouring them is attested from Allah's statement about the guests of Abraham: "and hastened to entertain them with a roasted calf." (Hud 69)

﴿ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴾

To serve the guests with meat then confirms the generosity with which they should be treated, according to one of the meanings ascribed to generosity. N description of the good things, Allah Almighty says: "and We sent down to you Manna and quails (Salwa), saying: "Eat of the good things We have provided for you."" (Al-Baqarah 57)

﴿ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ﴾

Manna here refers to honey, and quails to the flesh (of a certain bird); and it was given the name of "Salwa" (condolence) for by it one is consoled from all condiments, and nothing other than it could stand in the same position.

For this reason, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, meat is the principal kind of condiment." After mentioning both Manna and quails, Allah Almighty says: ""Eat of the good things We have provided for you."" (Al-Baqarah 57)

﴿ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ﴾

This means that both meat and sweet are of the good things. According to Abu Sulaiman Ad-Darani : "Eating the good things summons the contentment with Allah Almighty." Those good things are integrated with drinking the cold water, and pouring the warm water over the hand on washing after finishing from food. According to Al-Ma'mun : "To drink water with ice makes one sincere in his gratitude."

According to a belletrist : "If you invite your brothers (to a banquet) and serve them with Hasramiyyah and Buraniyyah, and provide them with cold water, you will have indeed completed hospitality." One spent many Dirhams to entertain (his companions), thereupon a wise man (who was invited) said to him: "We were not in need of all of that: if your bread is good, your water is cold, and your vinegar is sour, this would be sufficient." One of the learned said: "The sweet after food is much better than many kinds of food, and to be able to satisfy one's need on the table is much better than to have two further kinds of food." It is said that the angels attend the repast which includes pot-herbs, since it is desirable, because of such of vegetables as adorn it. According to a certain narration, it is related that the repast which was sent down to the children of Israel had from all the various kinds of pot-herbs, except for leek, in addition to a fish, with vinegar by the side of its head and salt by the side of its tail, and seven loafs, on each of which there were olives

and seeds of pomegranate. If all of that is combined, it will be good for agreement (with that repast).

3- One should present the most pleasant kinds of food in combination so that everyone should take what satisfies his appetite, and does not make much of eating after it. However, it is the habit of the luxurious to present the thick food in order that the guests should resume their appetite by getting the pleasant after it; and this is different from the right way of Sunnah, since it is a trick used for making much of food. It was the habit of the early men to present the entire kinds of food, all at once, and align the bowls of food on the table, so that everyone should get what he desires. If one has only one kind of food, he should make a mention of it, in order that they would eat their fill from it, and wait not for what is more pleasant. It is related from a generous man that he used to write down such kinds of food as he had, and offer it to the guests.

An old man said: "One of the grand men of Sham served us with a kind of food and I said: "In Iraq, we are in the habit of making this kind is the last to be served." He said: "So we are in Sham." But since he had no kind of food other than it, I felt shy of him." Another man said: "We were a group of guests when several kinds of roasted heads, some of which were cooked and others dried. We did not eat in expectation for other kinds or for (the cooked meet of) a ram to be served. Then, the washing tub was brought to us (to wash our hands) and nothing else of food was presented to us. We looked at each other. An old man said jokingly: "Verily, Allah Almighty has power to create heads without bodies." We spent that night in a state of hunger, seeking even the fragments (of bread to satisfy our hunger) until the time of Suhur came upon us." For this reason, it is desirable that one should present the entire food all at once, or tell the guests of what he has (in order not to expect for more).

4- One should not hasten to lift the several kinds of food before they satisfy their desires from all of them, and raise their hands from them, lest a certain kind of food might be more delicious in the sight of anyone of the attendants than the others which have been presented, or one might still have need to eat more, and he would be disturbed if it is lifted hastily. This belongs to the act of enabling the guest to satisfy his needs on the table, which is said to be much better than two extra kinds of food. It probably means either to abandon the haste or to refer to the large space.

In this connection, it is related from As-Suturi, one of the Sufis and he was a joking man, that he attended a meal in the house of those of the world, and (the cooked meat of) a ram was served to them. The lord of the house was a niggard. When he saw the people having cut the ram into pieces, he was disturbed, and he said: "O slave! Lift it up to the children (to eat)!" he lifted the ram to the inside of the door, thereupon Suturi stood and ran after the ram. He was asked: "Where are you going?" he said: "I'm going to eat with the children." The man felt shy and ordered that the ram should be brought back.

One should not also lift his hand from the repast before the people, lest they

would feel shy of him: on the contrary, he should be the last to eat. One of the generous people used to tell the people of all kinds of food he was going to serve them with, and let them eat their fill, and when they would be about to finish, he would kneel on his knees and stretch his hand towards the food and start eating and say: "In the Name of Allah! Help me (O assembly of attendants consume this food) might Allah bless you and send His blessing upon you." The early men used to appreciate that from him.

**5-** One should present the amount of food that is sufficient, for to serve the guests with what is less than their satisfaction is out of niggardliness, and with what is beyond their satisfaction is out of ostentation and showing off, particularly if he is to be bothered by their eating the all quantity served to them. But in case he is to be well-pleased with their eating the all quantity served to them, and intend to seek the blessing of the remnant of their food, he might then present a great quantity, since he will not be reckoned for it according to a certain narration.

In this connection, it was reported that Ibrahim Ibn Adham brought a great quantity of food on his repast, thereupon Sufyan said to him: "O Abu Ishaq! Do you not feel afraid this might be out of extravagance?" On that Ibrahim said to him: "(To serve your guests with) food leads to no extravagance." If this intention is absent, then, it is ostentatious to make much of it. According to Ibn Mas'ud "Allah be pleased with him": "We were forbidden to accept the invitation of him who vies in glory and shows pride because of his food." A group of the companions disliked to eat the food which was presented just for the purpose of showing glory and pride. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" used to leave no remnant of food to be lifted (after finishing), because they used to present as much as only to satisfy their need, and they used not to eat their fill.

Therefore, one should set aside the portion of the household, lest their eyes would be looking forward to anything to be brought back, which might not be brought back (as they expect), with the result that they would be disturbed, and go on abusing the guests, and in this way, he will have served the guests with that which incurred the aversion and hatred of others, and thus he will have betrayed them. The guests have no right to take the remnant of food, that which the Sufis call 'loss of balance', unless the food owner gives permission with good pleasure, or it is understood from his state that he agrees and is pleased with that. But if he is thought to dislike that, it should not be taken; and in case of his accord, justice and fairness among the fellows should be observed, so that one should not take what is beyond his need, with which his fellows would agree out of his own accord and not because of shyness.

**Fifthly**, there are three proprieties for turning away (after finishing from the meal) and they go as follows:

**1-** The inviter should come out to the door of the house in the company of the guest, out of honouring him as required by the Sunnah. the Messenger of

Allah "Allah's blessing and peace be upon him" ordered that the guest should be dealt with generously as shown from his statement: "He, who has faith in Allah and the Last Day should deal generously with his guest." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is out of the etiquette of treating the guest that he should be send off until the door of the house." According to Abu Qatadah: The delegate of the Negus came to visit the Messenger of Allah "Allah's blessing and peace be upon him", who stood to serve them by himself, and when his companions said to him: "O Messenger of Allah! Let's do it on your behalf" he said: "Nay! They honoured my companions (who emigrated to Abyssinia), and I like to reward them."

It is out of the perfect exaltation to receive the guest with cheerful face and good speech, on entrance and exit, as well as on the table. It was said to Al-Awza'i: "What is the dignity of the guest?" he said: "It is to meet him with cheerful countenance and good speech." according to Yazid Ibn Abu Ziyad: "I've never visited Abd Ar-Rahman Ibn Abu Laila but that he had a good speech with us, and served us with pleasant food."

**2-** The guest should turn away with content even though there is indulgence in treating him, for his content in any state is out of the good manners and humility. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, a man might attain, with his good manners, the high degree of the fasting person, who stand for night supererogatory prayers." Once, an invitation was sent through a courier to one of the early men but the courier did not coincide with the time of his presence in the house. When he heard (of the invitation) he attended just by the time they (the invited people) had turned away sparsely after finishing from food. The lord of the house came out to him and said: "The people have come out." He asked him: "Has anything remained of the food?" he answered in the negative. He said: "And even not a remaining fragment (of bread)?" he said: "Why should it remain?" he said: "Then, give me the cooking vessel to sweep (the traces of food from) it." He said: "I've washed it." He then turned away, praising Allah Almighty. When he was asked about that he said: "Verily, the man has done well: he has invited us with good intention, and returned back with good intention."

This is the significance of humility and good manners. It is reported that the tutor of Abu Al-Qasim Al-Junaid was invited by a child four times to a meal in the house of his father, and the father returned him in the four times. In each time, he returned (to accept the invitation) to please the child, and turn away to please the father.

Undoubtedly, those souls were made humble by their submission to Allah Almighty, and reassured by (the faith they had in) Unitarianism, in such a way as they came to see in every acceptance and rejection a lesson to be learnt between them and their Lord. The result that they were not broken by being humiliated by the servants, neither did they rejoice at their being honoured by them; and that's because all things were seen by them to have come from Allah, the One and Only, the Irresistible. For this reason, one of them said: "I accept

the invitation only because by it I remember the food of the Garden, in the sense that it (the food of the invitation) is pleasant food, and we are relieved of such toil of earnings, supplies and reckoning (in the hereafter) as related to it."

3- The guest should not leave but by the consent and good pleasure of the lord of the house. Let him seek to soothe his heart in the duration of his stay in his house: if he visits him as a guest, he should not stay beyond three days, lest the lord of the house would be annoyed by him, and hopes to drive him away. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to a unanimous narration on the authority of Abu Shuraih Al-Khuza'i): "The time of entertaining a guest is (no more than) three days, and (it is not acceptable for one to stay) more but by chance." But if the lord of the house asked him persistently and faithfully to stay more, he has the right to stay. It is desirable for the lord of the house to have an independent bed for the guest (who is going to stay in his house). the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jabir): "(One should have only three beds) a bed for the man, another for the woman, a third for the guest, and the fourth (if any) then will be for Satan."

## SUBCHAPTER CONTAINING GOOD SPORADIC ETIQUETTES AND INSTRUCTIONS PERTAINING TO LAW

**The first** is that it is related from Ibrahim An-Nakh'i that he said: "It is out of ignobleness to eat in the market." (This narration is transmitted by Tabarani on the authority of Abu Umamah, and Ibn Adi on the authority of Abu Hurairah, and it is attributed to the Messenger of Allah). The opposite of this narration is transmitted (by At-Tirmidhi, Ibn Majah and Ibn Hibban) on the authority of Ibn Umar who said: "We used to eat during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" while walking, and drink while standing." It is related from one of the well-known venerable Sufis that he used to eat in the market, and when he was discussed about that he said: "Woe to you! Should I become hungry in the market until I eat in the house?" it was said to him: "Then, you might enter the mosque." He said: "I feel shy of entering Allah's House just for eating."

The point of adaptation is that eating in the market is out of showing humbleness and giving up ostentation in the sight of some people, who are of the opinion that it is of good manners; as well as it is considered to violate gallantry in the sight of others, thereby it is undesirable. However, it varies in accordance with the different customs of countries and different states of persons. For this reason, if this act is not consonant with the entire deeds of a man, he would ascribe (eating in the market) to the lack of gallantry and surplus of greediness, which, in the end, has a negative impact on witnesses; and if this act is consonant with the whole of his deeds and states, which require him to give up ostentation, it would be out of showing humbleness.

**The second** is that Ali "Allah be pleased with him" said: "He, who starts his early meal with salt, Allah Almighty removes seventy diseases from him; and he, who eats seven pressed dates of Ajwah daily, all insects in his stomach are killed;

and he, who eats twenty-one red raisins daily, nothing he dislikes is experienced in his body. Verily, the flesh (one eats) begets the flesh (of the body); and the porridge is the food of Arabs. Verily, eating the edible sweet (so much excessively) makes huge the belly, and relaxes both testicles. The flesh of beef causes disease, whereas the milk of cows is healing, and it cooking butter a medical treatment. Fat drives out the like of it from the body. Nothing better than fresh dates, could cause the confined woman (because of postpartum) to recover. Surely, fish dissolves the body. The recitation of Qur'an and usage of toothpick remove the mucus. He, who likes to survive, even though in no way could one survive forever, should hasten to have his early meal, have his supper twice, and put on shoes. Nothing like ghee could treat men. Let him diminish his sexual intercourse with women, and make light his clothes. and this is out of (the proprieties of) religion."

The third is that Al-Hajjaj said to a physician: "Give me a medical prescription which I could foster, and never go beyond." He said: "Marry only a young woman, and eat only small pieces of meat. Do not eat what is cooked until it has been fully ripe. Have no medical treatment unless you are really ill. Eat not but the ripe from amongst the fruits. Eat nothing of food unless you chew it well. Eat such of food as you like, but drink no water immediately after it, and in case you drink, eat nothing after it. Confine neither urine nor excrement. If you have food during the day, you should sleep after it; and if you eat at night, you should walk before you go to bed, even one hundred steps." This is similar to the Arabic statement: "When you have your early meal, lie on bed, and when you have your supper, walk (as much as you can before going to bed)." Allah Almighty says: "Then did he stalk to his family in full conceit!" (Al-Qiyamah 33)

﴿ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴾

It is said that confining urine corrupts the body, in the same way as the river causes damage to its surroundings once the watercourse is plugged up.

**The fourth** is that it is narrated (by Ibn Adi on the authority of Abdullah Ibn Jarad and At-Tirmidhi on the authority of Anas) that "cutting off veins weakens the body, and giving up supper hastens on feebleness." According to a statement attributed to the Arabs: "Giving up the early meal removes the fat of the buttocks." A wise man said to his son: "O my son! Do not come out of your house until you get your forbearance, i.e. to have your early meal, since therewith you will keep patient, and far removed from being reckless." However, having one's early meal (before coming out of the house) makes him less desirous for such of food as he might see in the market. A sage said to a fat man: "I see you putting on amaranth weaved by your molar teeth: from where has it come?" he said: ""From eating the core of wheat, the young of goats, as well as from applying the oil of violet, and wearing linen."

**The fifth** is that diet is said to cause harm to the healthy, leaving it causes damage to the patient. According to a learned one : "If one practices diet, he is certain that something harmful would affect him, as well as he is suspicious that he might recover. However, it is good as much as it acts in accordance with the

health. (It is narrated by Ibn Majah on the authority of Suhaib that) once, the Messenger of Allah "Allah's blessing and peace be upon him" saw Suhaib eating dates, while he was sore-eyed, thereupon he said to him: "Are you eating dates while you are sore-eyed?" he said: "O Messenger of Allah! I'm eating (and chewing) with the other side (which is not impaired)." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled.

**The sixth** pertains to the desirability to deliver food to the family of the deceased. (According to Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Abdullah Ibn Ja'far that) when the news came of the death of Ja'far Ibn Abu Talib, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the family of Ja'far were occupied by the matter of their deceased from preparing food: so, deliver to them such of food as they might eat." This then is out of the Sunnah. If this food is delivered in the presence of an assembly of people, it is lawful to eat thereof. But it is unlawful to eat with such of women as wailing and those who support them in weeping.

**The seventh** is that one should not attend the meal of a wrongdoer, and in case he is forced to do, let him stick to littleness, and do not aim to get the most pleasant of food. A charity collector rejected the witness of one on the grounds that he had food in the house of a magistrate, thereupon he said: "I was forced to do so." On that he said: "But I saw you aiming at the most pleasant of food, and making big your morsels, and you were not forced to do so." This charity collector was forced by the magistrate to eat (in his house), thereupon he said: "Either I should eat and thus give up collecting charity, or continue to do my job and leave eating." Since they could not find anyone to substitute for him in collecting charity, they left him.

It is reported that Dhu-Nun, the Egyptian was imprisoned, and did not have food for many days. He had a sister in (the religion of) Allah, who sent to him food which she got from her earnings as a spinner; and it was brought to him by a prison keeper, but he refused to have it. When the woman blamed him for that after (he was released) he said: "It was lawful, but it was brought to me on the dish of a wrongdoer" referring to the hand of the prison keeper. Of a surety, this is the culminating peak of piety.

**The eighth** is that it is reported that Fath Al-Mawsili visited Bishr Al-Hafi, who brought out a Dirham which he gave to his servant Ahmad Al-Jala' and said to him: "Buy by that good food and pleasant condiment." He (Ahmad) said: "I bought fine bread and said to myself: "The Messenger of Allah "Allah's blessing and peace be upon him" said: 'O Allah, bless us in it, and give us increase of it' only in reference to milk", thereupon I bought some milk and dates of good quality. I served him with those, and he ate and took the remaining with him. Bishr said: "Do you know why I have told (the servant) to buy pleasant and good food? That's because the good pleasant food extracts thankfulness with sincerity (from him who gets it). Do you know why he has not told me to eat? That's because it is not incumbent upon the guest to tell the lord of the house to eat. Do you know why he has carried the remaining food with him? That's because if one's trust (in Allah) is true, his carrying (food) would cause no harm to him."

It is reported that Abu Ali Ar-Rudhbari "Allah's Mercy be upon him" offered his guests a good hospitality in which he lighted up one thousand lamps. A man said to him: "You've exceeded the due limits!" he said: "Enter and have food, and extinguish whichever you find of them is lighted up for the sake of anyone other than Allah Almighty." The man entered and failed to extinguish even a single one of them. The same Abu Ali bought heavy loads of sugar, and ordered the sweet makers to build a wall of sugar, having window, and images and (forms of) arches inscribed on pillars, all made of sugar, and then he invited the Sufis, who devoured it and consumed it entirely.

**The ninth** is that Shafi'i said: "There are four ways of eating: to eat with one finger is out of aversion, with two out of arrogance, and with three out of the right way of Sunnah (according to the narration of Muslim on the authority of Ka'b Ibn Malik), and with four or five out of greediness. Four things might strengthen the body: to eat meat, to smell the pleasant perfume, to take bath so many times, but not because of sexual intercourse, and to put on linen. Four things might weaken the body: to have sexual intercourse so many times, to have much more concerns, to drink water in great quantities before breakfast, and to eat sore kinds of food in abundance. Four things might strengthen the sight: to sit in the face of the direction of the Qiblah, to apply kohl on going to bed, to look at greenery, and clean the clothes. Four things might weaken the sight: to look at the dirt, to look at the crucified, to look at the private parts of a woman, and to sit turning one's back to the Qiblah.

Four things increase the power of sexual intercourse: to eat the meat of sparrows, to eat big Atri fruits, to eat pistachio and to eat water-fruits. There are four ways of sleeping: to sleep on the nape, and this is the way of sleeping of the Prophet, to reflect on the creation of both the heavens and the earth; to sleep on the right side, and this is the way of the learned and worshippers; to sleep on the left side, and this is the way of sleeping of kings, to help them have their food digested easily; and to sleep on the abdomen, and this is the way of sleeping of the devils. Four things make one more rational: to give up the needless of speech, to apply tooth pick, to sit in the company of good righteous people and learned men. Four things are essential to worship: one does not take a step but while being in a state of ablution, to fall in prostration so much (in prayer), to adhere to mosques and places of worship, and to recite the Qur'an so much."

He further said: "I'm astonished at him who takes bath before having his breakfast, and then defers his food after getting out of the bathroom: how should he not die? I also am astonished at him, who gets himself cupped and then hastens to have food: how should he die?"

He also said: "I've never seen anything more beneficial to remove epidemic than the oil of violet to apply to the body, and its water to drink"; and Allah Almighty knows best.

# Book Two: Etiquettes of Marriage

**It is the second book of the quarter of customs of life**

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, in the marvels of Whose creation there is no place for the arrows of accident imposed by misapprehension of minds, and in no way could the minds consider the beginnings of such wonders but that they return in awe and bewilderment, and the favor of Whose graces continue to be bestowed upon all creatures, for they (graces) come in succession upon them even though willingly or unwillingly.

One of His marvelous favors is that He Has created human beings out of water, and subjected them to ancestry relation and marriage, and made them prone to the power of sexual desire, through which He drove them to tillage and preserved their descendants by force. Then He exalted the matter of lineage, to which He ascribed great importance, and because of which He forbade illegal sexual intercourse, and strongly denounced it by way of restrictions and reprimands, and made it being committed an outlandish crime and a serious matter. He exhorted the people to stick to marriage by way of desirability and command.

Glory be to Him who decreed death to His creatures by which He put them to humiliation, and made it a cause of their destruction and annihilation, then He placed seeds in the soil of the wombs from which He raised creatures, n order to conquer death, drawing the attention to the fact that the seas of fate run over the worlds with benefit and harm, prosperity and adversity, difficulty and ease, concealment and revelation.

Allah's blessing and peace be upon Muhammad who was sent with warning and good tidings (to all of men and jinns), and upon his family and his companions, as abundant as is beyond the calculation and limitation of reckoning, and as much as it could be.

To go further, marriage is to help (one achieve the requirements of) religion, an humiliate devils, since it is a strong fortress against the enemy of Allah, and a cause of population increase because of which the chief of the Messengers will outshine the rest of the prophets. How worthy then it is to examine its causes, learn its usage, and etiquette, explain its purposes and objectives, and present in detail its chapters and sections.

The important amount of its rules may be disclosed in three chapters:

The first chapter deals with the exhortation to and discouragement of marriage.

The second chapter deals with the etiquettes to be observed in marriage contract and between both parties involved in contract.

The third chapter deals with the etiquettes of cohabitation after marriage up to separation.

## CHAPTER ONE: EXHORTATION TO AND DISCOURAGEMENT OF MARRIAGE

It should be known that the learned men differed about the excellence of marriage: Some went as far as to claim that it is better than solitude for the worship of Allah Almighty; and others admitted its excellence, but gave it inferiority to solitude for the worship of Allah Almighty, in so far as the soul does not yearn for marriage to the point of distracting one's state (of mind) and causing him to give way to adultery. Others have said that it is better to refrain from marriage particularly in this age of ours. However, in the past, it had a great excellence when the earnings were not illegal and the disposition of women was not chargeable. To be sure, its truth cannot be disclosed except by presenting at first what has been handed down in the narrations and traditions regarding encouragement and discouragement of marriage, and secondly by explaining its benefits and defects, in order to make clear the advantages or disadvantages of marriage pertaining to everyone who has or has not been saved from its calamities.

### Qur'anic Verses On Marriage

Among the Qur'anic verses: Allah says: "And marry those among you who are single, or the virtuous ones among your slaves, male or female." (An-nur: 32)

﴿ وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ ﴿٣٢﴾ ﴾

This is a command. He also said: "Place not difficulties in the way of their marrying their husbands" (Al-Baqarah: 232).

﴿ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ ﴿٢٣٢﴾ ﴾

This prevented abstinence and enjoined against it. Allah said in describing and praising the messengers: "And, indeed, We sent Messengers before you, and We gave them wives and children" (Ar-Ra'd: 38)

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ ﴿٣٨﴾ ﴾

Thus he said this in the context of praise and in pointing out excellence.

He also praised his saints for requesting it in supplication saying: "And those who say, `Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous." It is said of the prophets that Allah has not mentioned in His book any but those who have families. Thus it was said that (St.) John" married but did not cohabit. It is said that he did that to gain virtue

and honor, thereby upholding the Sunnah. Others said that it was to avert the eye. As for Jesus," Allah be pleased with him" he will marry should he come down to earth and will have children.

## Hadiths Of The Prophet

As for the Hadiths, a mention might be made of his (the Prophet's) sayings: "Marriage is of my Sunnah; whoever refrains from my Sunnah refrains from me"; and he" Allah's blessing and peace be upon him" also said: "Marriage is of my Sunnah; whoever likes my Fitrah (natural disposition),' let him follow my Sunnah." He" Allah's blessing and peace be upon him" also said: "Marry and multiply for I will boast about you over other nations on the day of resurrection, even about the least among you." And he" Allah's blessing and peace be upon him" also said: "Whoever refrains from my Sunnah, he is not of me, and marriage is part of my Sunnah; whoever loves me, let him follow my Sunnah." And he" Allah's blessing and peace be upon him" also said: "Whoever refrains from getting married for fear of having a family, is not of us." This is perhaps a reprimand (directed) against abstinence and not a reason for abstinence.

He" Allah's blessing and peace be upon him" also said: "Whoever has the means, let him get married," for it will avert the eyes" and assure more relief and virtuousness; and who does not, "let him fast for fasting to him is (a form of) castration (Wija')." This indicates, that the reason for the encouragement of marriage is fear that the eye might become corrupted," as well as relief." Wija' is a form of castration of the male (organs) so that his manhood is removed; it (the term) is used metaphorically for sexual impotence during the fast.

And he" Allah's blessing and peace be upon him " also said: "If someone whose religion and trustworthiness you approve should come to you, then get him married; if you do not, you will cause discord on earth and great corruption." This also explains encouragement (to marry) out of fear of corruption.

He" Allah's blessing and peace be upon him" also said: "Whoever marries or gives in marriage, for the sake of Allah, deserves the friendship of Allah." And he" Allah's blessing and peace be upon him" also said: "Whoever marries safeguards half of his faith; let him fear Allah for the second half." This is also an indication that its virtue is in safeguarding against disobedience, and fortifying against corruption. For the corrupting factor in a man's religion lies for the most part both in his sexual organs (private parts) and stomach; he can satisfy one of them by marriage.

He" Allah's blessing and peace be upon him "also said: "All acts by the son of Adam shall cease except the third: a righteous son making invocation for him," etc. He cannot attain this except through marriage.

## Traditions Of The Companions

**As for the traditions**, Umar "may Allah be pleased with him" said: "Nothing

should prevent marriage except incapacity or adultery. He thus asserted that religion does not prohibit marriage, and he limited its prevention to two disparate factors.

Ibn Abbas "may Allah be pleased with him" said: "The asceticism of an ascetic is not complete until he marries." It is possible that he considered marriage an act of devotion which renders asceticism perfect; but it seems that he meant to say thereby that the heart would not be safe from being overcome by desire except through marriage, and that asceticism is not perfect without emptying the heart (of all preoccupations). For that reason he would gather his young bondsmen, such as 'Ikrimah and Kuraib and others reaching adulthood, and would say, "If you wish to get married, I will get you married; for when a slave commits adultery, he removes faith from his heart." Ibn Mas'ud used to say: "Were there but ten days left of my life, I would be inclined to get married so as not to meet Allah a celibate." Two of Mu'adh Ibn Jabal's wives died from the plague, and he, too, was afflicted with the plague; so he said: "Get me married, for I would not like to meet Allah a celibate." And this coming from both of them indicates that they considered marriage a virtue rather than a defense against the excessiveness of desire.

Umar" Allah be pleased with him" used to marry frequently and would say, "I only marry for the sake of having offspring." One of the companions attached himself to the Messenger of Allah " Allah's blessing and peace be upon him" serving him and staying with him in case he needed to have something done; so the Messenger of Allah "Allah's blessing and peace be upon him" said to him, "Won't you get married?" He answered, "O Messenger of Allah, I am a poor man possessing nothing and would be compelled to abandon your service." The Prophet said nothing, then repeated (the question), and he (the companion) repeated the answer. Then the companion reflected and said: "By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" knows better than I what is best for me in my earthly life and in my hereafter and what draws me near to Allah, and if he should tell me a third time, I will do it." and he (the Prophet) told him a third time: "Won't you get married?" The companion said: "O Messenger of Allah, get me married." He (the Prophet) said: "Go to such a family and say that the Messenger of Allah "Allah's blessing and peace be upon him" commands you to give your daughter in marriage to me." He (the companion) said: "O Messenger of Allah I have nothing." So he (the Prophet) said to his companions, "Gather for your brother the weight of a date-pit in gold," and they did. Thus they took him to those people and got him married; so he said to (them), "Make a feast"; and they obtained for him from the companions a ewe for the feast." This repetition indicates a virtue in marriage itself. It is possible that he (the Prophet) recognized in him (the companion) a need for marriage.

## Later Narrations

It has been related that a certain devotee in olden times excelled his

contemporaries in devotion. The goodness of his devotion was brought up to the Prophet of his time. His reply was, "It is so," although he had forsaken somewhat the tradition (of worship). It grieved the worshiper to hear that, so he asked the Prophet about it, and the Prophet said: "Have you forsaken marriage?" And he said: "I don't consider it forbidden, but I am poor and a burden to people." The Prophet said: "I will give you my daughter in marriage," and he" Allah be pleased with him" gave him his daughter in marriage.

Bishr Ibn Al-Harith said: "Ahmad Ibn Hanbal was preferred over me on three accounts: for seeking what is lawful for himself and others, while I seek it for myself only; for his ability to get married in contrast to my inability; and for being appointed an imam for the common people." It is said that Ahmad" Allah be pleased with him" married the second day following the death of the mother of his son, Abdullah, and said: "I detest spending the night as a celibate." As for Bishr, when it was said to him, "People have been talking about you because you have refrained from marriage, saying, `He has forsaken the Sunnah,", he replied, "Tell them that religious duties preoccupy him, leaving no time for the Sunnah." He was blamed on another occasion, so he replied, "Nothing keeps me from marrying except the words of the Almighty 'And they (the women) have rights similar to those (of men) over them in equity.' (Al-Baqarah: 228)

﴿ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ﴿٢٢٨﴾ ﴾

"That was mentioned to Ahmad, who declared, "And where is the like of Bishr?" His position is likened unto the point of a spearhead. In spite of that, it has been related that he was seen in a dream and was asked, "What has Allah done to you?" He replied, "My stages in Paradise have been elevated and I was placed close to the stations of the prophets in rank, but I have not attained the stages of those with families." And in one account he told me, "I would not have wanted you to encounter" me as a celibate"; so we asked him, "What did Abu Nasr At-Tammar do?" He said: "He was placed seventy steps above me." We asked, "For what reason? We used to see you above him." He replied, "Because of his patience with his daughters and dependents." Sufyan Ibn 'Uyainah said: "Having numerous wives is not (indicative of love) of the world because 'Ali" Allah be pleased with him" was the most ascetic of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" and yet he had four wives and seventeen concubines." Thus marriage is an ancient Sunnah and one of the traits of the prophets.

A man said to Ibrahim Ibn Adham: "Blessed are you, for you have dedicated yourself to worship through celibacy." He replied, "Indeed your concern for dependents is preferable to all that which I now enjoy." He (the man) replied, "And what prevents you from marriage?" He said: "I have no need for a woman.

I do not wish to misrepresent myself to a woman." It has been said: "A married man is preferred over the celibate in the same way that the Mujahid is

preferred over the non-Mujahid; and one bow (rak'ah in worship) of the married man is preferable to seventy bows of one who is celibate." (Sufi Views on Marriage As for what has been related concerning the disadvantages of marriage, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of all people outside the two hundred is a man light of back who has neither wife nor child." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "There will come a time upon people when a man's destruction shall be at the hands of his wife, his parents, and his children; they shall taunt him for poverty and demand of him beyond his means. He will enter paths wherein he will lose his religion and perish." And there is a narration, according to which, "One of the two sources of comfortable living is having fewer children, while one of the two sources of poverty is having many of them." Abu Sulaiman al-Darani was asked about marriage, and he said: "To abstain is better than to endure them (women) and to endure them is better than to suffer hellfire." He also said: "The single man will find in the pleasures of work and in the emptiness of the heart that which the family man cannot find." He once said: "I have not seen any of our companions who married and was able to retain firmly his first rank." He also said: "He who seeks the following three is inclined toward the world: he who seeks a living, or who marries a woman, or who transcribes a Hadith." Hassan" Allah be pleased with him" (Al-Basri) has said: "When Allah wishes the servant well, he does not preoccupy him with a family or with possessions." Ibn Abu Al-Hawwari once said: "A group exchanged views over this Hadith and came to the conclusion that it did not mean that a man (in this case) could not have both, but that he could have both and they would not preoccupy him." This is a reference to the saying of Abu Sulaiman al-Darani, "Whatever diverts you from Allah -whether wife, possession, or children -is a curse upon you." In general, none has been quoted as discouraging marriage unconditionally. As for encouragement to marriage, it has been related both unconditionally and conditionally. Let us, therefore, remove the veil from this subject by delineating the advantages and disadvantages thereof.

## Merits OF MARRIAGE

Marriage has five merits: procreation, satisfying sexual desire, ordering the household, providing companionship, and disciplining the self in striving to sustain them.

### The First Merit: Procreation

Procreation-is the prime cause, and on its account marriage was instituted. The aim is to sustain lineage so that the world would not want for humankind. As for sexual desire, it was created as an ingrained urge: like an overseer unto the male. In the male it is, as it were, an overseer to produce the sperm; in the female it serves to facilitate cultivations so as to produce children out of coitus." It is like luring the bird by spreading about the seed which it likes in order to lead it to the net.

The eternal powers of the Almighty were not incapable of creating beings from the beginning without tilling (Harithah) or coupling. But wisdom decreed the ordering of causes and effects together with the lack of need to demonstrate the power of Allah to complete the wonders of creation and to fulfill what the Divine Will decreed beforehand; thereby the Word was fulfilled as decreed by the pen. (Al-Alaq 4).

﴿ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ ﴾

To bring forth a child" is a four-faceted intimacy which is the original reason for encouraging it even after being safeguarded against excessive desire, so that no one wants to meet Allah as a celibate. The first: to conform to the love of Allah by seeking to produce the child in order to perpetuate mankind. The second: to earn the love of the Messenger of Allah "Allah's blessing and peace be upon him" by increasing those in whom he can be glorified." The third: to seek the blessing of the righteous child's invocation after him. The fourth: to seek intercession through the death of the young child should he precede his (father's) death.

**The first** facet: It is the most delicate of all the facets, the most removed from the understanding of the common folk, and the most meritorious as well as the strongest in the eyes of those with keen insight into the wonders of the Almighty's creation and into the course of His wisdom. It may be illustrated thus: if the master should give seed and cultivating tools to his slave, and prepare for him the soil to cultivate; if the servant is able to cultivate; if he (the master) should appoint someone to supervise him (the servant); and if he (the servant), nevertheless, is lazy or does not use the plowing instruments and neglects the seed until it rots, and he rids himself of the supervisor through some trickery, then he (the servant) would deserve contempt and reprimand from his lord.

Allah Almighty has created the pair; He has created the male organ and the two ovaries, as well as the sperm in the sheath; He has prepared for it (the sperm) in the ovaries, arteries and ducts, and created the womb as a depository for the sperm; He has endowed both the male and the female with desire. These deeds and instruments bear eloquent testimony to the design of their creator and declare their purpose unto those imbued with wisdom. This would be the case (even) if the Creator had not revealed the design through His Prophet" Allah be pleased with him" in the statement "Marry and multiply"; how (much more) if He had openly declared the matter and revealed the secret! Everyone who refrains from marriage neglects tilling, wastes away the seed, does not use the prepared instruments which Allah has created, and is a violator of the aim of nature as well as the wisdom implied in the evidences of creation foreordained upon these organs by divine writ, unexpressed in letters or voices-writ which can be read by every (person) who has divine insight to understand the intricacies of everlasting wisdom.

For that reason, divine legislation exceedingly made the killing of children and the burying (of girls) alive an abomination, for they (such acts) were forbidden for the fulfillment of existence. To this alluded the one who said: "coitus interruptus is one of the two burials." The one who marries is seeking to complete what Allah has desired, and the one who abstains, wastes away what Allah detests to have wasted. Because of Allah's desire, that mankind should survive, He made feeding (the hungry) a decree, encouraged it, and referred to it by the term "loan" when He said: "Who is it that will lend unto Allah a goodly loan?" (Al-Baqarah: 245)

﴿ مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا ﴾

Should you say: your statement, that sustenance of the species and of self is desirable, on the assumption that their passing away is detestable to Allah, which is the difference between life and death, not to mention the will of Allah Almighty, it being known that all is by the will of Allah and that Allah is not in need of creation, then what can the distinction be with Him between their life, or survival (bags chum), and their extinction? Know then that this word is a truth from which an untruth was sought, for what we have mentioned does not invalidate the relation of all things-good and bad, beneficial and detrimental-to the will of Allah. Love and abomination contradict each other but they do not oppose the will (of Allah); for many a desired aim is hated and many a detested aim is loved; acts of defiance are detestable and they, in spite of being hated, are desired; acts of obedience are desired and they, along with being desired, are loved and pleasing. As for apostasy and evil, we cannot say that they are pleasing and loved but, nevertheless, they are desired. For the Lord has said: "And He is not pleased with ingratitude in His servants." How then could the extinction of man, or the hatred thereof, with respect to the love for Allah, be the same as his subsistence? For the Almighty has said: "I have never hesitated over anything as I hesitate in taking the soul of my Muslim servant. He detests death and I detest harming him, but there is no escape for him from death." His saying, "There is no escape from death for him" is a reference to predetermination and to the decree stated in His words, "We have ordained death for all of you" (Al-Waqi'ah: 60)

﴿ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ ﴾

And in His saying, "Who has created life and death." There is no contradiction between the Almighty's words, "We have ordained death for all of you," and His saying "and I detest harming him." However, elucidating the truth therein requires defining the meaning of will, love, and hatred; it also requires revealing their essences, because preliminary to understanding them are the matters which suit the desire of created beings, their love and their hatred. How preposterous! For between the traits of Allah Almighty and those of created beings, there is as much distance as between His beloved essence and theirs. The

essence of creations is substance and form, while that of Allah is hallowed beyond theirs; and just as that which is not essence and form cannot be the same as that which is essence and form, likewise His traits are not the same as the traits of creation. These facts lie within the realm of that which could be disclosed. Beyond them lies the mystery of divine decree, the disclosure of which has been prohibited. So let us stop short of mentioning it and let us confine ourselves to that about which we have been told concerning the difference between undertaking and refraining from marriage. For one of the two would cause the loss of lineage, perpetuating its existence from Adam," Allah be pleased with him" generation upon generation, thus ending with him (Adam). Therefore, he who refrains from marriage cuts off continuous being from himself (back) to Adam" Allah be pleased with him" and dies childless with no descendants.

If, however, the inducement to marriage is simply warding off desire, Mu'adh would not have said when he contracted the plague, "Get me married, I will not meet my Lord celibate." Should you say, "But Mu'adh could not expect to have children at that time, so why was he interested in it (marriage)?" I would reply, "Children result from coitus, which is a consequence of desire." That is a matter which does not fall in the realm of choice; what is dependent upon the servant's choice is providing the motivation for desire. That is expected in any event. Thus, whoever contracts (marriage), fulfills his obligation and what is incumbent upon him. The rest is beyond his choice. For that reason marriage is desirable also for the impotent; for the urges of desire are veiled and cannot be seen. Even the eunuch who cannot be expected to have an offspring still desires it, in the same manner that a bald man desires to have the blade pass over his head in emulation of others and in keeping with the precedent of the righteous progenitors, and in the same manner that trotting (al-Ramal) (while performing the circuit around the Ka'bah) and cloaking oneself over the left shoulder during the pilgrimage today are desirable." The purpose at first was to indicate (physical) endurance to the infidels. The emulation of those who manifested endurance has become a religious duty for those who succeeded them.

This desire is weak when' compared to the desire of one who is capable of tilling. Perhaps it is even weaker when compared with the undesirability of impairing the woman (that is, not using her) with regard to the gratification of desire, for this is not free of danger. Such an interpretation explains the great disapproval (by the righteous) of eschewing marriage in spite of languid sexual desire.

**The second** facet: striving to attain the love of the Messenger of Allah "Allah's blessing and peace be upon him" and to please him by increasing that which he can boast of, inasmuch as Messenger of Allah has openly declared it. Concern for procreation is indicated by what has been related concerning 'Umar that he used to marry often and used to say, "I marry for (the sake of producing) children." It was related that the Messenger of Allah "Allah's blessing and peace be upon him" said regarding the deprecation of the barren woman, "A straw mat

in the corner of the house is preferable to a barren woman." He also said: "The best of your women are the affectionate child bearers." He also said: "A black child bearer is better than a beauty that cannot give birth." This indicates that seeking children has been considered a greater virtue in marriage than satisfying the demands of sexual desire, seeing that a beautiful woman is more suitable for fortification (against desire), in averting the eye, and curtailing desire.

**The third** facet: that he should be survived by a righteous child who would invoke blessings upon him, as related in one narration that all the works of the son of Adam will cease except for three, and he mentioned (among them) a righteous child, and in another that "invocations are offered to the dead on platters of light." The saying that "the son might not be virtuous," would not make any difference for he is a believer. Virtue predominates in the offspring of religious parents, particularly if it is resolved to bring him up in and direct him along the path of virtue. By and large, the invocation of the believer for his parents is beneficial be he pious or wicked. He (the believer) is rewarded for his invocations and good deeds, for he has earned them, and he is not rebuked for his ill deeds; for the sin of a sinner is not superimposed upon another. For that reason the Almighty declared, "We cause their progenies to join them, and We deprive them of naught of their (life's) work" (At-Tur: 21)

﴿ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ﴿٢١﴾ ﴾

That is, we do not take away from their deeds and we make their children an addition to their good deeds.

**The fourth** facet: that the child should die before him (the parent) and thus he has an intercessor. It has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him" that he said: (The child drags his parents into heaven." In some narrations, it is related that "the child takes him (the parent) by the garment the same (way) as I now take you by the garment." He" Allah be pleased with him" also said: "the progeny is told to enter paradise, but he stands at the gate of paradise in rage and anger saying, 'I will not enter paradise except in the company of my parents.' Then it is said: 'Let his parents enter paradise with him."' In another tradition, it is stated that "the children gather at the place of resurrection when created beings are brought to judgement, and it will be said to the angels, 'Take these (the children) to paradise,' but they will stand at the gate of paradise and it will be said to them, `Welcome to the progeny of the Muslims. Enter! There is no reckoning for you.' They will say, `Where are our fathers and mothers?' The keepers will reply, 'Your fathers and mothers are not like you, for they have committed sins and ill deeds and they are now rendering account and are making amends for them.' He (the Prophet) said: 'They shout and scream in unison at the gates of paradise.' The Lord Almighty who knows more about them says, 'What is this noise?' They (the keepers) will reply, 'Lord, the children of the Muslims say "We shall not enter paradise except in the company of our parents." Allah Almighty will say, "Go through the

crowds, take the parents by their hands, and lead them into paradise." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has lost two of his children will be shielded from the fire." He" Allah be pleased with him" also said: "Whoever has lost three that did not attain puberty, Allah will make him enter paradise by virtue of His mercy for the children's sake." The Prophet was asked, "O Messenger of Allah, what about two?" And he replied, "Even two." It is related that marriage was propounded to one of the righteous men, but he hesitated for a while. The Prophet said: "One day he (the righteous man) awoke from his sleep and said: 'Get me married, get me married!' So they got him married. He was asked concerning that matter, to which he replied: ' Allah may grant me a child, and then receive him unto Himself; thus he would serve as a prelude for my afterlife.' Then he said: 'I saw in a dream that resurrection had come to pass and myself among the created beings there. I was suffering from mortal thirst; the other created beings were also suffering from intense thirst and distress. While we were in that state, behold a group of children filtered through the crowds covered with veils of light, carrying silver pitchers and golden goblets in their hands and offering drink to one (person) then to another; they filtered through the crowd yet bypassed most of the people. I stretched out my hand to one of them and said: "Give me water to drink, for I am extremely thirsty." But he (the child) replied, "You do not have a child amongst us; we only offer our fathers water to drink." So I said: "And who are you?" They replied, "We are the deceased infant children of the Muslims." One of the meanings incorporated in his statement, which is mentioned in the Almighty's saying, "so go to your tilth as you will, and prepare beforehand for your souls" (Al-Baqarah: 223)

﴿ نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ﴿٢٢٣﴾ ﴾

Are children for the hereafter. Thus it has become clear from these four facets that the greatest virtue of marriage lies in its being the means of having children.

## The Second Merit: Satisfying Sexual Desire

It pertains to fortification against the devil, curbing lust, warding off the excesses of desire, averting the eye, and safeguarding relief. To this the Messenger of Allah "Allah's blessing and peace be upon him" referred when he declared, "He who marries fortifies half of his religion, so let him fear Allah for the second half." To this he also referred when he stated, "You are enjoined to establish homes. He who cannot do it should fast, for fasting is a (form) of castration." Most of what we have quoted from the traditions and narrations points to this interpretation; and this purpose is inferior to the former one because desire is a charge to produce children.

Marriage is sufficient for bringing this about, a reason for causing it to be, and a safeguard against the evil of it becoming dominant. One who obeys his master in order to please him is not like one who obeys in order to be freed from a

heavy obligation. Sexual desire and children are foreordained and between them exist a tie. It is not appropriate to say that the aim is pleasure and the child is a necessary result, just as elimination is a necessary result of eating, not an aim in itself. Rather, the child is the aim by instinct and decree, and sexual desire is merely an inducement thereto. I cannot conceive of any purpose for sexual desire except procreation. The pleasure which accompanies it -pleasure which would be unrivaled was it to last-is a harbinger of the promised pleasures in paradise. For to encourage pleasure which one cannot enjoy is pointless. Thus were an impotent male encouraged to seek enjoyment of coitus, or were a young boy encouraged to seek rule and power, encouragement would be to no avail. One virtue of the world's pleasures is that people wish to see them (pleasures) continue in paradise; thus they are an inducement to the worship of Allah.

Behold the wisdom, the mercy, and the divine fulfillment: how two lives, one external and one internal, were fused together by one desire." The exoteric life is the perpetuation of the individual through the preservation of his lineage, which is a form of the perpetuation of existence. The esoteric life is the life in the hereafter, "so if this pleasure, diminished by the speedy passage of time, activates the desire for (attaining) pleasure by becoming everlasting, then it encourages the kind of worship which leads to it (pleasure)." Consequently the servant (of Allah) benefits by becoming so desirous of it and gains the ability to persist in that which leads him to the blissfulness of paradise.

There is not an atom in the body of man, internal or external in the Kingdom of Heaven and Earth, within which one would not discover a measure of wisdom and wonder that baffles the mind. Nevertheless, it can be revealed only to a pure heart in proportion to its purity and to the extent that it resists the world's pleasures, its enticements, and its snares. Thus, marriage for the sake of curbing excessive desire is important in religion to all who do not suffer from impotence-these happen to constitute the majority of created beings. For, if sexual desire prevails and encounters no resistance from the force of piety, it will lead to the commission of lewdness.

To this the Messenger of Allah "Allah's blessing and peace be upon him" referred when conveying the word of the Almighty, "If ye do riot so, there will be confusion in the land, and great corruption." If it (sexual desire) is bridled with the bridle of piety, and the purpose (of marriage) is to curtail the limbs (of the body) from responding to desire, then marriage would avert the eye and preserve relief by guarding the heart as well as the mind against temptation. For, that is not a matter of one's choice, rather the self will continue to entice him and tempt him to have coitus, and the tempting devil will not abandon him most of the time.

That could occur during prayer; thus he may envision such details of coitus which, were he to confess them to the lowliest of creatures, they would blush.

Yet Allah knows (the secrets of) his heart because the heart is to Allah as the tongue is to man. For the chief preoccupation of the novice who wants to pursue the path of the hereafter is his heart." (Moreover), persistence in fasting does not eliminate the element of temptation as pertains to most people, unless it is coupled with weakness of the body and disturbance of the temperament. For that reason Ibn 'Abbas "Allah be pleased with him" declared, "The asceticism of the ascetics cannot be complete without marriage." This is a universal ordeal from which few can be delivered.

Qatadah said: in interpreting the words of the Almighty, "Impose not on us that which we have not the strength to bear": that is, lust. It is said that 'Ikrimah and Mujahid interpreted the Almighty's words "for man was created weak" (An-Nisa' :28).

﴿ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾ ﴾

By saying, "He cannot refrain from women."

Najih said that "When the male experiences an erection, he loses two-thirds of his mind"; others say "He loses a third of his religion." One of the rare interpretations rendered by Ibn Abbas "Allah be pleased with him" of the verse "From the evil of the darkness when it is intense" (Al-Falaq: 3)

﴿ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ ﴾

Is to the male erection, which is an overpowering catastrophe should it rage, as no mind or religion can resist it; for, although it can become an impetus for the two lives as was mentioned earlier, it is the devil's strongest instrument against the sons of Adam. To this he" Allah be pleased with him" referred in these words: "Among those who are deficient in intelligence and religion, I have never seen any who are more successful than you (women) in prevailing over those (men) of intelligence." And that is because of the rage of desire. The Prophet said in his invocation, "O Allah! I seek refuge in Thee from the evils of my hearing, my seeing, my heart, and the evils of my semen." He also said: "I ask you to purify my heart and safeguard my genitals", so how can there be laxity for others wherefrom the Messenger of Allah "Allah's blessing and peace be upon him" seeks refuge.

A righteous man used to marry frequently; he never had less than two or three (women). Some Sufis criticized him, to which he replied, "Has any of you presented himself before Allah or stood before Him and experienced sexual desire?" They replied, "This thing occurs frequently." He retorted, "Were I to accept throughout my life such a state as you have experienced once, I would not have married; but never did a distracting thought occur to me which I did not carry through, thereby relieving and enabling myself to return to my work. And for forty years, no transgression has befallen me." Some people criticized the status of the Sufis, to which a man of religion replied, "What is it you blame them

for?" He (one of the people) replied, "They eat a lot." To this he retorted, "And you, also, if you hungered as they do, would eat as they do." He (one of the people) said: "They marry often." To which he replied, "If you should safeguard your eye and genitals as they do, you, too, would marry as they do." Junaid used to say, "I am as much in need of coitus as I am of food, so the wife is definitely nourishment and a means for the purification of the heart." For that reason the Messenger of Allah "Allah's blessing and peace be upon him" commanded that everyone who sees a woman and is attracted to her should have intercourse with his wife, for that would ward off temptation from his soul." Jabir "Allah be pleased with him" related that the Messenger of Allah "Allah's blessing and peace be upon him" saw a woman, so he had intercourse with Zainab (his wife), fulfilled his desire, and departed. The Messenger of Allah "Allah's blessing and peace be upon him" declared: "When a woman approaches, she approaches in the image of the devil; so should a man see a woman who appeals to him, let him approach his wife because she has what that woman has." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not have intercourse with a woman whose husband is absent because the devil runs through your veins as does the blood." So we said: "And your veins?" He replied, "And mine; but Allah has fortified me against it and therefore I am safe." Sufyan Ibn 'Uyainah said: "'safe' means delivered from it (temptation). That is its meaning because the devil does not deliver." It was also related that the son of Umar, one of the ascetics among the companions, also of the learned among them, used to break the fast by coitus before eating. It is probable that he had intercourse before the evening prayer, after which he would perform absolution and pray, all for the purpose of emptying the heart to enable it to concentrate on the worship of Allah and to remove from it the implements of the devil. It has been related that he (son of 'Umar) had coitus with three of his concubines during the month of Ramadan before the last evening prayer.

Ibn 'Abbas has declared, "The best of this nation is mostly women"; and since sexual desire was a predominant force in the temperament of the Arabs, the frequency of marriage among their righteous men was more common.

It was for the purpose of freeing the heart that marriage with the bondmaid was permitted when there was fear of hardship, even though it results in enslaving the son, which is a kind of attrition; such marriage is forbidden to anyone who can obtain a free woman. However, the enslaving of a son is preferable to destroying the faith, for enslavement affects temporarily the life of the child, while committing an abomination results in losing the hereafter; in comparison to one of its days the longest life is insignificant." It has been related that one day some people departed from a gathering with Ibn 'Abbas, except for one young man who did not leave. Ibn 'Abbas asked him, "Do you have something to ask?" He said: "Yes, I wish to ask you a question, but I was ashamed (to ask) in front of the people. Now I stand in awe out of respect for you." "A learned takes the place of the father," said Ibn 'Abbas, "so what you

would have divulged to your father, disclose to me." He said: "I am a young man with no wife. On occasion I have feared distress for myself, and thus sought relief in masturbation. Is there an act of transgression in it?" So Ibn 'Abbas turned away from him, then said: "How disgusting! Marrying a bondmaid is better than that, yet it is better than committing fornication." This is an indication that a youthful bachelor is torn among three evils: The least of these is marrying a bondmaid, that would lead to enslavement of the offspring; worse than that is masturbation; and the most abominable of the three is fornication. Ibn 'Abbas did not permit the commission of either because both (the first two) are forewarned against and should be resorted to only to prevent committing a greater evil, in the same manner as one would eat carrion to avoid self-destruction. Preponderance over the lesser of two evils cannot be construed as unrestricted permissiveness or as absolute virtue; cutting off a malignant arm is not a good act even though it is permissible when death is impending. Therefore marriage is meritorious in this respect, but this does not apply to all (people), only to most. Many a person's desire cools off on account of old age, illness, or the like, and therefore this factor would not apply to him; and what has already been mentioned concerning procreation remains intact. This is general except in the case of the eunuch, which is rare.

It is preferable for a person with temperament so overcome by desire that one woman cannot curb it to have more than one woman, up to four. For Allah will grant him love and mercy, and will appease his heart by them (women); if not, replacing them is recommended. Seven nights after the death of Fatimah,"Allah be pleased with him" 'Ali "Allah be pleased with him" got married. It is said that al-Hassan, the son of 'Ali, was a great lover having married more than two hundred women. Perhaps he would marry four at a time, and perhaps he would divorce four at a time replacing them with others. The Messenger of Allah "Allah's blessing and peace be upon him" said to al-Hassan, "You resemble me in appearance and in character." He" Allah be pleased with him" also said: "Hassan takes after me and Hussain takes after Ali."` It was said that his indulgence in marriage is one of the characteristics in which he resembled the Messenger of Allah "Allah's blessing and peace be upon him" as well as al-Mughirah Ibn Shu'bah who married eighty women." Among the companions were those who had three and four (wives) while those who had two cannot be counted.

No matter how well known the inducement, the cure should be in proportion to the ailment; for the aim is tranquilizing one's self, and therefore this must be taken into consideration in deciding how many wives one should have.

## The third Merit: Companionship

It pertains to comfort and relaxation for the soul through companionship;

seeing and dallying comforts the heart and strengthens it for the performance of the obligatory rituals. For the self grows weary and has the tendency to shun work because that is contrary to its nature. If compelled to adhere to what disagrees with its nature, it becomes recalcitrant and defiant. If it finds an outlet for itself periodically, it becomes stronger and more energetic.

The companionship of women provides relaxation which relieves distress and soothes the heart. It is incumbent upon the pious to acquire such comfort by permissible means. For that reason Allah Almighty declared, "That he might take rest in her" (Al-A'raf: 189)

﴿ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ﴾

And 'Ali said: "Relax the heart an hour, for if it is compelled it is blinded." A narration states, "A wise man should divide his time three ways: one for meditating, one for self-examination, and one for eating and drinking. In this (latter) time, there is help for the other period." The same is stated in another expression: "The wise man is desirous only of three things: provisioning himself for a return journey, seeking a livelihood, or (seeking) pleasure in something not forbidden." The Messenger of Allah "Allah's blessing and peace be upon him" states, "For every desire there is an eagerness, and for each eagerness there is a Fitrah (natural disposition). He whose Fitrah leads to my Sunnah is guided." I" Eagerness is the striving and the enduring which come about in the beginning when exercising the will, while Fitrah means stopping for rest. Abu Ad-Darda' used to say, "I find relaxation for myself with a little diversion, thereby gaining strength to walk in uprightness thereafter." In some narrations pertaining to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "I complained to Gabriel" Allah be pleased with him" of my inability to have coitus, and he suggested (I eat) harisah." If this be true, it can be interpreted only as a preparation for relaxation and cannot be interpreted to imply warding off desire; for it is rather a kindling of desire, and whoever is deprived of sexual desire is denied most of this intimacy.

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Three things of your world have been made desirable to me: perfume, women and my delight in prayer." This, too, is a benefit that cannot be denied by one who has experienced the weariness of thoughts and celebrations (Dhikr) and different types of work, which lie outside the two previously mentioned benefits. Indeed, it extends even to the eunuch and to the one who has no sexual desire. As a matter of fact, this advantage renders marriage meritorious if it is concluded with such an intent, but rare are those who marry for this end.

As for the aim of having an offspring as well as that of warding off desire and the like, they are prevalent. Besides, many a person finds pleasure in looking at flowing water, greenery, and the like and is not in need of relieving himself by conversing and dallying with women. Thus this (aim) varies with circumstances

and individuals; so let it be taken into consideration.

## The Fourth Merit: Ordering The Household

It is to free from the concerns of household duties, as well as of preoccupation with cooking, sweeping, making beds, cleaning utensils, and means for obtaining support. If a human being had no desire for coitus, it would still be difficult for him to live in his house alone; because if he were saddled with all the work of attending the house, he would waste most of his time and have very little of it left for learning and working.

The virtuous woman who takes care of the house abets religiousness in this manner, and any disturbance of these preoccupations would perturb the heart and impede life. For that reason Abu Sulaiman al-Darani' declared, "The virtuous wife is not of this world, for she liberates you for the hereafter. Her contribution to freeing (the man) is by both taking care of the house and by satisfying sexual desire." Muhammad Ibn Ka'b al-Qarzi said in interpreting the words of Allah, "O Lord! Give unto us in the world that which is good" (Al-Baqarah: 201)

﴿ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً ﴿٢٠١﴾ ﴾

He meant a virtuous woman. The Prophet said: "Let each among you have a grateful heart; a tongue which invokes (the name of Allah); and a faithful, virtuous wife who assists you toward the hereafter." Behold how he has equated her with invocation and thanksgiving." In a commentary regarding the Almighty's word, it is stated: "him verily We shall quicken with good life" (An-Nahl: 97)

﴿ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ﴿٩٧﴾ ﴾

He meant a virtuous wife.

Umar Ibn Al-Khattab "Allah be pleased with him" used to say, "Next to faith in Allah, the best gift which has been given to man is a virtuous woman. There are some women that are priceless and others that are yokes from whom one cannot be redeemed"; by priceless is meant that she (woman) cannot be replaced by any other gift.

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "I was preferred over Adam by two gifts: His wife abetted him into transgression, while my wives urge me in obedience; his devil was a blasphemer and my devil (is) a Muslim'" who only enjoins to good." Thus he (the Prophet) considered her helping him towards obedience as a virtue.

This, also, is one of the virtues to which the righteous (men) aim, except that it is pertinent to some individuals who have no legal guardian or manager.

It does not call for two wives, (since) plurality may render life miserable and disrupt the affairs of the home.

The aim of such an advantage is the expansion of kinfolk (through the wife)

as well as gaining strength by virtue of interfamily relations. This is one of the things that is needed in warding off evil and seeking tranquility. For that reason it was said: "Abased is the one who has no protector; but he who finds someone who repels evil from him, his state is secured and his heart is freed for worship." For, abasement disturbs the heart while strength in numbers wards off abasement.

## The Fifth Merit: Disciplining The Self

It pertains to disciplining the self and training it to be mindful, faithful, loyal, and respectful of the rights of the wives, tolerating their manners, enduring harm from them, striving to reform them, guiding them to the path of religion, striving toward making lawful gains for their sake, and undertaking the upbringing of their children. All these are deeds of great merit, for they are an exercise in compliance (with Allah's injunction) and trust and loyalty; the wives and the offspring being the protected ones, and the virtue of guardianship is great. Those who avoid these responsibilities do so for fear of being unable to do justice by them, otherwise the Messenger of Allah "Allah's blessing and peace be upon him" would not have said: "One day of just guardianship is more preferable than seventy years of worship." Then he said: "Indeed, every one of you is a shepherd, and every one of you is responsible for his flock." The one who is preoccupied with reforming himself and others is not the same as the one who is preoccupied with reforming himself only; nor is the one who endures harm like the one who seeks pleasure and comfort for himself. Bearing the burden of wives and of offspring is equivalent to jihad for the sake of Allah. For that reason Bishr said: "Ahmad Ibn Hanbal was preferred over me on three counts, one of them being the fact that he sought what was lawful for himself and for others." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Whatever a man spends on his wife is an object of charity, and a man will be compensated for the morsel of food he offers his wife." Someone told one of the learned, "The Lord has granted me a share of every deed!" and he mentioned the hajj (pilgrimage), jihad, and the like. So he replied to him, "Where do you stand as concerns the deeds of the substitutions?" He asked: "And what are those?" To which he retorted,"Lawful gain and spending on dependents." Ibn Al-Mubarak said while with his companions during a battle, "Do you know of anything better than what we are doing?" They said: "We know of none." He answered, "I do." They asked, "What is it?" He said: "A virtuous man." He continued, "A virtuous man rose during the night and beheld his sleeping children uncovered, and so he covered them with his garment. His deed is more virtuous than what we are doing." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He whose prayer is good, and whose children are many and whose possessions are few, and who does not neglect the Muslims will be with me in paradise like these two women." In another Hadith it is said: "The Lord loves the poor, virtuous father of children."" Another Hadith related, "If the sins of the believer become many, Allah preoccupies him with the burden of children (in order) to

make restitution for them (the sins)." One of the forefathers said: "There are offenses that cannot be atoned for except through family burdens." A tradition relates that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are certain sins that cannot be atoned for except by the burden of seeking a livelihood." He also said: "Whoever has three daughters whom he supports and to whom he is kind until the Lord renders them independent of him, Allah will most certainly make paradise his reward -unless he commits a deed for which he cannot be forgiven." Ibn 'Abbas would say whenever he referred to this Hadith, "By Allah, this is one of the strangest (Gharib) and most misleading articles of the Hadith." It has been related that a devout person used to provide well for his wife until she died. It was suggested to him that he remarry after her death, but he refrained and said: "Solitude is more soothing to my heart and allows me to concentrate better on my meditations." He continued: "I saw in a dream, a week following her death, the gates of heaven open, and men descending and marching in succession through the air. Every time one descended, he looked at me and told the one behind him, 'This is the unfortunate one.' The other would reply, 'Yes!' I refrained from asking them out of awe until the last one, who was a child, passed by me. I asked him: 'Say, who is the unfortunate one to whom you are referring?' He replied, 'You.' And I asked, 'Why so?' He replied, 'We used to exalt your deeds among those who have striven for the sake of Allah; but a week ago we were commanded to record your deed with those who have been inimical, and we do not know what you are guilty of.' So he said to his brethren, "Get me married, get me married." After that, he was not without two or three (wives).

It is related in one of the narrations of the prophets "peace be upon them" that a group entered upon Jonah, the prophet, and he, "peace be upon him", was hospitable to them. He,(Jonah) would enter and leave his house and be mistreated by his wife, yet remain silent. They were astonished, but he said: "Don't be; for I have beseeched Allah Almighty saying, 'Hasten upon me in this life whatever punishment You have prepared for me in the hereafter'; so He said: 'Your punishment is the daughter of so and so whom you should marry.' So I married her and am enduring from her what you see." Such endurance is a form of self-discipline, an appeasement of anger, and an improvement of character. A person who secludes himself or who associates himself with someone of a refined character does not reflect on the evils of his inner self, nor are his hidden faults revealed. It is, therefore, the duty of one who walks the path of the hereafter to tempt himself by being exposed to the like of such agitations, and to become accustomed to enduring them so that his character should be set straight, his soul should be calm, and he should be purified of the base qualities hidden within him.

Enduring the burden of dependents, which is a form of exercise and struggle to provide for them and sustain them, is an act of worship in itself. However, only one of two types of men benefits from it: either a man who seeks striving, exercising, and character training because he is at the beginning

of the Path and is therefore not unlikely to consider this a manner of striving by which his soul is exercised; or, a worshipper who does not pursue virtue through the path of the esoteric, mental activity, and the experiences of the heart, but whose (virtuous) deeds are physical, such as prayer, performing the pilgrimage, and the like. His working to gain lawfully for his wives and children, maintaining them and bringing them up properly, is better for him than acts of worship which are imposed upon his body and whose benefits do not extend to others.

As for the man whose character is well formed either. Through inherent traits or through a previous effort, if he wants to succeed in obtaining an inner life and an intellectual and spiritual activity in the domain of religious and mystical sciences, then he should not marry for that reason because he has no need for exercise." As for worship in the form of providing for dependents, seeking knowledge is better than that because it (seeking knowledge), too, is a form of work, but its benefits are more numerous and more encompassing than the benefit of providing for dependents. These then are the advantages of marriage, which in religion are decreed to be virtuous.

## Demerits OF Marrige

### The First Demerit: Inability To Seek Lawful Gain

The demerits of marriage are three: one-the strongest-is the inability to seek gain lawfully." For,that is not available to every person, especially nowadays, because of social instability, and because marriage encourages the amplification of attempts to provide (for dependents) through unlawful means.

In it (marriage) is, thus, a man's destruction and the destruction of his family; a bachelor is safeguarded therefrom. As for a married man, he is most often driven into the paths of evil by following the whims of his wife and selling his hereafter for this world.

There is a tradition which states that "the servant is made to stand before the scales with good deeds that resemble mountains in weight." He then is questioned concerning the care and support of his family, the source of his wealth and how he spent it, until such reckoning absorbs all his good deeds, thus not one good deed remains to his account; whereupon the angels cry out: `Behold, here is the man whose dependents consume his good deeds in the world and is today mortgaged by his deeds.' Is said that those first to cling to man on the day of resurrection will be his wife and children who will cause him to stand in the presence of Allah Almighty and then say, "O Lord! Give us our just due from him, for he taught us not what we were ignorant of, feeding us by unlawful means and we did not know it." He (Allah) will punish him for their sake. One of the forefathers said: "When Allah wills evil to a servant, He sets upon him fangs in this world to devour him"; meaning dependents.

The Prophet "peace be upon him" said: "No one will meet Allah with a

greater offense than one who ignores (the needs of) his dependents." This is a general calamity from which few are delivered, excepting one with possessions that are inherited or gained lawfully, which he uses to redeem himself and his family, provided he is content not to seek more. Such a person will be delivered from this calamity as will be a craftsman who is able to gain lawfully through permissible means, such as gathering firewood, hunting, or engaging in a craft that is not dependent upon rulers, and thereby is able to deal with virtuous people; also, the one who manifests blamelessness and most of whose possessions are lawfully gained (will be delivered by Allah).

Ibn Salim said when asked about marriage: "It (marriage) is more desirable in this time of ours for someone who is overcome by lust: like the male donkey who sees a female donkey and can neither be dissuaded from her by beating nor can he control himself; should he control himself, it is preferable to leave him alone."

## The Second Demerit: Failure To Uphold Wives' Rights

It pertains to the failure to uphold their (wives') rights, to tolerate their manners, or to endure harm from them. This is less prevalent than the previous (disadvantage), inasmuch as it is easier to overcome the latter than the former. Improving one's manners with women and upholding their rights are easier than seeking lawful gain. There is also danger in this because he (the husband) is a shepherd and is responsible for his flock. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sin enough for a man to destroy those for whom he provides." It has been related that one who deserts his family is like a runaway slave in that his prayer and his fasting are not acceptable until he returns to them.

Whoever fails to uphold his wives' rights, even though he might be present, is like a fugitive. The Lord said: "Ward off from yourselves and your families a (hell) Fire" (At-Tahrim: 6)

﴿ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا ﴾

He commanded us to safeguard them from the Fire as we would safeguard ourselves.

A person might fail to uphold his own right, and were he to get married this obligation would be compounded, and to his self another person be added. Self is an impellent to evil; if self is increased, the incitement to evil usually increases. For that reason, a certain man declined to get married and said: "I am afflicted with my (own) self; how can I add another self to it?" As has been said: "The mouse hole would not be large enough to contain it (the mouse) if a broom was tied to its tail." Ibrahim Ibn Adham also declined (to get married) by saying, "I will not attach a woman unto me, nor do I have need for women; that is to say, I am unable to care for them, protect them, and provide for them since I lack the means." Likewise Bishr declined saying, "I am prevented from marriage by the

Almighty's words, 'and they (women) have rights similar to those (of men)." He used to say, "Were I to care for a chicken, I would fear becoming a butcher on the bridge." Sufyan Ibn 'Uyainah "Allah be pleased with him" was seen at the gate of the sultan and was told: "This is not your place!" He replied, "Have you seen a man with a family who is more successful?" Sufyan used to say, "I yearn for celibacy, the key, and a place of dwelling which the wind can penetrate and where no commotion or shouting (exists)." This (the second disadvantage) is, too, a common evil though less prevalent than the first-from which only an intelligent, wise man can be delivered: A man possessing good character and insight into the ways of women, is tolerant of their tongues, is not driven by their desires, is careful to fulfill his obligations towards them, can overlook their mistakes, and is cognizant of their manners. Most people are given to impudence, boorishness, irascibility, frivolity, bad manners, and injustice while seeking full justice. Inevitably, such men through marriage become more corrupt in this respect. Hence celibacy is safer for them.

## The Third Demerit: Distraction From Allah

It is less (in evil) than the first and the second. (It lies in the possibility) that the wife and the offspring could distract him from Allah Almighty , luring him to pursue the world and indulge in providing a comfortable life for his children through gathering wealth and hoarding it for them, and enticing him to seek exaltation and multiplication through them. Whatever distracts (one's attention) from Allah -whether wife, wealth, or offspring-brings misfortune upon the possessor. I do not imply by this that it would lead to forbidden deeds, for that (whatever leads to forbidden deeds) has already been listed under the first and second disadvantages, but rather that it would entice him to indulge in the enjoyment of what is permissible, leading into excesses in dallying, flirting, and excessive enjoyment of them (women). From marriage arise various types of such distractions that engross the heart; thus night and day would pass and the person would not have time to think about the hereafter or prepare for it. For that reason Ibrahim Ibn Adham "Allah be pleased with him" said: "No good can come out of one who becomes accustomed to the thighs of women." Abu Sulaiman "Allah be pleased with him" said: "Whoever marries attaches himself to the world." That is to say, he is lured to depend on the world.

## CONCLUSION

This is an overview of merits and demerits. To judge that a person is absolutely better off (by) being married or single falls short of taking into consideration all these matters. Rather, such advantages and disadvantages can be considered a precept and a criterion against which the novice should measure himself. If the disadvantages (of marriage) are nonexistent in his case and the benefits are all present, that is, if he has lawfully gained possessions, good character, and earnest pursuit of religion, marriage would not distract him from Allah; if he (the novice) is, nevertheless, a young man in need of appeasing

his sexual desire, if he is a bachelor in need of someone to take care of his house, and if he needs fortification through family associations, then marriage is unquestionably better for him even though its (primary) aim is to produce offspring. If the advantages are refuted and the disadvantages are brought together, being celibate is preferable for him; but if the two are equal, which is most likely, it is necessary to weigh on just scales the extent to which the advantages contribute to the promotion of his religion and the extent to which the disadvantages detract from it. If it appears that one group outweighs the other, it should be acted upon. For, the most obvious advantages are procreation and appeasing desire, while the most obvious disadvantages are the need for unlawful gain and distraction from Allah. Let us assume that these matters are comparable in importance: We would then conclude that if a man is not troubled by sexual desire, if the benefit of his marriage lies in the endeavor to obtain an offspring, and if the evils of his marriage lie in the necessity to gain unlawfully and to be distracted from Allah then celibacy is preferable. There is no advantage in whatever distracts one from Allah or in earning unlawful gain.

The matter of offspring cannot compensate for the absence of these two considerations, (because) marriage for the purpose of obtaining an offspring is illusory and this constitutes a consummate deficiency in religion. To preserve his own life and to, guard it from destruction is more important than seeking to produce an offspring; that is a gain, and religion is an investment. For in the corruption of religion lie the loss of the hereafter and the dissipation of the investment. Such a benefit cannot counteract either of those two disadvantages. However, if to the matter of the offspring is added the need to appease desire, which results from one's yearning for marriage, and then one might consider marriage. If the reins of righteousness are not strengthened in his mind, and if he fears committing fornication, then marriage is preferable for him because he is hesitant between committing fornication and attaining unlawful gain; earning unlawful gain is the lesser of the two disadvantages. If he trusts himself not to commit fornication, and is unable at the same time to avert the eye from what is unlawful, then abstaining from marriage is preferable. For, to look (lustfully) is unlawful and to earn gain in an improper way is unlawful. Seeking gain takes place continually and in it lies his (ultimate) ruin and the ruin of his family, while looking takes place occasionally and this pertains to him (and does not involve his relations) and passes away quickly. Looking constitutes adultery by the eyes but, if not rectified by relief, is easier to forgive than eating forbidden fruit, unless it is feared that looking should end in the defiance of relief, thus entailing the threat of affliction.

If this is the case, then we are confronted with the third situation: that is, to have the strength to avert the eyes but not to ward off thoughts distracting the heart; here it is preferable to abstain from marriage because the (evil) deeds of the heart are easier to forgive. Emptying the heart for the sake of worship is desirable; (besides) the act of worship is precluded by unlawful gain, consuming it

(gain), and feeding it to others. Thus it is necessary to weigh these disadvantages against the advantages and to judge accordingly. Whoever becomes aware of this will not find it difficult to comprehend what we have transmitted from the righteous forefathers, namely encouragement of marriage in certain situations and in others discouragement therefrom inasmuch as this is dependent upon circumstances.

If you should ask, "Which is better for someone who is safeguarded from the disadvantages (of marriage), seclusion for the worship of Allah or marriage?" I would reply: Combine the two, because marriage is a contract and does not preclude seclusion for the worship of Allah; rather, it pertains to the need for lawful gain. If he is able to earn lawful gain, then marriage is also better, because it is feasible for him during the night and the rest (that is, the unoccupied portion) of the day to be in seclusion for worship; persistence in worship without relaxation is not feasible. If it be assumed that earning a livelihood preoccupies his whole time to the extent that he has none left other than that prescribed-sleeping, eating, and performing the necessaries and if he is one of those who do not pursue the hereafter except through the supererogatory prayer, pilgrimage, or similar physical activities, then marriage is better for him. For earning lawful gain, supporting a family, seeking to obtain offspring, and tolerating the manners of women constitute forms of worship whose merits do not fall short of supererogatory acts of worship. If he should worship by means of knowledge, meditation, and the path of esotericism, and should lawful gain complicate that, then abstaining from marriage is preferable.

Should you ask, "Why then did Jesus" Allah be pleased with him" abstain from marriage in spite of its virtue? And if it is preferable to free oneself for the worship of Allah, why then did our Prophet" Allah be pleased with him" take on numerous wives?" Know ye, then, that it is preferable to combine the two in the case of one who is able, whose desire is strong, and whose ambition is high, because no preoccupation can distract him from Allah.

Our Messenger" Allah's blessing and peace be upon him" armed himself with strength and combined the virtue of worship and that of marriage. In spite of his nine women, he still dedicated himself to Allah. For him, the satisfaction of the sexual need was not an obstacle. At the same time, those who are preoccupied with worldly needs are not constrained in their affairs by the fulfilling of natural needs; outwardly, they perform that which is necessary, but their hearts are preoccupied with solitude not unmindful of their important duties. The Messenger of Allah "Allah's blessing and peace be upon him", because of his elevated status, was not deterred by the dictates of this world from the presence of the heart with Allah. He used to receive Divine revelation while he was in his wife's bed." If this is true in the case of someone else, it is not inconceivable that irrigation canals can be altered by what cannot alter the mighty ocean; in other words, one cannot compare others unto him (that is, the

Prophet)." As for Jesus," Allah be pleased with him" he armed himself with resolutions and not strength; he took precautions, for perhaps his state was such that preoccupation with a family could have affected it, or made it difficult to seek lawful gain, or made marriage and seclusion for worship irreconcilable. Thus he preferred to devote himself to worship. For they (prophets) are more aware (than others) of the secrets of their states, of the precepts of their times regarding virtuous gain, of the manners of women, of the calamities of marriage upon the marrier, and of the benefits he (that is, the marrier) has therein. No matter how different the circumstances are, in some cases it is preferable to marry and in others to abstain. We should deem the deeds of the prophets as preferable in all cases -and Allah knows best.

## CHAPTER TWO: CONCERNING MARRIAGE: CONDITIONS OF WOMAN AND STIPULATIONS OF MARRIAGE CONTRACT

### Marriage Contract

As for the marriage contract, it has four conditions that facilitate its establishment and termination:

1- Permission of the guardian; if not, then (that of) the ruler.

2- Consent of the woman if she is a non-virgin adult or a virgin adult given away in marriage by someone other than her father or grandfather.

3- The presence of two witnesses openly known for fairness. If both enjoy a blameless record, then the establishment of the contract is decreed.

4- A declaration (Ijab) and a related acceptance (Qabul) encompassing the term "marry," "give in marriage," or some similar term, pronounced by two individuals charged with the responsibility, neither of whom is a woman; but (they) could include the husband, the guardian (of the woman), or the representative (of either party).

### Etiquettes Of Marriage

Concerning the etiquettes of marriage: The engagement should be arranged with a guardian, not during the legally prescribed waiting period ('Iddat) of the woman, but rather after its termination if the woman is observing such a period, and provided that she is not already engaged to another, since an engagement while another is pending is forbidden.' Proper etiquette requires an engagement (period) prior to marriage, and associating the expression of praise (to Allah) with the declaration and the acceptance; thus the one giving the woman in marriage says, "Praise be to Allah and blessings upon the Messenger of Allah.

I give you my daughter, so and so, in marriage"; and the husband replies, "Praise be to Allah and blessings upon the Messenger of Allah. I accept her in marriage upon this dowry." Let the dowry be fixed and small. It is also desirable to pronounce the words "Praise be to Allah" before the engagement. Its etiquette

includes that the affairs of the husband be revealed to the wife; if she is a virgin, this is more appropriate and more conducive to congeniality between them. For that reason it is desirable that he should look at her before marriage, as it is more likely to lead to enrichment of their relationship.

Its etiquettes also call for the presence of a group of righteous people in addition to the two witnesses who are required to establish the validity (of the contract). The etiquette also specifies that the intent of marriage should be upholding the Sunnah, averting the eye, bearing children, and the rest of the aforementioned advantages; thus the purpose of marriage will not be merely for pleasure and enjoyment, which would render such an act a worldly endeavor. This does not preclude such intentions, for many a virtue coincides with passion. 'Umar Ibn 'Abd al-Aziz declared: "If virtue coincides with passion, it is like `butter with dates'.' It is not impossible that one should be motivated by his desires and the dictates of religion simultaneously. It is desirable that the marriage be contracted in the mosque and during the month of Shawwal 'A'ishah said: "The Messenger of Allah "Allah's blessing and peace be upon him" married me in Shawwal, and consummated the marriage in Shawwal." (REQUISITE QUALITIES FOR THE WOMAN) A woman given in marriage is either one who is taken as a lawful wife, or one who is taken for enjoyment and the attainment of certain purposes.

## Legal Disabilities To Or Restrictions On Marriage

The first type: The woman taken as a lawful wife should be free from that which would prohibit her marriage. There are nineteen restrictions.

**The first** is That she be married to another.

**The second** is That she be in a legally prescribed waiting period (which precedes marriage) to another (person), regardless of whether that period is due to (the husband's) death, to divorce, to suspicion (of adultery), or is being cleared from suspicion aroused by (her) owner (that is, being a concubine-slave of the owner).

**The third** is that she be an apostate for having uttered an expression of unbelief.

**The fourth** is that she be a Magian.

**The fifth** is that she be an idolater or freethinker who follows neither a prophet nor a book. Women in this category include those who follow the doctrine of libertinism-marrying them is not lawful; also (included in this category is) every female subscribing to a false doctrine whose believer is deemed an infidel.

**The sixth** is (If) she is a follower of a revealed religion which she adopted after conversion or after the Prophet's mission (as Messenger of Allah), and who furthermore is not a descendant from the Children of Israel, unless both

conditions apply, marrying her is not permissible; but if she lacks genealogy only, then (among the jurisprudents) there is no consensus.

**The Seventh** is that she be a slave and the marrier a free man who is capable of marrying a free woman or who fears committing fornication (Canal.")

**The eighth** is that she be totally or partially a slave of the marrier.

**The ninth** is that she be related to the (man) either by descent from his progenitors (used) or collaterals (fusel), or of the collaterals of his first progenitors, or from the first collateral of every progenitor after a progenitor. By Usul, I mean mothers and grandmothers; and by his Fusel, (male) children and grandchildren; and by Fusel Awwal Fusul, brothers and their children; and by Awwal fall from every Asl (singular of Usul) after it, the progenitor of maternal and paternal aunts, not their children.

**The tenth** is That she be unlawful (for marriage) through nursing; and among those prohibited by reason of nursing are the relations prohibited in terms of the used and Fusul discussed above.

However, those forbidden are the ones who have been nursed five times, not the ones nursed fewer times.

**The eleventh** is That she be forbidden because of marriage ties; that is, (a) if the marrier were already married to her daughter or granddaughter, or (b) if he previously possessed them (as slaves either) by direct contract or semi-contract, or (c) if he had had sexual relations with them in a quasi-contract (common marriage), or (d) had sexual intercourse with her mother or one of her grandmothers in a marital contract or quasi-contract; for the mere contract of marriage with a woman renders her maternal female ascendants unlawful. Her collateral relatives are forbidden only on account of coitus, or if his (the marrier's) father or son had married her before.

**The twelfth** is that the woman be the fifth, that is, that the marrier already has four (wives) acquired either by marriage or by virtue of (the fact that at least one of his wives is in) the state of the legally prescribed waiting period pending remarriage to him. But if her divorce is final and she is in another prescribed waiting period, then marrying the fifth is not unlawful.

**The thirteenth** is that the marrier be married to her sister, her maternal aunt, or her paternal aunt; that is, through marriage he would bring both of them together (as wives). Marriage is not permissible between a related pair if one is male and the other a female, and thus they cannot be brought together (in marriage).

**The fourteenth** is that she be divorced three times by the marrier and thus be unlawful to him unless another husband (Muhallil) has sexual intercourse with her in a lawful marriage.

**The fifteenth is** that the marrier has exchanged curses with her; in this case, after the oath of condemnation, se is or ever unlawful to him.

**The sixteenth** is that she be in a state of ritual consecration of the major (hajj) or lesser ('Umrah) pilgrimage, or that the husband be in the same state;

marriage then cannot take place until the completion of the period of sanctification.

**The seventeenth** is that she should be a deflowered young woman; marrying her is then not permissible until she has reached puberty.

**The eighteenth** is that she be an orphan, in which case marrying her is not permissible until she reaches the age of puberty.

**The nineteenth** is that she be one of the widowed wives of the Messenger of Allah "Allah's blessing and peace be upon him" or one with whom he has mated, for they are regarded as mothers of the believers; that (restriction) is not applicable in our time. These are the prohibitive hindrances.

## Qualities Conducive To A Happy Conjugal Life

There are eight qualities which render a conjugal life happy and which must be sought in the woman in order to assure the perpetuity of the marriage: piety, good character, beauty, a small dowry, ability to bear children, virginity, (good) lineage, and she should not be a close relative.

**The first is piety:** That she should be virtuous and religious is the most fundamental requisite, and to that end (special) care must be taken. For, if her religious principles are too weak to give her the strength to be virtuous and constant, she will humiliate her husband, disgrace him among people, trouble his heart with jealousy, and thereby render his life miserable. Should he succumb to passion and jealousy, he would remain in trial and tribulation. Should he, on the other hand, follow the path of permissiveness, he would be apathetic toward his religion and honor and would be guilty of lacking zeal and pride. Also, if she is beautiful but corrupt, she will be the cause of greater tribulation; for then it becomes difficult for the husband to separate from her: Thus he is neither able to renounce her nor to endure her. His position is like that of one who came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I have a wife who cannot turn back a touching hand." The Prophet said: "Divorce her"; to which he replied, "I love her." The Prophet responded, "Then, keep her." The Prophet commanded him to hold onto her, for if he divorces her he would yearn for her and become corrupt like her. Seeing that the man's heart was in anguish, he (the Prophet) considered it preferable for him to continue his marriage and thus safeguard himself against corruption. If her faith be corrupted in squandering his possessions or in some other respect, he will remain in misery. (However,) if he remains silent and does not denounce (her deeds), he becomes a partaker of her transgression and a violator of the Almighty's command: "Ward off from yourselves and your families a Fire." If he, on the other hand, denies and disputes (her ways), he will be miserable throughout his life.

For that reason, the Messenger of Allah "Allah's blessing and peace be upon him" took pains in encouraging people to adhere to the faith saying, "A woman may be married either for her possessions, her beauty, her reputation, or her

religion; for if you do marry other than a religious woman, may your hands be rubbed with dirt." Another Hadith states: "He who marries a woman for her possessions and beauty loses both her beauty and her possessions; (but) he who marries her for the sake of her faith will be blessed by Allah with her possessions and her beauty." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A woman should not be married (only) for her beauty, because her beauty may destroy her; neither for her wealth, as this may make her tyrannical; (rather) marry the woman for her religious faith." He emphatically recommended religious faith, because such a woman would bolster up the (husband's) faith. If she is not pious, she will be an element of distraction and of trouble in her husband's religion.

**The second is good Character:** Good character is the second quality. It is an important requisite in the search for emptying the heart" and in the pursuit of favorable surroundings for religion. For if she is vicious, ill-tongued, ill-mannered, and ungrateful, more harm than good will come from her. Toleration of a woman's tongue would try the saints. An Arab said: "Do not marry one of the following six types of women: a hypochondriac, an upbraider), a yearner, a coveter, a narcissist, or a prattler. The hypochondriac is one who excessively moans, complains, and (always) wraps her head.

Marrying a constantly ill (woman) or one who feigns illness is of no avail. an upbraider is one who is constantly needling her husband by saying, "I did such and such for you." a yearner is one who yearns after a previous husband or after her offspring from some other husband. This, too, is among the things to be avoided. a coveter is one who looks at everything, covets it, and forces her husband to buy it. a narcissist can be one of two: one who spends the whole day fixing her face or making it up and beautifying it in order to give it a luster, or one who becomes angry at mealtime, thus eating only by herself and singling out her share from everything. A Yemeni expression, which is appropriately used for a woman, or a child, who is not satisfied with the food given to her (or him), is to become angry at mealtime. a prattler is one who prattles a great deal; in this context the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty detests the loudmouthed prattler." It is related that the Azdi traveler," during his journey, met Elias" Allah be pleased with him" (the prophet) who ordered him to get married and discouraged him from celibacy. He then said: "Don't marry any of the following four types: divorce-minded, a boaster, a harlot, or a conceited." divorce-minded is one who asks for the divorce every hour for no reason; a boaster is one who boasts of the superiority of another and is proud of her worldly advantages, a harlot is a loose woman who is known to have lovers and intimate companions. To her the Almighty referred when He said: "nor of loose conduct" (An-Nisa: 25)

﴿ غَيْرَ مُسَٰفِحَٰتٍ ﴾

A conceited is one who adopts a haughty attitude toward her husband in

deed and word: the word conceited designates that which is elevated above the ground.

Ali "Allah be pleased with him" used to say, "The worst characteristics of men constitute the best characteristics of women; namely, stinginess, pride, and cowardice. For if the woman is stingy, she will preserve her own and her husband's possessions; if she is proud, she will refrain from addressing loose and improper words to everyone; and if she is cowardly, she will dread everything and will therefore not go out of her house and will avoid compromising situations for fear of her husband. These accounts indicate the sum total of the good qualities sought in marriage.

**The third is Beauty**: beauty of face is desired because through it fortification is attained. For (a man's) natural disposition is generally not contented with an ugly woman, (even) when good character and physical beauty are often inseparable. What we have transmitted is encouragement to look for a pious woman and not marry one for her beauty, which does not discourage the cherishing of beauty, but rather discourages marrying a woman for her beauty alone (while she be) corrupt in religion. Beauty, per se, oftentimes makes marriage desirable and detracts from the importance of religion. Indicative of the regard given to beauty is the fact that closeness and love are often realized through it. For that reason the Shari'ah cats enjoined the safeguarding of the means to intimacy, and seeing (the woman) before marriage was deemed desirable.

The Prophet said: "If Allah should incline the heart of one of you toward a woman, let him look at her, for it will bring them closer together." That is to say, it will cause them to be closer to each other like the closeness of the epidermis to the endodermis, which is the inner skin (as opposed to) the epidermis (which) is the outer skin. He mentions that only to stress the degree of closeness. The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is something in the eyes of the Ansar; therefore, if one of you wishes to marry one of their women, let him look at them." It was said (in effect) that those women were "blear-eyed." It was also said: "small-eyed." Some Allah -fearing men would not marry off their daughters until they are seen as a precaution against delusion. Al-A'mash said: "Every marriage occurring without looking ends in worry and sadness." It is obvious that looking does not reveal character, religion, or wealth; rather, it distinguishes beauty from ugliness.

It was related that during the time of Umar" Allah be pleased with him" a man got married. The man had colored his hair and the dyestuff had faded. The woman's family complained to 'Umar saying, "We thought he was a young man." 'Umar beat him excessively and said: "You have deceived the people." It is related that Bilal and Suhaib came to a Bedouin household and asked to marry their daughters. They were asked: "Who are you?" Bilal said: "I am Bilal and this

is my brother, Suhaib. We were misguided, but Allah has directed us; we were enslaved, but Allah freed us; we were dependent (on others), but Allah has made us independent; if you should give us wives, then thanks be to Allah; and if you should turn us away, then praise be to Allah." They (the household) answered, "Rather, you will marry, and thanks be to Allah." Suhaib said to Bilal, "Would that you had mentioned our association and dealings with the Messenger of Allah "Allah's blessing and peace be upon him". He replied, "Be quiet. I spoke the truth and the truth will get you married." One may be deceived both in beauty and in character; therefore it is desirable to avoid deception in beauty by looking, and (deception) in character by description and inquiry. It is desirable that this precede marriage. A description of her character and beauty should not be sought from any but one who is keen, who is truthful, who is well versed in the apparent and the hidden (qualities), who is not predisposed toward her lest he should praise her too much, and who does not envy her lest he should not praise her enough. In stating the basis for marriage and in describing the would-be wives, the natural disposition leans toward exaggeration and excessiveness. Few are the ones who are truthful and are inclined to modesty; rather, deception and enticement often predominate. Caution, therefore, is important for one who would guard himself against longing for a woman other than his wife.

As for the man whose purpose in having a wife is mere observation of the Sunnah, bearing children, or caring for the house, should he renounce beauty, he would draw nearer to asceticism; because seeking beauty, in short, is a worldly interest even though in the case of some individuals (it) may be an aid to religion.

Abu Sulaiman Ad-Darani said: "Indifference (to worldly interests may be) in anything, even in women." Thus a man (might) marry an old woman because he has preferred to renounce worldly delights. Malik Ibn Dinar used to say, "Many a man among you would refrain from marrying an orphan, whose feeding and clothing would cost little and who would be easily satisfied, thus gaining merit (before Allah). Rather, he would marry the daughter of so and so-meaning prominent people-who would make many demands of him saying, `Clothe me with such and such.'" Ahmad Ibn Hanbal preferred a one-eyed (woman) over her sister who was beautiful. For he asked: "Who is the better behaved of the two?" He was told: "The one-eyed." He replied: "Give her to me in marriage." Such is the constant endeavor of one who does not seek (mere) sensual pleasures. If someone cannot secure his faith without a source of pleasure, then let him seek beauty because enjoyment of what is lawful strengthens faith.

It has been said that if a woman is beautiful, of good character, with black eyes and hair, large eyes, white complexion, loves her husband, and has an eye to no other men, she is in the image of hawar. For Allah Almighty has ascribed to the women of paradise this description in the verse, "the good and beautiful" (Ar-Rahman: 70)

﴿ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴾

(By "good" He meant "those enjoying good manners"); in the verse "of modest gaze" (As-Saffat: 48)

﴿ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴾

And in the verse "lovers (urub), friends" (Al-Waqi'ah: 37)

﴿ عُرُبًا أَتْرَابًا ﴾

(By "lovers," He means someone who is in love with her husband and desirous of seducing him so as to complete her pleasure.

By al-hawar, He meant whiteness; al-Hawra' is a woman with intense whiteness of the sclera, profound blackness of the eyes matching the profound blackness of the hair, and big, wide (-set) eyes. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your women is one who pleases her husband when he looks at her, who obeys him when he commands her, and guards his memory and his possessions when he is absent." Her husband will be delighted to look at her if she loves him.

**The fourth** quality is dowry: that is, her dowry should be small. The Messenger of Allah "Allah's blessing and peace be upon him" declared that "The best women are those whose faces are the most beautiful and whose dowries are the smallest." He enjoined against excessiveness in dowries." The Messenger of Allah "Allah's blessing and peace be upon him" married one of his wives for a dowry of ten Dirhams and household furnishings that consisted of a hand mill, a jug, a pillow made of skin stuffed with palm fibers," and a stone; in the case of another, he feasted with two measures of barley;" and for another, with two measures of dates and two of mush (Sawiq). 'Umar" Allah be pleased with him" (also) used to enjoin against excessive dowries and used to say, "In getting married and in marrying of his daughters, the Messenger of Allah "Allah's blessing and peace be upon him" never spent more than four Hundred Dirhams." If paying excessive dowries for women were a virtue, the Messenger of Allah "Allah's blessing and peace be upon him" would have been the first to do so. One of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" was married for a date-pit of gold equal to five Dirhams. Sa'id Ibn Al-Musayyab married his daughter to Abu Hurairah "Allah be pleased with him" for two Dirhams. He then took her personally to him by night, let her in through the door, and then departed. Seven days later, he came back and greeted her.

Even if he (Sa'id) had married for ten Dirhams to be different from the rest of the learned, there would be nothing wrong with his act.

A tradition states that "a woman's blessing is in marrying and in bearing children quickly, and "in the reasonableness of her dowry." He also said: "The most blessed among them are the ones with the smallest dowries." Just as it is undesirable for the woman's dowry to be excessive, it is undesirable for the man to ask about the possessions of the woman. Marriage should never be motivated

by avidity for wealth. Ath-Thawri said: "Should one marry and ask `What does the woman possess?' know ye that he is a thief; and should a person give them a present, it should not be with the purpose of forcing them to reciprocate with more; likewise, should they give him a present, the expectation of receiving more (than they gave) is immoral. Exchanging gifts is desirable, and results in friendship." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you exchange gifts, you will love each other." As pertains to seeking more, it is included in the words of the Almighty: "And show not favor, seeking worldly gain" (Al-Muddaththir: 6)

﴿ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ﴿٦﴾ ﴾

That is to say, give (not) in order to receive more; also in the Almighty's words: "That which ye give in usury in order that it may increase on (other) people's property" (Ar-Rum: 39)

﴿ وَمَآ ءَاتَيۡتُم مِّن رِّبٗا لِّيَرۡبُوَاْ فِيٓ أَمۡوَٰلِ ٱلنَّاسِ ﴿٣٩﴾ ﴾

For usurious interest, is the increase, and that (giving a gift) is an attempt to increase the principal, though it is not usurious. All such attempts are detested and are regarded as heretical in marriage. For, they resemble trading and gambling, and their aim corrupts marriage.

**The fifth** quality is childbearing: that is the woman should be able to bear children. Should she be known to be barren, then one should avoid marrying her. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Marry the loving child-bearer"; if she has no husband and her affairs are not known, the decision should be based on her health and her youth for, given these two qualities, she will most likely be capable of bearing children.

**The sixth** quality is virginity: that is, she should be a virgin. The Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir, who had married an unwed deflowered woman, "Would that she were a virgin so you could play with her and she with you."

**Virginity has three merits:**

**1**- The virgin will love the husband and feel close to him, which will favorably influence their conjugal attachment. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Marry the loving (woman)"; for the natural disposition is to be attached to the first mate with whom one has had intimate relations. On the other hand, a woman who has experienced men and life may not be satisfied with some of the qualities that differ from those she is accustomed to, and may, therefore, loathe the husband.

**2**- It engenders a greater measure of his love for her, as it is a man's nature to be somewhat repelled by a woman who has been touched by another husband; that would contradict (a man's) nature regardless of what might be said (to the contrary). Certain natures find it more repulsive than others.

**3**- The virgin does not yearn after the first husband, because, in general, the surest love is that which is engendered with the first loved one.

**The seventh** quality is good Lineage: that is, the wife should be of good

lineage, that is to say, she should come from a religious and righteous background, because she will bring up her daughters and sons. If she is not well bred, she will not be able to raise her children well. For that reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the green dung." It was asked, "What is the green dung?" He said: "The beautiful woman with an evil origin." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Exercise care in choosing (wives) for your sperm, for a hereditary quality is wont to return."

**The eighth** quality is that she be Not a Close Relative: that is, she should not be a close relative, as that would lessen desire. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't marry close relatives for then the child is born scrawny"; that is to say, weak; such is the weakening effect it (marrying close relatives) has on desire. For desire is excited by the deep emotions which result from sight and touch; emotions are strengthened by whatever is unfamiliar and new. On the other hand, what is familiar and seen continuously renders the faculties incapable of fully appreciating it (desire), being affected by it, or becoming aroused through it. These are the qualities desired in women.

## INQUIRY INTO THE HUSBAND'S CHARACTER

It is incumbent upon the guardian also to examine the qualities of the husband and to look after his daughter so as not to give her in marriage to one who is ugly, ill-mannered, weak in faith, negligent in upholding her rights, or unequal to her in descent. The Messenger of Allah "Allah's blessing and peace be upon him" has said: "Marriage is enslavement; let one, therefore, be careful in whose hands he places his daughter." Exercising caution on her behalf is important, because she becomes a slave by the marriage and cannot be freed from it, while the husband is able to obtain divorce at all times. Whoever gives his daughter in marriage to a person who is unjust, licentious, heretical, or an inebriate commits a crime against his religion and exposes himself to the wrath of Allah for having severed his parental tie by having made a bad choice. A man said to al-Hassan, "A number of suitors have asked for my daughter's hand in marriage; to whom should I give her?" He replied, "To the one who fears Allah; because if he loves her, he will be kind to her; and if he hates her, he will not wrong her." The Prophet said: "Whoever gives his daughter in marriage to a shameless man has betrayed her womb."

# CHAPTER THREE

# ETIQUETTES OF COHABITATION; WHAT SHOULD HAPPEN DURING MARRIAGE; AND THE OBLIGATIONS OF HUSBAND AND WIFE

## FIRST PART OF THIS Chapter: Etiquettes Of Cohabitation

## OBLIGATIONS INCUMBENT UPON HUSBAND

As for the husband, it is a part of his obligation that he should observe moderation and good manners in twelve matters: feasting, cohabitation, dallying,

exercising authority, jealousy, support, teaching, apportionment, politeness at times of discord, intimate relations, producing children, and separation through divorce.

**The first** etiquette is feasting: and that is desirable. Anas "Allah be pleased with him" said: "The Messenger of Allah "Allah's blessing and peace be upon him" saw a trace of paleness in the face of Abd Ar-Rahman Ibn 'Awf "Allah be pleased with him" and said 'What is this?' He replied: 'I married a woman for a date-pit of gold.' The Prophet replied: 'May Allah bless her for you. Have a feast, even with a sheep." The Prophet of Allah feasted for Safiyyah with dates and Sawiq. "' The Messenger of Allah "Allah's blessing and peace be upon him" said: "The food of the first day is an obligation; of the second, a Sunnah; and of the third, a (cause for good) reputation; he who spreads the news is made known by Allah.' Only Ziyad Ibn 'Abdullah mentions it as being Gharib It is desirable to congratulate him (the husband); thus one who enters (the house of) the husband should say, "May Allah bless you and yours and bring you together in prosperity." Abu Hurairah "Allah be pleased with him" recounted that the Messenger of Allah "Allah's blessing and peace be upon him" made it a command.

The publicizing of marriage is desirable. The Prophet said: "The separator of the lawful and unlawful (in marriage) is the tambourine and the voice." He also said: "Make known this marriage, perform it in the mosques, and celebrate it with the beating of tambourines." It is related that Ar-Rubai', the daughter of Mu'awwidh, said: "The Messenger of Allah "Allah's blessing and peace be upon him" came and entered upon me the morning that my marriage was consummated. He sat on my bed while some of our young girls were beating their tambourines for us and lamenting those of my forefathers who had been killed, until one of them said: 'and among us there is a prophet who knows what the morrow holds,' to which he replied, 'Don't say this and say only what you were saying before.'"

**The second** etiquette is **Conjugal Harmony**: good conduct with them (wives) and tolerating offense from them out of pity for their mental deficiencies. Allah Almighty declared, "But consort with them in kindness" (An-Nisa: 19)

﴿ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ﴾

He also said in upholding their rights, "And they have taken a strong pledge from you" (An-Nisa': 21).

﴿ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ﴾

He (Allah) also said: "And what your right hands (possess)" (An-Nisa': 36)

﴿ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ﴾

Some say that (the verse) refers to women.

The last commandments,that the Messenger of Allah "Allah's blessing and peace be upon him" left were three, which he continued to utter until he

stammered and his words became incomprehensible. He kept saying: "Pray, pray!" Do not impose upon your slaves that which you could not support. Fear Allah; fear Allah as concerns your women for they are like putty in your hands, that is, captives. You have taken them as a trust from Allah, and intimate relations with them was made lawful through the word of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "If a man is tolerant of his wife's bad manners, Allah will grant him the same recompense that He granted Job for his affliction; whoever tolerates the bad manners of her husband, will be granted by Allah the same recompense that was granted to Asiyah the wife of Pharaoh." Know you that good conduct with her does not mean not harming her, but rather enduring harm from her and forbearance in the face of her fickleness and anger in emulation of the Messenger of Allah "Allah's blessing and peace be upon him"; for his wives used to talk back to him, and on occasion one would leave him for the whole night." Umar's wife talked back to him and he said to her, "Do you talk back to me, O foolish woman?" And she said: "The wives of the Prophet talk back to him and he is better than you."' To which Umar retorted, "How inappropriate of Hafsah to talk back to him!" Then he said to Hafsah, "Don't be deceived (by the conduct) of the daughter ('A'ishah) of Ibn Abu Quhafah, for she is the dearest of the Prophet's wives; and he warned her against talking back." It was also related that one wife hit the Messenger of Allah "Allah's blessing and peace be upon him" in the chest, so her mother scolded her. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave her alone; they (wives) do worse than that." He and 'A'ishah got into an argument to the point that Abu Bakr was called upon to arbitrate, and the Prophet took him as a witness. So the Messenger of Allah "Allah's blessing and peace be upon him" said to her, "Are you going to talk, or shall I?" She replied, "You talk, but say only the truth." Abu Bakr struck her until her mouth bled, and said to her, "O enemy of yourself, does he utter anything but the truth?" So she took refuge with the Messenger of Allah "Allah's blessing and peace be upon him" and sat behind him. The Messenger of Allah "Allah's blessing and peace be upon him" then told him, "you were not called for this, nor did we desire this of you." She told him once in anger, "And you are the one who claims to be the Prophet of Allah!" So the Messenger of Allah "Allah's blessing and peace be upon him" smiled and bore that out of forbearance and kindness." He used to say to her, "I know when you are angry and when you are pleased." To which she replied, "And how do you know it?" He said: "When you are pleased, you say 'No, by the Lord of Muhammad'; and when you are angry you say, 'No, by the Lord of Abraham."' She said: "You are right; I leave your name out." It is said that the first love that took place in Islam was the love of the Messenger of Allah "Allah's blessing and peace be upon him" for 'A'ishah "Allah be pleased with her" He used to say to her, "I am to you like Abu Zar' vis-à-vis Umm Zar'; however, I won't divorce you." He used to say to his wives, "Don't talk ill of 'A'ishah to me for, by Allah, I have not received revelation under the cover of any of you but (rather under) hers." Anas "Allah be pleased with him" used to say that the

Messenger of Allah "Allah's blessing and peace be upon him" was the kindest of all people toward women and children."

**The third** is **Toleration of Wives**: Dalliance, jesting, and playfulness add to the toleration of offense; for these delight the hearts of women. The Messenger of Allah "Allah's blessing and peace be upon him" used to joke with them and lower himself to the level of their minds in deeds and manners, to the extent that it was related that the Messenger of Allah "Allah's blessing and peace be upon him" used to race 'A'ishah; she won once and he won several times, so the Messenger of Allah "Allah's blessing and peace be upon him" said: "Now we're even." In a narration it is related that the Messenger of Allah "Allah's blessing and peace be upon him" was one of the merriest with his wives. 'A'ishah (once) said: "I heard the voices of some Ethiopians and others playing on the day of 'Ashura'. The Messenger of Allah "Allah's blessing and peace be upon him" asked me, 'Do you wish to see them play?' I said: 'Yes.' He sent after them and they came. The Messenger of Allah "Allah's blessing and peace be upon him" stood between the two doors, placed his palm on the door and extended his arm; I leaned with my chin against his arm. They began to play, and I looked on. The Messenger of Allah "Allah's blessing and peace be upon him" kept saying, 'That's enough'; and I would say, 'Be quiet,' twice or three times. Then he said: "A'ishah, that's enough!' So I said: 'Yes.' He pointed to them and they departed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "the most perfect of believers in faith are those who are the finest in manners and most gentle toward their wives." He said: "The best among you are the most charitable toward their wives, and I am the best among you toward my wives." In spite of his harshness, Umar" Allah be pleased with him" said: "It is necessary that a man be like a child in his family; but if they seek what he possesses, he should be found a man." Luqman "Allah be pleased with him" said: "A wise man should be like a child in his family, and when he is in public, he should be found a man." In a commentary on the related narration, (it is stated that) "Allah detests the one who is harsh toward his family and who is arrogant. The same explanation has been offered for the term Utul used by Allah Almighty (Al-Qalam: 13)

﴿ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴾

For it has been said that 'Utul designates one who has a harsh tongue and who is cruel toward his family.

The Messenger of Allah "Allah's blessing and peace be upon him" said to Jabir, "Would that she were a virgin, so you could dally with her and she with you."

**The Fourth** is **Asserting Authority**: not so to indulge in dalliance, good manners, and conformity in following her whims that he would corrupt her manners and lose respect altogether in her eyes. Rather, he should observe moderation, never abandon dignity and seriousness no matter how much evil he sees, nor open the door to abetting abomination; rather, whenever he sees an act which violates divine legislation and manliness, he should become resentful and

angry. Al-Hassan said: "Verily whoever obeys the whims of his wife will be cast by Allah into the Fire." 'Umar said: "Disagree with your wives, because disagreement with them is a blessing." It was also said: "Consult them, then disagree with them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Miserable is he who is a slave to his wife." He said so because if the husband obeys her whims, he becomes her slave and thereby miserable; for Allah made him possessor over the woman but if he makes her possessor of himself, he reverses the order of things, overturns the matter, and obeys Satan when he said: "and surely I will command them and they will change Allah's creation" (An-Nisa': 119)

﴿ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ﴾

It is a man's right to be followed, not to be a follower.

Allah has appointed men as trustees over women, and has called the husband "master"; and the Lord said: "and they met her lord and master at the door" (Yusuf: 25)

﴿ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ﴾

For if the master is transformed into a slave, then he has exchanged Allah's grace for thanklessness. The woman's behavior depends on you: If you slacken her reins a little, she will run off for a long distance; should you loosen the harness a span (Fitr), she will take a cubit; but if you restrain her and treat her firmly where firmness is called for, you will be her master.

Ash-Shafi'i "may Allah have mercy upon him" said: "There are three who will insult you if you honor them: the woman, the servant, and the Nabataean." He was referring to pure kindness and not harshness mixed with compliance, or coarseness with gentleness.

Arab women used to teach their daughters (how) to test their husbands. One would say to her daughter, "Test your husband before taking a step and before showing boldness toward him. Remove the edge of his spear; should he remain quiet, hack bones with his sword; and if he should still be quiet, then put the saddle on his back and ride him, for he is your donkey." At any rate, it is with justice that the heavens and the earth are upheld; whatever exceeds its limits turns into its opposite.

For that reason it is necessary to follow the path of moderation both in disagreement and in agreement, and to follow the truth in it all, so as to be safe from their (women's) evil; because their scheming is great, their evil is widespread; their predominant characteristics are bad manners and weak minds, and this cannot be set straight except through a certain amount of kindness mixed with diplomacy. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A virtuous woman amongst women is like a white-footed among a hundred crows".

In the will of Luqman to his son (it is stated): "My son, beware of the evil woman, for she will age you before your time; and beware of the evils of women, as they do not encourage good deeds; and be very careful of the better ones

among them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the three causes of poverty," and among them he listed the "evil woman" for she is the one who ages a man before his time. In other words, "If you come to her, she will curse you; and if you are away from her, she will be unfaithful to you." The Messenger of Allah "Allah's blessing and peace be upon him" said concerning the best of women, "If (only) you were the companions of Joseph"; that is, turning Abu Bakr away from prayer indicates that, on your part, you have ignored the truth and turned to pleasure. Allah Almighty said when they (women) revealed the secret of the Prophet: "If you two turn in repentance to Him, your hearts are indeed so inclined" (At-Tahrim: 4)

﴿ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَا ﴾

He (Allah) said that about the best of the Prophet's wives." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people dominated by a woman can succeed." 'Umar scolded his wife when she talked back to him saying, "You are no more than a toy in a corner of the house; if we have need of you (we take you), otherwise, you sit as you are." Thus there is evil and weakness in them (women); while diplomacy and harshness are a cure for evil, consolation and mercy are the cure for weakness. The skillful doctor is one who can estimate the amount of cure needed for the ailment; so let the man first know her character through experience, then let him deal with her in a manner that will set her straight in accordance with her state.

**The fifth is Jealousy**: moderation in jealousy; which means that one should not overlook preliminaries whose consequences may be undesirable, and should not go to extremes in misjudging, in acting adversely, or in spying upon concealed matters.

The Messenger of Allah "Allah's blessing and peace be upon him" enjoined against seeking out the faults of women, that is, against unexpectedly coming upon women. When the Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey, he said before entering (the city of) Medina, "Don't come upon your wives at night." Two men disagreed with him and went ahead (of the rest), and each saw in his home what he detested." In a famous narration (it is stated): "A woman is like a rib: if you (attempt to) straighten it, you break it; leave it alone and enjoy it in spite of its crookedness." This refers to rectifying her character.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is a type of jealousy which Allah detests, and that is the unjustifiable jealousy of a man over his wife when there is no justification (for suspicion)" because that suspicion we have decreed against. Certain (types of) suspicion are sinful. 'Ali "Allah be pleased with him" said: "Do not indulge excessively in showing jealousy over your wife lest she be accused of evil behavior because of you." However, jealousy in its proper place is both necessary and commendable. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah

Almighty experiences jealousy and the believer experiences jealousy as well; Allah Almighty's jealousy stems from the believer's perpetration of what Allah has enjoined against." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you marvel at the jealousy of Sa'd? By Allah, I am more jealous than he, and Allah is more jealous than me." Because of Allah Almighty's jealousy, He has prohibited abominations, whether manifest or hidden. Forgiveness is dearer to none than to Allah; for that reason He has sent warners and preachers. And praise is dearer to none than to Allah; for that reason He has promised Paradise.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw on the night (Mi'raj) (that) I was taken through Paradise a mansion and a maid in its courtyard; I inquired, 'To whom does this mansion belong?' and I was told, 'To 'Umar.' I wanted to look at her, but I remembered, O 'Umar, your jealousy." 'Umar wept and said: "Would I be jealous because of you, O Messenger of Allah?" Al-Hassan used to say, "Do you call upon your wives to jostle uncouth men in the market places? May Allah curse those who are not jealous." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah favors certain types of jealousy and detests others; He favors certain types of pride and detests others. As for the jealousy which Allah loves, it is jealousy which results from just suspicion; and the jealousy that Allah detests is that which results from unfounded (suspicion). The pride which Allah favors is that which a man has in battle and in the face of difficulties; and the pride that Allah detests is pride in falsehood." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am indeed a jealous man and none is free from jealousy save one whose heart is degenerate." The only way to avoid jealousy is by having no man enter upon her and by preventing her from going into the marketplaces." The Messenger of Allah "Allah's blessing and peace be upon him" asked his daughter Fatimah "Allah be pleased with her" "What is best for a woman?" She replied, "That she should see no man, and that no man should see her." So he hugged her and said they were " descendants one of another" (Al Imran: 34)

﴿ ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ ﴿٣٤﴾ ﴾

Thus he was pleased with her answer.

The companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to close peepholes and perforations in the wall to prevent women from looking at men. Mu'adh (b. Jabal) saw his wife looking through a peephole, and he struck her; he also saw her giving an apple to his male slave from which she had eaten, and he struck her again.

Umar" Allah be pleased with him" said: "Strip the women of their (beautiful) clothes and they will stay in their rooms." He said so because they (women) do not desire to go out in worn clothes. He also said: "Accustom your women to 'No!'" The Messenger of Allah "Allah's blessing and peace be upon him" permitted women to go to the mosques; the appropriate thing now, however, is to prevent them (from doing so), except for the old (ones).

Indeed such (prevention) was deemed proper during the days of the companions; 'A'ishah "Allah be pleased with her" declared, "If the Prophet only knew of the misdeeds that women would bring about after his time, he would have prevented them from going out." When the son of 'Umar quoted the words of the Prophet "Allah's blessing and peace be upon him" "Do not prevent the bondwomen of Allah from going to the mosques of Allah," one of his sons replied, "Yes, by Allah, we will prevent them." So he struck him and was irate with him, saying, "You hear me say that the Prophet of Allah said: 'Do not prevent (them),' and you say, 'Yes (we will)?' ""The dared to disagree because he knew that times had changed, and the father was angry with him for openly expressing disagreement without giving the reason.

The Messenger of Allah "Allah's blessing and peace be upon him" also permitted them (women) to go out especially during feasts; but they could not go out without the approval of their husbands.

Nowadays, it is permissible for a chaste woman to go out with the permission of her husband; however, remaining (at home) is safer." She should not go out except for an important purpose; going out for the sake of looking (about) and for unimportant matters detracts from virtue and may lead to corruption., If she goes out, she must avoid looking at men. We are not saying that the man's face is shameful for her to look at as is the woman's face for him. Rather, it is for her like the face of the beardless boy whom a man should be prevented from seeing when sight may result in evil; when evil is not likely to result, sight should not be prevented. For men throughout the ages have had unveiled faces while women go out veiled; if their faces were shameful for women to look at, men would have been commanded to be veiled or prevented from going out except for a necessary purpose.

**The sixth** is **support of woman**: moderation in spending. One should not be stingy toward them nor should he be extravagant; rather he should be moderate. The Almighty said: "and eat and drink but exceed not the bounds" (Al-A'raf: 31)

﴿ ۞ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ﴿٣١﴾ ﴾

He also said: "And let not your hand be chained to thy neck nor open it with a complete opening" (Al-Isra: 29)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ ﴿٢٩﴾ ﴾

"The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most favored among you is the one who is most generous toward his wife." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A Dinar spent for the sake of Allah, a Dinar spent for ransoming a slave, a Dinar offered (as charity) to a poor man, and a Dinar spent on your wife -the one that earns you the greatest reward is the one spent on your wife." It was related that 'Ali "Allah be pleased with him" had four wives and that he used to buy every four days a Durham's worth of meat for each. Al-Hassan" Allah be pleased with him" said: "Some men spent plenty, but when it came to

furnishings and clothes they were tight." Ibn Sirin "Allah be pleased with him" said: "It is desirable that a man prepare pastry every week for his wife; for even though sweet foods are not among the necessary things, to completely omit them is a stingy practice." It is desirable that he should order her to offer as charity whatever food remains (after the meal) and whatever would spoil if kept. This is the least thing to do as far as charity is concerned. The wife has the right to do this as circumstances dictate without specific permission from the husband.

He should not keep to himself, to the exclusion of his family, a delectable food. Not feeding them of it would incite malice and render it difficult to have a harmonious relationship. If he decides to withhold it (from them), let him eat in seclusion so that his family does not know about it; nor should he describe to them food which he does not intend to give them.

When he eats, let the whole family sit at his table; for Sufyan(Ath-Thawri) "Allah be pleased with him" said,, "We have been told that Allah and His angels invoke prayers on the members of the household who eat together." The most important thing for the husband to observe in spending is to feed the family from what is gained lawfully and not to pursue evil endeavors for their sake, as that constitutes a crime against them rather than upholding their rights. We have already mentioned the pertinent narrations when talking about the disadvantages of marriage.

**The seventh is Instruction Concerning Menstruation**: that the married man should know enough about the matter of menstruation to enable him to take necessary precautions; he also should teach his wife the rules of prayer: which prayers should be performed during menstruation and which should not. He has been commanded to safeguard her against the (hell)Fire according to the words of the Almighty, "Ward off from yourselves and your families a Fire" (At-Tahrim: 6)

﴿ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا ﴾

It is incumbent upon the husband to teach her the proper beliefs of the followers of the Sunnah, to remove from her heart every innovation should she lend an ear to it, and to make her fear Allah should she be lax in matters of religion.

The husband should also teach her the precepts governing menstruation and irregular menstrual flow, and the taking of precautionary measures." The information on menstruation is lengthy, but what a woman must be taught concerning menstruation are the prayers she should perform." If the blood stops shortly before the sunset (Maghrib) by (the end of) one prostration, then it is incumbent upon her to perform Zhuhr and Asr prayers; if it stops before morning by (the end of) one rak'ah then she should perform the Maghrib and 'Isha. This is the least that the women ought to observe.

If the husband is diligent in teaching her, she will not have to go out and ask the learned about it. If the husband's knowledge does not encompass such

matters, and if he should ask on her behalf, conveying to her the information from the mufti, then there is no need for her to go out. Otherwise, she has the right to go out and ask; in fact, she is obligated to do so, and the husband would be in defiance should he prevent her. No matter how much she learns about her obligations, she should not go out to attend a Dhikr nor receive instruction in superfluous knowledge without the consent of her husband.

Whenever a woman neglects one of the obligations imposed upon her by menstruation and irregular menstrual flow, and the husband does not teach her (concerning these matters), he, too, becomes her partner in sin.

**The eighth** is **Equality Among Wives**: If he has several wives, then he should deal equitably with them and not favor one over the other; should he go on a journey and desire to have one (of his wives) accompany him, he should cast lots among them, for such was the practice of the Messenger "Peace be upon him". If he cheats a woman of her night, he should make up for it, for making up for it is a duty upon him. For that reason it becomes necessary for him to learn the rules of apportionment which would take a long time to explain here. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whosoever has two wives and favors one over the other- that is to say, does not deal equitably between them- he comes to the Day of judgment bent to one side." He should be equitable in giving and in cohabiting at night. As concerns love and intimate relations, these do not come under the rubric of choice. Allah Almighty has declared, "You will not be able to deal equally between (your) wives, however much ye wish (to do so)" (An-Nisa: 129)

﴿ وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ﴾

That is to say, you cannot deal equally with regard to the desires of the heart and the preferences of the soul from which stems inequality in intimate relations. The Messenger" Allah's blessing and peace be upon him" used to be equitable to his wives in giving and cohabiting at night saying, "O Lord, this is the limit of my ability within my means, I have no access to that which You possess and I do not have,"" by which he meant love. He loved 'A'ishah "Allah be pleased with her" most, and the rest of his wives knew that. During his (last) illness, he was carried every day and every night in order to spend a night with each one of his wives. He would say, "Where am I supposed to be tomorrow?" So one of his wives saw through his question and said: "He is asking for the day with 'A'ishah." So they (his wives) said: "O Messenger of Allah, we permit you to stay at 'A'ishah's house, because it is difficult for you to be carried every night." He replied, "Are you agreeable to that?" They replied, "Yes," so he said: "Take me then to 'A'ishah's house." Whenever one wife grants her night to another with the husband's consent, the second wife gains the right to that night. The Messenger of Allah "Allah's blessing and peace be upon him" used to allot time among his wives. He wanted to divorce Sawdah, the daughter of Zam'ah, when she became old, so she granted her night to 'A'ishah and asked him to keep her in

order that she (Sawdah) might remain in the circle of his wives. He left her and did not apportion for her; rather, he apportioned two nights for 'A'ishah and one night each for the rest of his wives. On account of his fair justice and virility, whenever he desired one of his wives whose turn was not due and had intercourse with her, he would then visit her during the same day or night the rest of his wives. It has been related that 'A'ishah "Allah be pleased with her" said the Messenger of Allah "Allah's blessing and peace be upon him" visited all of his wives in one night. Anas also related that he" Allah's blessing and peace be upon him" visited all nine wives in one morning."

**The ninth is Insubordination of the Wife**: as pertains to discord and whatever dissension takes place between them that cannot be reconciled. If it should ensue from both sides or from the husband, and the wife wants to dominate the husband, and if it is not possible for him to set her straight, then two arbitrators should be called representing each of the two families (husband's and wife's) to look into the matter and to reconcile them. "If they desire amendment (reconciliation), Allah will make them of one mind" (An-Nisa: 35)

﴿ إِن يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ ﴾

Umar sent an arbitrator to a couple, but he returned without succeeding in reconciling them; whereupon he ('Umar) beat him saying, "Allah Almighty says, 'If they desire amendment (reconciliation), Allah will make them of one mind." So the man returned and with (good) intention(s) and gentleness toward them, he reconciled them.

However, if the discord is the woman's fault, it is the husband's right to chastise and induce her forcibly to obey, since men are guardians over women.

Likewise, should she be remiss in performing her prayers, it is his right to force her to perform them. However, he should chastise her gradually: That is to say, first he should preach, then warn, then threaten; should he not succeed, he should turn his back to her in bed, sleep in another bed, or avoid her-while still remaining in the house-from one night up to three. Should all of this fail, then he should beat her but not excessively, that is, to the point that he would inflict only pain but without breaking a bone or causing her to bleed. He should not strike her face for that is forbidden.

The Messenger of Allah "Allah's blessing and peace be upon him" was asked, "What rights can a woman claim from a man?" He replied, "To feed her when he eats, to clothe her when he is clothed, (but) not to be insolent or beat her excessively. He is to avoid her only in cohabitation (that is, desert her bed)." He can be angry with her and avoid her over matters of religion up to ten or twenty (days), or up to a month; the Messenger of Allah "Allah's blessing and peace be upon him" did so to Zainab when he sent her a present and she returned it to him. The wife at whose house he was staying said to him, "She has insulted you by returning your presents, that is to say, she has humiliated and belittled you." The Messenger of Allah "Allah's blessing and

peace be upon him" replied, "You (wives) are too despicable in the sight of Allah to insult me!"Whereupon, he became angry with all of them for a month, then returned to them.

**The tenth** is **Etiquette of Intimate Relations**: on the etiquette of intimate relations. It is desirable that it should commence in the name of Allah and with the (following) statement: Say, "He is Allah, the One and Only" (Al-Ikhlas: 1)

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ﴾

Then he should magnify (Takbir) and exalt (Tahlil) His name saying, "In the name of Allah, Most High, Most Great; O Allah, cause it to be a good progeny if you cause it to issue forth from my loins." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one of you say when he comes upon his wife: 'O Allah, avert the devil from me and avert the devil from what You have granted us.' Then should a child result, the devil shall not hurt him." When you near ejaculation, say to yourself without moving your lips: "Praise be to Allah Who has created humans out of fluid, and made thereof relatives and in-laws, for your Lord is omnipotent." One of the men of Hadith used to raise his voice in praise to the extent that the members of the household could hear his voice. Then he would turn away from the Qiblah, and would not face the Qiblah during coitus out of deference for the Qiblah. He should also cover himself and his wife with a garment. The Messenger of Allah "Allah's blessing and peace be upon him" used to cover his head and lower his voice, saying to the woman: "Remain quiet." A narration says, "If one of you should have intimate relations with his wife, you should not denude yourselves completely like two onagers," that is, two donkeys.

Let him proceed with gentle words and kisses. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you come upon his wife like an animal, and let there be an emissary between them." He was asked, "What is this emissary, O Messenger of Allah?" He said: "The kiss and (sweet) words." He" Allah's blessing and peace be upon him" also said: "There are three qualities which are considered deficiencies in a man: one, that he should meet someone whose acquaintance he wishes to make but parts from him before learning his name and lineage; second, that he should be treated kindly and reject the kindness' done unto him; and third, that he should approach his concubine or wife and have sexual contact with her before exchanging tender words and caresses, consequently, he sleeps with her and fulfills his needs before she fulfills hers." Intimate relations are undesirable during three nights of the month: the first, the last, and the middle. It is said that the devil is present during copulation on these nights, and it is also said that the devils copulate during these nights. It was related that 'Ali, Mu'awiyah, and Abu Hurairah also frowned upon it (during those nights). Certain learned recommended intimate relations on Friday and the night before it (Thursday) in

fulfillment of one of the two interpretations of the Prophet's words, "May Allah bless the one who purifies and performs the ablution, etc." Once the husband has attained his fulfillment, let him tarry until his wife also attains hers. Her orgasm may be delayed, thus exciting her desire; to withdraw quickly is harmful to the woman. Difference in the nature of (their) reaching a climax causes discord whenever the husband ejaculates first.

Congruence in attaining a climax is more gratifying to her because the man is not preoccupied with his own pleasure, but rather with hers; for it is likely that the woman might be shy.

It is desirable that he should have intimate relations with her once every four nights; that is more just, for the (maximum) number of wives is four which justifies this span. It is true that intimate relations should be more or less frequent in accordance to her need to remain chaste, for to satisfy her is his duty. If seeking intimate relations (by the woman) is not established, it causes the same difficulty in the same demand and the fulfillment thereof.

He should not approach her during menstruation, immediately after it, or before major ablution, for that is forbidden according to the decree of the Book." It has been said that it would engender leprosy in the offspring. The husband is entitled to enjoy all parts of her body during menstruation but not to have sodomy; intercourse during menstruation is forbidden because it is harmful, and sodomy will cause permanent harm; for that reason it (sodomy) is more strongly prohibited than intimate relations during menstruation." The words of the Almighty state, "so go to your tilth as you will" (Al-Baqarah: 223)

﴿ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ﴾

That is, "any time you please." He may achieve emission by her hand and can enjoy what is concealed by the loincloth short of coitus.

The woman should cover herself with a loincloth from her groin to (a point just) above the knee during the state of menstruation. This is one of the rules of etiquette. He may partake of meals with the woman during her period of menstruation; he may also sleep beside her, etc. He should not avoid her.

If the husband wishes to have intimate relations with one after having had coitus with another, then he should wash his genitals first. If he has nocturnal emission, then he should not have intercourse before washing his genitals or urinating. Sexual intercourse is frowned upon at the beginning of the night for he should not sleep in an impure state. Should he seek sleep or food, then let him perform first the limited ablution, for that is a recommended practice of the Sunnah. The son of Umar related, "I said to the Prophet "Allah's blessing and peace be upon him" Should any of us sleep in a state of major ritual impurity?' And he replied, "Yes, if he has performed the limited ablution." However, a dispensation was given in this regard: 'A'ishah "Allah be pleased with her" said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to sleep in a state of major ritual impurity having not touched

water." Whenever he returns to his bed, he should wipe the covers or shake them, for he does not know what might have taken place thereon during his absence. He should not shave, trim his fingernails, sharpen the blade (with which he shaves), cause blood to flow, or reveal any part of him while in a state of major ritual impurity; for all parts of his body would be restored to him in the hereafter, and he would thus return to a state of major ritual impurity. It is said that every hair will demand an account for the infraction it committed.

Coitus Interruptus

Other etiquette includes refraining from coitus and not ejaculating except in the place of tilling, which is the womb, for there is not a soul whose existence Allah has decreed but that will exist." To that effect were the words of the Messenger of Allah "Allah's blessing and peace be upon him". As pertains to coitus interruptus, the learned have split into four groups over whether it is permissible or reprehensible: There are those who consider it unconditionally permissible under all circumstances; there are those who forbid it in all circumstances; there are those who say it is permissible with her consent; evidently those proponents consider the harm (caused to the woman), which is forbidden rather than coitus interruptus itself; there are those who say it is permissible with the bondmaid but not with the free woman.

As far as we are concerned, it is permissible. As to a reprehensible act, it applies to cases where unlawfulness is disregarded, where uprightness is ignored or where virtue is abandoned. It (coitus interruptus) is reprehensible according to the third stipulation; in other words, it involves abandonment of a virtue, as it is said: It is reprehensible for someone in the mosque to sit without being preoccupied with Dhikr or prayer; and it is reprehensible for someone residing in Mecca not to perform the pilgrimage every year; this reprehensibility applies to the abandonment of what should take precedence and is more convenient, nothing more. This is firmly established in what we have explained concerning the virtue of (having) offspring, and in what has been related concerning the Messenger of Allah "Allah's blessing and peace be upon him": "A man has intimate relations with his wife, and is thus decreed for him the reward of a male offspring who fights for the cause of Allah and is killed (martyred)." He said so because if such a son is born to him, he would receive the reward of being the cause for his (son's) existence, even though Allah Almighty is his creator, his sustainer, and the one who strengthens him for jihad. His part in causing (the child) to exist is the act of coitus at the time of ejaculating in the uterus. We have stated that there is no reprehensibility in terms of prohibition and purification, for upholding prohibition is possible only by text or by analogy with a text; there is no text without a basis for analogy. Rather, we have here a basis for analogy-namely, abstaining from marriage altogether, abstaining from intimate relations after marriage, or avoiding emission after penetration; all such abstentions are more preferable, but they do not constitute acts of unlawfulness or disagreement.

For the progeny is formed by the sperm being deposited in the uterus, which comes from four causes: marriage, then copulation, then patience until emission takes place after intercourse, then waiting until the sperm is implanted in the uterus. Some of these causes are more closely related than others. (Thus) abstaining from the fourth is like abstaining from the third; likewise, the third is similar to the second, and the second is like the first. All that, is not the same as abortion or the burying of girls alive (wad). These two things, in effect, constitute a crime against an already existing person; and that also has stages: The first stage of existence is that the sperm should lodge in the uterus, merge with the fluid of the woman, and become thus receptive to life; to interfere with this process constitutes a crime. If it develops into an embryo and becomes attached (a fetus), then the crime becomes more serious. If the spirit is breathed into it and the - created being takes form, then the crime (of abortion) becomes more serious still. The crime is most serious after the fetus is born alive (then buried if it is a girl).

We have said that the initial stage of existence is the planting of the sperm in the uterus, not emission from the urethra; for the offspring is not produced by the sperm of the male alone but from the agglutination of the mates, either from both his and her fluid or from his fluid and the blood of menses, and that the blood plays, in relation to it, the same role as milk to its coagulator; the sperm from the man is necessary in coagulating the blood of the menses as the thickening agent is for milk since through it the coagulator gels. However that might be, a woman's fluid is a fundamental element in coagulation.

The two fluids are likened unto an offer and related acceptance which result in the consummation of a contract. Whoever makes an offer and goes back on it before it is accepted has breached the contract by rendering it null and void. Whenever an offer and related acceptance take place, rescission becomes a nullification, an annulment, and a severance. As no child can issue forth from a sperm in the vertebra, likewise (a child would not be created) after the expulsion (of the sperm) from the urethra unless it mixes with the fluid or the blood of the woman. This is, therefore, a clear analogy." Should you say: "But coitus interruptus is not reprehensible on account of opposing the existence of a child, it is likely to be reprehensible on account of the motive behind it; for it cannot be motivated except by a corrupt intention which is blemished by concealed polytheism." I would answer that the motivations for coitus interruptus are five:

**The first** pertains to concubines who serve to preserve property from the destruction entailed by the right to manumission; the purpose of maintaining property by avoiding manumission and heading off its causes is not prohibited.

**The second**, preserving the beauty of the woman and her portliness in order to maintain enjoyment, and protect her life against the danger of childbirth; and this, too, is not prohibited.

**The third**, fear of excessive hardship on account of numerous offspring, and

guarding against the excessive pursuit of gain and against the need for resorting to evil means. This, too, is not prohibited, because encountering fewer hardships is an aid to religion (faith). Without doubt, perfection and virtue ensue from dependence on and faith in Allah's guaranty which is expressed in His words, "No creature is there crawling on the earth, but its provision rests on Allah" (Hud: 6)

﴿ ۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا ۞ ﴾

Falling short of the apex of perfection, and abandoning what is preferable is not a criminal act. However, we cannot say that taking consequences into account as well as preserving possessions and hoarding them are prohibited, even though they are contrary to dependence (on Allah).

**The fourth**, fear of having female children because of the stigma involved in getting them married, as was the custom of the Arabs in burying their female progeny. This would be an evil intention if marriage or coitus are to be abandoned on its account; a person would be guilty of the intention but not of abstinence from marriage and coitus; so likewise in coitus interruptus. Corruption engendered by belief in disgrace is stronger in the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him". Such would be comparable to the circumstance of a woman who avoids marriage out of disdain for having to lie under a man and thus attempts to emulate them. Undesirability (in this case) is not due to abstinence from marriage per se.

**The fifth**, that the woman might abstain from having children on account of arrogance, excessive cleanliness, fear of labor pains, childbirth, and nursing.

Such was the custom of the Kharijite women in their excessive use of water to the point that they used to perform the prayers during the days of menses and would not enter the bathroom except naked (because) of their excessive cleanliness. This too is an innovation which contradicts the Sunnah and manifests a corrupt intent. One among them sought permission to see 'A'ishah "Allah be pleased with her" when she came to Basra, but she ('A'ishah) did not grant it. Thus it is the intent and not the prevention of having children which is corrupt.

If you should say that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever abandons marriage for fear of having dependents is not one of us in the least," I would say that coitus interruptus is like abstinence from marriage. By "he is not one of us" is meant that he does not concur with our Sunnah and our Path: Our Sunnah is the pursuit of the more preferable deed. Should you point out the fact that the Messenger of Allah "Allah's blessing and peace be upon him" said regarding coitus interruptus, "That constitutes a secret form of burying children alive" and (also) recited, "and when the girl-child that was buried alive is asked," which is reported in the Sahih (of Muslim), we would reply (that) in the Sahih are also authentic reports... concerning the lawfulness (of coitus interruptus). His expression "secret form of burying children alive" is like unto his words

"secret polytheism," and that is an act which constitutes undesirability but not unlawfulness.

If you should point out the fact that Ibn 'Abbas said: "Coitus interruptus constitutes the lesser degree of burying children alive, as conception is prevented by coitus interruptus", then we would reply, "He is equating the prevention of existence to cutting it off and that is a weak form of analogy." For that reason 'Ali" Allah be pleased with him" denounced this act upon hearing this saying, "A child is not buried alive until after the seventh, or seven phases have been completed," and he recited the Qur'anic verse pertaining to the stages of creation: "Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging," up to "and then produced it as another creation" (Al-Mu'minun: 12-14)

﴿ وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ۝ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ۝ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ۝ ﴾

That is to say, we breathed a spirit into him. Then he recited the Almighty's words in (another) verse: "And when the girl-child that was buried alive is asked." (At-Takwir: 8)

﴿ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ۝ ﴾

If you examine what we have already stated concerning analogy and point of view, you will perceive the difference between the method of 'Ali" Allah be pleased with him" and that of Ibn 'Abbas" Allah be pleased with him" in seeking hidden meanings and pursuing knowledge.

It appears that the Sahihs (of Al-Bukhari and Muslim) concur in relating what Ibn Jabir had said: "We used to have coitus interruptus in the days of the Messenger of Allah "Allah's blessing and peace be upon him" while the Koran was being revealed." In another transmittal: "We used to have coitus interruptus; the Messenger of Allah "Allah's blessing and peace be upon him" heard about it, but he did not enjoin us against it." There is also a report that Jabir had said: "A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: 'I have a bondmaid who is our servant and who brings us water (to drink) during the date-picking season. I do have intimate relations with her, but I dislike that she should conceive.' He" Allah be pleased with him" replied, 'Have coitus interruptus if you wish; for she shall receive what has been destined for her.' The man was absent for some time, then he came back to him (the Prophet) and said: 'The bondwoman is pregnant.' He replied, 'I told you that she will receive what has been destined for her.'"' All this can be found in both Sahihs.

**The eleventh is to Have Children**: There are five points concerning the etiquette of having children.

**The first**, that one should not be overjoyed with the birth of a male child, nor should he be excessively dejected over the birth of a female child, for he does not know in which of the two his blessings lie. Many a man who has a son wishes he

did not have him, or wishes that he were a girl. The girls give more tranquility and (divine) remuneration, which are greater.

The Messenger of Allah "Allah's blessing and peace be upon him" said: “If a man brings up his daughter well, nourishes her well, and shares with her the gifts which Allah has bestowed upon him, she will bring him fortune and will facilitate his passage from Hell to Paradise.” Ibn Abbas related that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a man has two daughters and treats them well as long as they remain with him, they will cause him to enter Paradise.” Anas said in quoting the Messenger of Allah “Allah’s blessing and peace be upon him”, “If a man has two daughters or two sisters and he treats them well for as long as they remain with him, he and I will be in Paradise like these two (women).“ Anas also related that the Messenger of Allah “Allah’s blessing and peace be upon him” declared, “If a man goes to one of the marketplaces of the Muslims, buys something, carries it back to his home, and gives it to the females and not to the males, Allah will look upon him (with favor), and whomever Allah looks upon (with favor) He will not torment.” Anas also related that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When a man brings an extraordinary present from the market to his family, it is like bringing them a charitable gift which he places among them. Let him give the females before the males, for whoever brings joy to a female is like crying out of fear of Allah, and he who cries out of fear of Allah will be safeguarded by Allah from the Fire.” Abu Hurairah related that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Whoever has three daughters or sisters and tolerates their hardships and ordeals, Allah will bring him into Paradise for having shown mercy toward them.” A man asked: “How about one?” And he said: “Even one.”

**The second** etiquette is that he should chant the prayer (Adhan) in the ear of the offspring. Rafi' related the words of his father: “I saw the Messenger of Allah "Allah's blessing and peace be upon him" chanting the Adhan in the ear of al-Hassan (his grandson) when Fatimah” Allah be pleased with him" gave birth to him.” It was related that the Messenger of Allah "Allah's blessing and peace be upon him" said: “When a man has a child and chants the Adhan in his right ear and the second call (Iqamah) in his left ear, he repels epilepsy (Umm As-Sibyan) from him.” It is desirable that the first words he is taught to speak when he learns to talk be “there is no Allah but Allah (la ilaha ill Allah)” so that these words may constitute his first utterance. Circumcision on the seventh day is prescribed in the first.

**The third** etiquette is that he should be given a good name, for that is the child's right. The Messenger of Allah "Allah's blessing and peace be upon him" said: “Should you give a name, let the word Abd be part of it. He" Allah be pleased with him" said: “The names most endearing to Allah are 'Abdullah and 'Abd Ar-Rahman.” He also said: “Give them my name but not my nickname.” The learned said: “That was applicable to his lifetime”; for he was surnamed 'Abd al-Qasim. Now it is acceptable (to call children by the Prophet's surname). True,

a person should not be called by both the Prophet's name and his surname; for the Prophet said: "Do not give both my name and my surname together." It was said that this, too, was applicable to his lifetime. One person took the name Abu 'Isa, so the Messenger of Allah "Allah's blessing and peace be upon him" said: "Isa has no father"; thus such a name is not desirable.

The miscarried fetus must be given a name. 'Abu Ar-Rahman Ibn Yazid Ibn Mu'awiyah said: "I learned that the miscarried fetus will cry out after its father on the Day of Judgment saying, 'You have destroyed me and left me without a name.' 'Umar Ibn 'Abd al-'Aziz said: 'How so, when he might not know whether he is a male or a female?'" Abd Ar-Rahman replied, "There are names that might apply to both, like Hamzah, Imarah, Talhah, and 'Utbah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be called on the Day of Judgment by your names and the names of your fathers; so let your names be good." Whoever has an undesirable name, it is preferable that it should be changed; the Messenger of Allah "Allah's blessing and peace be upon him" changed the name al-As to Abdullah. Zainab's name was Barrah; the Messenger of Allah "Allah's blessing and peace be upon him" said: "She purifies her soul," so he called her Zainab. There has been an injunction against the use of the names Aflah (be lucky), Yasir (well-being), Nafi' (useful), and Barakah (blessing) for the question is frequently asked, "Is Barakah there?" The answer would be "No."

**The fourth** is Aqiqah: for the male, two sheep; and for the female, one sheep." But one can be happy with one (sacrifice) be it for male or female." 'A'ishah recounted that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that in the case of a lad, two complementary sheep should be sacrificed and in the case of a girl, one sheep." It has been related that one sheep was sacrificed." This makes it permissible to sacrifice only one. The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every male, there must be a sacrifice; therefore, shed blood on his behalf and thus remove harm from him." It is part of the Sunnah that the weight in gold or silver of the child's hair (cut on the seventh day) be offered to charity. There is a narration to that effect, namely, that the Messenger of Allah "Allah's blessing and peace be upon him" ordered Fatimah" Allah be pleased with her" on the seventh day of the birth of Hussain to shave his head and to give the weight of his hair in silver to charity." A'ishah said: "None of the bones of the sacrifice should be broken for the newborn."

**The fifth** is to put in his mouth a masticated date or some other sweet. It is related on the authority of Asma', daughter of Abu Bakr "Allah be pleased with both" that she said: "I gave birth to Abdullah Ibn Az-Zubair in a tunic; then I brought him to the Messenger of Allah "Allah's blessing and peace be upon him" and placed the child on his lap. The Prophet called for a date, chewed it, then spat it into the child's mouth." Thus the first thing that entered his stomach was the saliva of the Messenger of Allah "Allah's blessing and peace be upon him". Then he chewed a date and rubbed it on his (the

child's) palate, invoked Allah's blessing upon him, and gave him his blessings. He was the first child born in Islam, so they rejoiced over him, for they had been told that the Jews had bewitched them so that they would not be able to have children.

**The twelfth** is **Divorce**: concerning divorce. Let it be known that it is permissible; but of all permissible things, it is the most detestable to Allah Almighty. It is permissible only if it involves no harm ensuing from deception; and whenever he divorces her, he brings harm upon her. It is not permissible to bring harm to another unless a crime is committed on her part or out of necessity on his part. Allah Almighty said: "If they obey you, seek not a way against them" (An-Nisa: 34)

﴿ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ﴾

That is to say, do not find an excuse for separation.

If his father should loathe her, then he should divorce her. Ibn Umar "Allah be pleased with him" said: "I had a woman I loved, but my father used to loathe her and command me to divorce her, so I consulted the Messenger of Allah "Allah's blessing and peace be upon him" and he told me, "O Ibn Umar, divorce your wife." This indicates that the father's rights take priority, but he must be like Umar, a father who does not loathe her for an unjust cause.

Whenever she offends her husband or utters foul language against his family, she is guilty; likewise (she is guilty) whenever she is ill-mannered or corrupt in her religion. Ibn Mas'ud commented on the words of Allah Almighty , "nor let them go forth unless they commit open immorality" (At-Talaq: 1)

﴿ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ﴾

Saying: "Whenever she utters foul language against his family or inflicts harm upon her husband, she has committed a grave act." This comment was made concerning behavior during the prescribed waiting period; nevertheless, it underscores what we mean.

If offense should come from the husband, then she can be redeemed through the payment of a compensation (Khul') (divestiture)." It is undesirable for the man to take from her more than he has given (as a dowry), for that would constitute injustice against her, unfairness toward her, and a trade (in making profit) on the dowry. Allah Almighty said: "There is no blame on either of them if she gives something for her freedom" (Al-Baqarah: 229)

﴿ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ ﴾

Thus returning what she has taken, or less, is appropriate in redeeming herself.

Should she seek divorce for no just reason, she is a sinner. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whichever woman asks her husband to divorce her for no cause will not breathe the aura of

Paradise";" in other words, Paradise becomes forbidden to her. In still another expression, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Women who seek divorce for a compensation are hypocrites."

The husband should observe four matters in divorce:

**The first** is that he divorces her during her state of (menstrual) purity, provided he has not had coitus with her. Divorce during menstruation or during a state of purity in which they had coitus, even though it does occur, is an unlawful innovation, as it lengthens the periods of her waiting ('Iddat)." If he should do so, he should take her back. The Ibn Umar divorced his wife during menstruation, so the Messenger of Allah "Allah's blessing and peace be upon him" told Umar, "Command him to take her back until she is purified, menstruates, and is purified (again); after that, he can choose either to divorce or keep her. Such is the period of waiting which Allah has ordained for divorcing women."" He commanded him to wait after taking her back for two states of purity, lest the intent of taking her back should be divorce only.

**The second** is that he should restrict himself to one divorce utterance and not pronounce all three at once because the one utterance after a legal period of waiting indicates the intent, and he can benefit from retracting it should remorse develop during the period of waiting in which he can renew the marriage if he wishes after this period. If he pronounces all three divorce utterances (at once), he might regret it and be compelled to have a Muhallil marry her and then wait awhile. To contract a Muhallil is a denounced act for which the husband would be the cause; besides, his heart (under the circumstances) would be at the mercy of someone else's wife (that is, the wife of the Muhallil), and at the mercy of the divorce which he (the Muhallil) grants. In addition, this would cause the wife to become disenchanted with him; all these are the fruits of al jams (uttering a threefold divorce). Uttering one divorce is sufficient in indicating the intent without danger. I do not mean to say that uttering a threefold divorce is unlawful; rather, it is undesirable for the aforementioned reasons, and by undesirability I mean disregard for himself.

**The third** is that he should be kind in offering a pretext to divorce her without stern censure and belittlement. He should soothe her heart by way of gratification with a present and cure the wounds inflicted by separation. Allah Almighty has said: "yet make provision for them" (Qur'an Al-Baqarah: 236)

تَفْرِضُوا لَهُنَّ فَرِيضَةً ﴿٢٣٦﴾

And this is a duty whenever it is the case that a dowry had not been specified in the original marriage (contract).

Al-Hassan Ibn Ali was an unbridled divorcer and marrier. One day he sent one of his companions to divorce two women among his wives and said: "Tell them to prepare for the legal period of waiting." He ordered him to give each

one of them ten thousand Dirhams. He did; and when he (the companion) returned to him, he (al-Hassan) asked him, "What did they do?" he replied, "One of them lowered her head and thus remained, but the other cried and wailed and I heard her say, 'These are very small provisions from a parting loved one.'" Al-Hassan bowed his head and invoked blessings on her saying, "Were I to take back a woman after separating from her, I would take her back." One day al-Hassan went to visit Abd Ar-Rahman Ibn Al-Harith Ibn Hisham, who was the jurisprudent of Medina and its chief, who had no equal in Medina, and whom 'A'ishah used as an example when she said: "Had I not already traversed this course of mine, I would have preferred to have sixteen males from the Messenger of Allah "Allah's blessing and peace be upon him" like Abd Ar-Rahman Ibn al-Harith Ibn Hisham." Al-Hassan went to see Abd Ar-Rahman in his house. He honored him and told him to sit in his place saying, "Would that you had sent for me; I would have come to you." Al-Hassan replied, "The need is ours." He (Abd Ar-Rahman) asked, "What is it?" He told him, "I have come seeking your daughter in marriage." Abd Ar-Rahman lowered his head, then raised it and said: "By Allah, there is no one walking upon this earth who is dearer to me than you; but you know that my daughter is a part of my flesh: what offends her offends me, and what pleases her, pleases me. You are an unbridled divorcer: I fear that you would divorce her. Should you do that, I fear also that my heart would turn away from loving you, and I would be unhappy should my heart be turned away from you, because you are a part of the Messenger's flesh. If you promise not to divorce her, I will give her to you in marriage." Al-Hassan was silent, then he arose and left. One of his household heard him saying while walking, "Abd Ar-Rahman wanted to make his daughter a rope around my neck." Ali "Allah be pleased with him" used to be impatient with his (al-Hassan's) numerous divorces and would apologize on his behalf from the pulpit saying in his sermon: "Hassan is very prone to divorce, so do not give him (your daughters) in marriage." A man from Hamadan rose and said: "O Commander of Believers! We will give him our daughters in marriage to his heart's satisfaction. If he so wishes he can keep them, and if he so desires he can let them go." That pleased Ali and he said: "Were I a gatekeeper of Paradise, I would tell Hamadan to enter in peace." This is merely an indication that if a man, out of embarrassment, speaks ill of someone dear to him, whether wife or child, it is not necessary that one should agree with him since such an agreement would be undesirable. Rather, it is a rule of etiquette to disagree to the best of one's ability, for that is more pleasing to his heart and in accord with his hidden thought.

The aim of all of this is to show that divorce is permissible. Allah has promised riches in both separation and in marriage saying, "And marry those among you who are single, or the virtuous ones among your slaves, male or female. If they be poor, Allah will enrich them of His bounty" (An-Nur: 32)

﴿ وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ﴾

And also saying, "But if they separate, Allah will compensate each out of His abundance" (An-Nisa: 130)

﴿ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ﴾

**The fourth** is that he should never reveal her secret (private affairs) while divorced or married. Concerning the revealing of women's secrets, an authentic Khabir transmits great threat." It is related that a virtuous man wanted to divorce his wife and he was asked, "What grievance have you against her?" And he replied, "A wise man does not reveal the secrets of his wife." After divorcing her he was asked, "Why did you divorce her?" And he replied "The affairs of someone else's wife are not my concern." This indicates the husband's obligation.

## SECOND PART OF THIS CHAPTER: Examination of Husband's Rights

The authoritative statement in this context is that marriage constitutes a form of enslavement; thus she is his slave, and she should obey the husband absolutely in everything he demands of her provided such demands do not constitute an act of disobedience. There are many narrations that magnify the rights of the husband.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman dies while her husband is satisfied with her, she will enter Paradise." A man went on a journey and enjoined his wife against descending from the high ground (where they lived) to the low ground where her father lived. He became ill, so the wife sent for the Messenger of Allah "Allah's blessing and peace be upon him", asking permission to descend to her father. The Messenger of Allah "Allah's blessing and peace be upon him" replied, "Obey your husband." Her father died, and again she sought his (the Prophet's) counsel and he said: "Obey your husband." When her father was buried, the Messenger of Allah "Allah's blessing and peace be upon him" sent word to her that Allah has forgiven her father by virtue of her obedience to her husband." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman performs her five (daily) prayers, fasts during the month (of Ramadan), preserves her chastity, and obeys her husband, she will enter the Paradise of her Lord." He included obedience to the husband in the basic principles of Islam. The Messenger of Allah "Allah's blessing and peace be upon him" described women as: "Child-bearers, mothers, nursers who are compassionate toward their children, and those who pray will enter Paradise, provided that they do not commit wrongs against their husbands." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I looked into Hell and found most of the occupants to be women," and we asked him, "Why, O Messenger of Allah "Allah's blessing and peace be upon him"?" He replied, "Because they curse a lot and enrage their

mates"; by this he meant the husband with whom they consort. In another narration (the Prophet said), "I looked into Paradise and the minority of its inhabitants were women. So I asked, 'Where are the women?' And I was told, 'They are preoccupied with two red things: gold, and saffron,' " meaning jewelry and dyestuff for clothes.

According to 'A'ishah: "A young girl came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah, I am a betrothed girl but I detest marriage. What are the husband's rights from the woman?" He replied: "Were he covered with pus from the tip of his head to the soles of his feet, and were she to lick him, she would not compensate him enough." She said: "Should I then not get married?" He said: "Do, for it is good."

Ibn Abbas "Allah be pleased with him" said: "A woman from Khath'am came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have no husband and I wish to get married: What is the husband's right?" He said: "The rights of the husband incumbent upon a wife are that if he should desire her and seek to have her while she is on the back of a camel, she should not deny him his wish. It is his right that she should not give (away) anything from his household except with his permission; should she do this, the burden is hers and the compensation is his. It is also his right that she should not observe a voluntary fast except with his permission; should she do it, she will suffer hunger and thirst and her fasting will not be acceptable (to Allah). If she leaves her house without his permission, the angels will curse her until she returns to his house or repents".

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Were I to command someone to prostrate himself before another, I would command the wife to prostrate herself before her husband on account of the magnitude of her obligation to him." The Messenger of Allah "Allah's blessing and peace be upon him" also said: "A woman is nearest to the face of Allah when she is in the inner sanctum of her house; performing the prayer in the courtyard of her house is better than praying in the mosque, and praying in her house is better than praying in her courtyard, and praying in her bedchamber is better than praying (elsewhere) in her house." The alcove is a quarter within the house; it is a place of shielding. For that reason the Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman is deficient; if she goes out, she will please the devil." He also said: "A woman has ten deficient qualities; if she marries, the husband covers one of those qualities, and if she dies, the grave covers all ten."

## EXPOSITION OF THE RIGHTS OF THE HUSBAND

Thus the husband's rights toward the wife are many, but most important are two: the first is safeguarding and sheltering; the other is to leave asking for unnecessary demands that are beyond the need, and refrain from his earnings in case it is unlawful. This was the custom of women with the forefathers. When a man went out of his home, his wife or daughter would say to him:

"Beware of unlawful gain; we would endure hunger and harm rather than Fire (hellfire)." One of the predecessors was about to go on a journey of which his neighbors disapproved. They said to his wife: "Why do you let him go when he has not left you any provisions?" She said: "Since the day I knew my husband, he has been a consumer and not a provider; but I do have a Lord who provides. The consumer goes, but the Provider remains." Rabi'ah (of Syria) the daughter of Isma'il, asked Ahmad Ibn Abu al-Hawwari to marry her. He declined because he was preoccupied with worship and said to her, "My preoccupations are not inclined toward women, because I am too preoccupied with myself." She replied, "I am more preoccupied with myself than you are, and I have no (physical) desire. However, I have inherited much wealth from my husband and I wish you would spend it on your spiritual brothers, and that through you I should come to know the righteous ones, thus finding a path to Allah, may He be glorified and honored." He replied, "Wait until I seek permission of my master." So he returned to find Abu Sulaiman al-Darani, who used to enjoin against his getting married and (who had) said: "None of our companions ever got married without being changed." But when he heard her words, he said: "Marry her, for she is a friend of Allah. Hers are the words of the righteous." Al-Hawwari said: "I married her; and there was in our house a container made of plaster which had become worn out through use by those who hastily washed their hands and left after meals, not to mention those who had washed with potash." He also said: "I married three wives in addition, but she used to give me the best to eat and used to perfume me. She would say to me, 'Go with energy and strength to your wives.'" Thus Rabi'ah of Syria was likened unto Rabi'ah al-'Adawiyyah of Basra." Among the obligations of the woman is that she should not squander his (her husband's) possessions, but rather take great care of them. The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for her to feed anyone from his house without his permission, except from food that would spoil if kept. Should she feed (others) with his blessing, then she would earn the same kind of reward he earns; but if she should feed (them) without his permission, then he would earn the reward and she would bear the bur den. It is the obligation of the parents to train her in the etiquette of cohabitation with her husband. It is related of Asma', the daughter of Kharijah al-Fazari, that she said to her daughter when the latter got married, "You have left a nest in which you grew up and proceeded to a bed which you know not and a mate with whom you have not associated; be an earth for him, and he will be your sky; be a resting place for him, and he will be your pillar; be his bondmaid, and he will be your slave; do not make excessive demands, for he will then desert you; do not become too distant from him, for he will then forget you; should he draw near, then draw close to him; should he become distant, stay away from him. Shield his nose, his hearing and his eye so he will smell nothing from you but that which is sweet, hear nothing but that which is good, and look at nothing but that which is

beautiful." A man said to his wife (in rhyme): Seek forgiveness from me, and you will cam my constant affection; Speak not when I am angry; Do not beat me once as you would beat the tambourine, for you do not know what the unknown may hold in store; Do not complain excessively, for it will cause love to depart and turn my heart away from you; I have seen love in the heart and harm; if the two should meet, love would soon disappear.

## Etiquettes FOR THE WOMAN

Without going into lengthy details, a summary of what constitutes etiquettes for the woman is the following:

**First:** She should remain in the inner sanctum of her house and tend to her spinning; she should not enter and exit excessively; she should speak infrequently with her neighbors and visit them only when the situation requires it; she should safeguard her husband in his absence and in his presence; she should seek his pleasure in all affairs and refrain from betraying him through herself or his possessions; she should not leave his home without his permission: if she goes out with his permission, she should conceal herself in worn-out clothes" and choose the less-frequented places rather than the main avenues and market places, being careful that no stranger hear her voice or recognize her personally; she should not approach friends of her husband while going about her business, but assume ignorance of those who might recognize her or whom she might recognize; her primary concern should be caring for her own affairs, tending to her house, performing her prayers, and fasting; should a friend of her husband knock at the door when he (the husband) is not present, she should not ask questions or engage in conversation, so as to maintain her self-respect and her husband's; she should be content with the means that Allah has provided her husband; she should place his rights before hers and before the rights of his relatives; she should always observe the rules of personal hygiene, and be ready at all times for him to enjoy her whenever he wishes; she should be affectionate toward her children, zealous to protect them, refraining from uttering profane words against them and from talking back to her husband.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and a haggard woman like these two will be in Paradise: a widowed woman who dedicated herself to her daughters until they attained the age of puberty, or (one who has) died."" The Messenger of Allah "Allah's blessing and peace be upon him" also said: "Allah has forbidden all the descendants of Adam to enter Paradise before me; but I look and behold on my right a woman (who) has preceded me to the gate of Paradise; so I ask, "Why does she precede me?" And the answer comes, "O Muhammad, this was a fine, beautiful woman who had orphans. She was patient until they attained their present state, so Allah was pleased with her for that."

Other etiquettes governing the woman include the following:

That she should not boast to her husband of her beauty, neither should she

belittle her husband for his ugliness. It was related that al-Asma'i said: "I went to the desert and, behold, I saw a woman with a most beautiful face married to a man with the ugliest (face); so I said to her, `Woman, are you satisfied to be married to such a man?' She said: 'Be quiet! You have uttered ill words; perhaps he has earned high merits with his Lord and thus I became his reward; or perhaps I have offended my Creator and he thus became my punishment. Should I not then accept what Allah has seen fit for me?' Thus did she silence me." Al-Asma'i also related, "I saw a woman in the desert who was wearing a red garment and carrying a rosary; so I said to her, `What a discrepancy between the two!' She replied (in rhyme): `Part of me belongs to Allah and I shall not squander it; the other part belongs to folly and idleness.' I learned that she was a virtuous woman who had a husband for whom she adorns herself.

**Second:** she should be virtuous, and melancholy in the absence of her husband, and to return to her sprightliness and happiness in his presence.

She should never harm her husband in any way. Mu'adh Ibn Jabal related: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whenever a woman hurts her husband in this world, his Houri wife says: "Do not harm him, may Allah reproach you! For, he is a stranger in your house who will soon depart from you to join us."

Her marital obligations include:

**First:** she should not mourn over the death of the husband longer than four months and ten days during which she should avoid perfume and adornment. Zainab, daughter of Abu Salamah, said: "I went to visit Umm Habibah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" when her father Abu Sufyan Ibn Harb died. She asked for perfume containing a yellow tinge or something like it. She anointed a female slave with it, then touched both cheeks and said: "By Allah, I have no need for perfume; however, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "It is not lawful for a woman who believes in Allah and the Day of Judgment to mourn more than three days over the dead unless he is a husband, in which case she should mourn for four months and ten days." The woman should remain in the house of her marriage until the end of the legally prescribed waiting period, and must not move to her family or leave the house except out of necessity.

**Second:** she should perform every service of which she is capable at home. It is narrated on the authority of Asma', daughter of Abu Bakr As-Siddiq "Allah be pleased with both" that she said: "When A-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from

Zubair's land given to him by The Messenger of Allah "Allah's blessing and peace be upon him" and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met The Messenger of Allah "Allah's blessing and peace be upon him" along with some Ansari people. He called me and then, (directing his camel to kneel down) said: "Ikh! Ikh!"so, as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of galosh, as he was one of those people who had the greatest sense of galosh. The Messenger of Allah "Allah's blessing and peace be upon him" noticed that I felt shy, so he proceeded. I came to Az-Zubair and said: "I met The Messenger of Allah "Allah's blessing and peace be upon him" while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of jealousy. On that Az-Zubair said: "By Allah, your carrying the date stones (and you being seen by The Prophet "Allah's blessing and peace be upon him" in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

# Book three: etiquettes of earning and living

**It is the third book of the quarter of customs of life**

In the Name of Allah, Most Gracious, Most Merciful

We praise Allah in the same way as a Unitarian praises (Allah) the One and Only, other than Whom everything is going to inevitably vanish and fade away, and we glorify Him in the same way as does he who declares that everything barring Allah Almighty is vain, which never survives, an d that all in the heavens and the earth are not to create (anything even) a fly or a moth, even though they gather to back each other to do so. We give thanks to Him because He has raised the sky for His servants as a well-constructed ceiling (with no pillars), and made the earth as carpet and couch for His creatures, and folded up the night over the day, and made the night as a covering, And made the day as a means of subsistence, perchance they would outspread to seek from the Bounty of Allah Almighty in the different parts of the land and be animated. We invoke Allah's Prayer and Blessing upon His Prophet, from whose Fount-Lake the faithful believers would leave after quenching their thirst with which they will come, as well as upon his companions, who spared no effort nor endeavour to sustain and support the religion of Allah Almighty.

To go further: (Allah) the Lord of all lords, and the Causer of all causes has made the hereafter the final abode of reward and punishment, whereas the world the home of trial, movement, hard work and earning. To be sure, the hard work in this world is not limited to the place of return in the hereafter, on the exclusion of living in this world, for indeed, living is a means and an aid to reach such a place of return peacefully. However, the world acts as a farm for the hereafter, to which it leads in the end. The people (in this world) are of three kinds: the one that is occupied by his living (in this world) from his place of return (in the hereafter); the one who is occupied by (getting ready for) his place of return (in the hereafter), and of a surety, he is of the prosperous winners; and the nearest to moderation is the one who is engaged in his living just to get provision thereof for his place of return, thereby he is of the temperate. One would not attain the rank of the moderate unless he follows in his living (in this world) the way of righteousness; and one would not be able to take from his toil in this world a means and access to the hereafter unless he abides by the proprieties and rules of the law (of Islam). We are now going to explain in detail the proprieties of the different kinds of traffic and manufacturing, and the various ways and traditions of earnings, under five chapters:

The first chapter deals with the excellence of and exhortation to get earnings of living.

The second chapter deals with the science of right transactions and commercial treatments.

The third chapter offers an exposition of justice of commercial treatment.

The fourth chapter explains the doing of good pertaining to dealings.

The fifth chapter studies the fear of a merchant for himself and his religion.

## CHAPTER ONE:
## EXCELLENCE OF AND EXHORTATION TO EARN FOR LIVING

As far as the Holy Book is concerned, a mention might be made of Allah's statement: "And made the day as a means of subsistence" (An-Naba' 11)

﴿ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾ ﴾

Which he mentions, by way of showing his favours and graces, (He has bestowed upon His creatures). He Almighty further says: "It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that you give!" (Al-A'raf 10)

﴿ وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ ﴾

Allah Almighty here makes it a favour, for which recognition is required. He Almighty further says: "It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)." (Al-Baqarah 198)

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ﴿١٩٨﴾ ﴾

He also says: "He knows that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty." (Al-Muzzammil 20)

﴿ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ﴿٢٠﴾ ﴾

Allah Almighty says too: "And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper." (Al-Jumu'ah 10)

﴿ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ ﴾

In reference to the Prophetic traditions, a mention might be made of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "From amongst sins, there are those that are not removed but through the hard work to get the living (earnings)." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to the narration of both At-Tirmidhi and Al-Hakim on the authority of Abu Sa'id): "The truthful honest merchant will be mustered on the Day of Judgement in the company

of the truly faithful believers and martyrs." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Ash-Shaikh, Abu Na'im and Al-Baihaqi on the authority of Abu Hurairah): "He, who seeks after (the material benefits of) this world through lawful ways, refrains from begging others, works hard to spend well on his dependents, and behaves kindly towards his neighbour, will meet Allah (on the Day of Judgement) with his face (as shining) as the moon on the night when it is full moon."

(It is narrated by Tabarani on the authority of Ka'b Ibn Ujrah that) one day, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting with his companions when they saw a man of fortitude and strength having come out early in the morning to work, thereupon they said: "Woe to this (man)! Would that he utilizes his strength and good health in the Cause of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say not so! If he is working to spend on himself to make it self-sufficient and free of want of the people, his work will be in Allah's Cause; and if he is working to spend on his weak parents or offspring, in order to make them self-sufficient and free of want of others, his work will be in Allah's Cause; and if he is working just to increase his wealth and show pride and glory, his work will be in the cause of Satan."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah likes a servant who takes a profession to do in order to be free of want of the people; and Allah Almighty dislikes a servant who learns knowledge in order to take it as a profession." According to a certain narration, (by At-Tabarani and Ibn Adi on the authority of Ibn Umar) : "Allah Almighty loves the faithful believer who has a profession to do." (It is narrated by Ahmad on the authority of Rafi' Ibn Khadij, Al-Bazzar, Al-Hakim and Al-Baihaqi on the authority of Sa'id Ibn Umair that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best and most lawful thing fit for human consumption is that which one earns from his own labour, and from every kind of transaction accepted (by Allah Almighty)."

According to another narration (by Ahmad on the authority of Abu Hurairah): "The most lawful thing a servant might eat is that which he earns from the labour of his own hand, provided that he is sincere and honest." the Messenger of Allah "Allah's blessing and peace be upon him" further said (according to a narration on the authority of Nu'aim Ibn Abd Ar-Rahman): "I advise you to engage in traffic, since therein lies nine-tenths the livelihood." It is narrated that once Jesus "Peace be upon him" saw a man whom he asked: "What do you do?" he said: "I worship Allah." He asked him: "Then, who is responsible for your sustenance?" he said: "My brother." On that he said: "Of a surety, your brother is more Allah -worshipping than you."

(It is narrated by Ibn Abu Ad-Dunya, Al-Hakim and Al-Baihaqi on the authority of Ibn Mas'ud that) our Prophet "Allah's blessing and peace be upon him" said: "I know nothing which draws you close to the Garden, and drives you

away from the fire (of Hell) but that I order you to do, and I know nothing which draws you close to the fire (of Hell) and drives you away from the Garden but that I forbid you to do. Verily, the Holy Spirit (Gabriel) inspired to me that no soul will die before it has fulfilled the whole livelihood doomed to it to receive, no matter late it might seem to come to it: so, safeguard yourselves against (the punishment of) Allah, and be moderate in your seeking (notice that he ordered them to be moderate, and not to cease to seek)...and let not your regarding livelihood too late to be bestowed upon you to seek after through disobedience of Allah Almighty, since nothing of what Allah Almighty has is to be attained through disobeying Him."

The Messenger of Allah "Allah's blessing and peace be upon him" said (though it is attributed to Al-Hassan, without being traced up to the Messenger of Allah): "The markets are Allah's repasts, and whoever visits them is to get from them (what is doomed to him to get)." (According to unanimous narration on the authority of Abu Hurairah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for anyone of you to take his rope and cut off and carry a bundle of fire wood on his back to sell than to go to a man whom Allah has given out of His Bounty to beg, who might or might not give him." (According to the narration of At-Tirmidhi on the authority of Abu Kabshah Al-Anmari, the Messenger of Allah "Allah's blessing and peace be upon him" said): "He, who opens for himself a gate of begging (others), Allah Almighty opens to him seventy gates of poverty and destitution."

As regards the traditions, Luqman the Wise is reported to have said to his son: "O my son! Make yourself free of want with the lawful earnings, for indeed, none has ever fallen a victim of poverty but that he comes to suffer from three bad attributes: lack in his religion, weakness of his mind, and loss of his generosity; and the most severe of all of those three is his being regarded with slightness by the people."

Umar Ibn Al-Khattab said: "None of you should cease to seek after livelihood, and is rather satisfied only by his invocation: 'O Allah! Provide me with sustenance!' you know, with certainty, that in no way would the sky rain showers of gold and silver." Zaid Ibn Muslim was planting in his land when Umar "Allah be pleased with him" said to him: "You've done right! Make yourself independent from the people, perchance you would be more able to safeguard your faith, and be more honoured in their sight. This is the case of your companion Uhaihah who said: "I will keep on Zawra' covering it (with generosity) since the honoured one in the sight of his brother is he, who has property (in abundance to spend upon them).""

Ibn Mas'ud "Allah be pleased with him" said: "I dislike to see an idle man who does engage himself neither in the matter of his world, nor in the matter of his hereafter."

When Ibrahim was asked whether the truthful honest merchant or the one

who was devoted to worship was dearer to him, he said: "NO doubt, the truthful honest merchant is dearer to me, for he is always given to mortification: Satan comes to him through the way of measure and weight, taking and giving, and (being a truthful and honest) he resists him." But Al-Hassan Al-Basri differed with him in this issue.

Umar "Allah be pleased with him" said: "No place where death should approach me is dearer to me than that, in which I practice traffic, through selling and buying for the sake of my family."

According to Al-Haitham : "I might be reported that a certain man abuses me, and when I remember my independence from him, it makes it easy upon me." According to Ayyub : "To earn a thing, no little it might be, is dearer to me than to beg the people."

Once, a ship was afflicted with a tempestuous wind, thereupon the riders aboard said to Ibrahim Ibn Adham, who was with them: "Do you see this severe calamity?" he said: "What is this calamity to be in comparison with one's need to and dependent upon the people?" Ayyub said: Abu Qilabah said to me: "Adhere to (the practice of traffic in) the market, since to be independent from the people is out of the good health and power." It was said to Ahmad: "What do you say about a man who has sat in his house or praying place and said: 'I'm not going to do anything until my sustenance comes to me'?" he said: "This man knows nothing. Has he not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ahmad on the authority of Ibn Umar): "Verily, Allah Almighty has made my sustenance underneath the shade of my lance"?"

The Messenger of Allah "Allah's blessing and peace be upon him" said in reference to birds (according to the narration of both At-Tirmidhi and Ibn Majah on the authority of Umar): "They come out early in the morning in the state of hunger, and return in the evening after eating their fill." He meant that they always come out to seek after sustenance. Furthermore, the companions of the Messenger of Allah "Allah's blessing and peace be upon him" used to practice traffic across both land and sea, and take care of their date-palms; and it is they whom we should emulate. Abu Qilabah said to a man: "It is more pleasing to me to see you seeking after your livelihood than to see you (worshipping Allah) in the corner of the mosque."

It is reported that once Al-Awza'i saw Ibrahim Ibn Adham carrying a bundle of fire wood on his shoulder, thereupon he said to him: "O Abu Ishaq! To which time do you want to keep working? Your brothers are ready to suffice you (the matter of livelihood)." On that he said to him: "Let me leave that O Abu Amr! I was reported that he, who stands in a position in which he is mortified just to seek after unlawful livelihood, the Garden is assured to him." According to Abu Sulaiman Ad-Darani : "The real worship in our sight is not to align your feet (in your standing for prayer) and leave the others sustain you, but you should more

precisely start with getting your both loaves, and then you might engage in worship." According to Mu'adh Ibn Jabal "Allah be pleased with him": "On the Day of Judgement, a caller will call publicly: 'Where are the odious in the sight of Allah on earth?' these who used to beg in the places of worship will stand."

This is, however, how the law (of Islam) condemns begging and reliance on others; and rather encourages toiling or traffic to get one's earnings.

But even, you might argue that the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Mardawaih on the authority of Ibn Mas'ud): "It has not been revealed to me to gather property and be one of the merchants, but rather, it has been revealed to me to 'glorify with the Praises of your Lord, and be of these who prostrate themselves (to Allah Almighty in prayers), and continue to worship your Lord until death approaches you." It was also said to Salman Al-Farisi: "Advise us (to do a good deed)." He said: "He, who could get himself die while performing Hajj, fighting in Allah's Cause, or inhabiting one of the places of worship of his Lord, let him do, and let not him die while being a merchant or a betrayer."

The answer is that the point of combination of those differing narrations is to explain the various states in more detail. We do not say that traffic is the best of all professions. But there are three purposes for traffic: they are either to seek after self-sufficiency, or to seek after wealth, or to seek after getting more than self-sufficiency. If it is sought thereby to get more than self-sufficiency in order to save it, and not to spend it on the various points of good and objects of charity, it will be blameworthy, for by so doing, one turns his face towards the (vanities and material benefits of) this world, whose love is the main cause of all sins. If one, besides that, is a wrongdoer and a betrayer, traffic in this way will be transgression and impiety and it is this concept intended by Salman's statement 'and do not die while being a merchant or a betrayer'. By a merchant he meant the hunter of what is more than sufficiency.

On the other hand, if one seeks, through traffic, to suffice himself and his dependent (the burden of sustenance), which he is able to save through begging, then, practicing traffic to refrain from begging is much better. But if he is free of want of begging, and is given (by the people) without begging, to get his earnings through labour is better, for indeed he is given for he is a beggar as his state signifies, and famous among the people for his poverty. In this case, to refrain and screen one's destitution through work is better than joblessness, if not than engagement in physical worship.

However, leaving the labour from which one gets earnings might be better for four types of persons: he who engages in the physical acts of worship; he who is endued with the esoteric knowledge, and is engaged in the works of heart of the sciences of internal states and disclosures; a learned man who is engaged in fostering the exoteric knowledge, from which the people get

benefit in their religion, such as the Mufti (giver of religious verdicts), the exegete, and narrator of Prophetic traditions, etc; or a man who engages in the affairs of Muslims, and undertakes their matters, like the magistrate, the judge, the witness, etc: if those are sufficed (the burden of sustenance) from the property assigned to the affairs of Muslims, or the endowments granted to the poor and indigent or the learned, their engagement in what they do is better than in getting their earnings.

For this reason, it was revealed to the Messenger of Allah "Allah's blessing and peace be upon him" to glorify with the Praises of his Lord and be of those who prostrate themselves (in prayer for Allah Almighty), and it was not revealed to him to be one of the merchants for he combined those four concepts, in addition to many things beyond description. For the same reason, the companions told Abu Bakr to refrain from engagement in traffic when he was appointed as caliph, which would occupy him from undertaking the affairs of the Muslims and rather take his sufficiency from the property assigned to the interests of Muslims, and he thought of it as being more appropriate. It is true that when he died, he made a bequest that what he had taken should be restored to the treasury (from his own wealth), but this does not stand against the fact that he considered it to be more proper at first.

There are two other states related to those four types of persons: the first is to get their sufficiency, on leaving the work for earnings, from the hands of the people, as well as from the objects of charity given to them, but with no begging: in this case, to leave labour to get their earnings is better, for it is more appropriate to engage in what they do since (taking from the people in this way) is to aid the people (who give them) to do good, and cause them to accept only what is due upon them to give; and this is better for them.

The other state pertains to the need for begging, and this is questionable. To be sure, the severe restrictions which we have narrated in condemning the begging provide clear evidence that to refrain from begging is more fitting. It is difficult to give absolute judgement pertaining to it without observing the particular cases and different persons, and it relies in the end upon the servant's independent opinion and his comparison of the amount of humiliation and violation of gallantry he might receive in begging, and his need to be importunate in asking, with the amount of benefits and advantages which might return to him and the people from his engagement in knowledge, and acting (upon what he learns).

Perhaps, a man might be a source of great benefit to himself as well as to others because of his engagement in knowledge and acting upon it, and he finds it easy upon himself to get his sufficiency through the least degree of exposure to begging, or it may be the reverse of that; and it may be the case when both the required and the banned become face to face. In this case, the seeker (after the hereafter) should search for the advice of his heart, even though the giver of religious verdict might advise him, for in no way could the verdicts encompass all details of the different forms and niceties of the

various states. There were from the early people, the one who had three hundred and sixty almsgivers, and he used to visit each of them one night along the year, and the one who had thirty charitable persons (whom he frequented by turns). They used to engage in the acts of worship (and leave the work from which they would get livelihood) because they knew that those responsible for their expenses were under obligation to the acceptance of their objects of charity; and in this way, their accepting those objects of charity was good to be added to their acts of worship.

One should put those matters under accurate scrutiny, since the reward of a recipient is equal to that of a giver, as long as the former seeks its aid to undertake the acts of worship, and the latter gives it with good pleasure. Whoever is acquainted with those concepts is able to become well-aware of his own state, and identifies from his heart what is most convenient to him to choose in relation to his own state and time.

This is, to be sure, the excellence of earning. Furthermore, there are four elements to be combined in the contract of labour for earnings: validity, justice, kindness, and fear for faith. We are going to assign an independent chapter to each of those, beginning with the causes of validity in the next chapter.

## CHAPTER TWO:
## ON SCIENCE OF EARNING BY SUCH WAYS AS TRADE, USURY, PAYMENT IN ADVANCE, RENTAL, LOAN, AND PARTNERSHIP; AND THE EXPOSITION OF THE CONDITIONS STIPULATED BY ISLAMIC LAW FOR THE VALIDITY OF EACH OF THOSE WAYS WHICH ARE THE MAIN CAUSES OF EARNING ACCORDING TO LAW

It should be known that the obtainment of the science included in this chapter is binding upon every Muslim engaged in traffic, for indeed, seeking after knowledge is obligatory upon every Muslim in general. This is to seek after such of knowledge as is needed; and of a surety, the Muslim engaged in traffic needs to learn the science of commerce. Once he has learned this science, he will come to be acquainted with the treatment corrupters to safeguard himself from, and the related peculiar problematic issues to know the causes of its being so,, and stop until he seeks the religious verdict pertaining to them. However, if he does not learn the general causes of corruption, he will not be able to know when to stop in order to inquire. But if he says: "I will not come to learn that science in advance; but rather, let me wait until the problem occurs, and at that moment, I might learn and seek the religious verdict."

Having said so, the reply might be: "When would you come to know that a problem has occurred unless you do not learn the general corrupters of contracts?" in the absence of this knowledge, one might continue to do things, thinking them to be right and permissible. For this reason, he should learn this particular amount of the science of commerce, in order that what is

permissible would be distinguished from what is forbidden, and what is problematic from what is obvious. Thus, it is reported that Umar Ibn Al-Khattab used to walk across the market, and beat some traders with his stick saying: "Let none practice transaction in our market but he who has knowledge (of the general principles of law) lest he would devour usury willingly or unwillingly."

Although the science of contract has various branches, the several kinds of traffic more often focus on those six contracts: trade, usury, payment in advance, rental, partnership, and loan. Now, let's go on explain their conditions.

## The First Contract Of Trade

This trade has been made lawful by Allah Almighty. It has three fundaments: the parties involved in the contract; the subject of contract; and the wording of contract.

The first fundament: the parties involved in the contract: A merchant should not enter into a transaction with four types of persons: the child, the mad, the slave, and the blind. As for both the child and the mad, they are under no responsibility or duty to be enjoined upon them, and thus their trade is invalid. The transaction entered upon by a child is invalid even though he is given permission by his guardian, according to Shafi'i; and what one takes from both should be under his guarantee for them, and what he hands over to them in the course of treatment and then is lost should be considered to have been wasted by him (and not them).

As to the sane servant, his transaction should be invalid unless his master gives him permission. Thus, the grocer, butcher and baker are required not to enter into commercial treatment with the slaves unless their masters give them permission to enter into commercial treatment. This permission might be heard evidently, or it might become in circulation among the people of this town that such and such master has given his slave permission to enter into transactions on his behalf; and the trader then should rely upon this publicity or upon the statement of a just and fair man. But if he enters into transaction with him without the leave of his master, his deal should be considered as invalid, and what he takes from him should be under his guarantee for his master; and neither the slave should be responsible for, nor his master guarantor of what he hands over to the slave, and is lost in his hand, and he has no claim to demand it except when the slave is emancipated.

In relation to the blind, he sells and buys what he sees not, which is invalid. So, let him deputize a sighted one to enter into transactions on his behalf, and since his deputation is valid, the trade made by his deputy on his behalf is also valid. But, if a trader enters into transaction with him in person,, it should be considered as invalid, and thus, he should guarantee what he takes from him as well as what he hands over to him by value.

As to the unbeliever, it is permissible to treat him commercially. But, it is impermissible to buy from him a Mushaf or a Muslim slave, or even the weapon

in case he belongs to the fighters; and if a Muslim does so, his transactions is to be cancelled, thereby he shall have disobeyed his Lord.

Furthermore, it is impermissible to take into one's possession what is in the hand of such of Turkish, Kurdish, and Arab soldiers, thieves, betrayers, usury devourers, wrongdoers as whose property and wealth are mostly unlawful, unless a particular thing (of theirs) is identified to be lawful. This will be explained in detail in the Book of What Lawful is and What Unlawful is.

The second fundament: the object of the contract, i.e. the property to be transferred from one party to the other, whatever a price (of goods) or evaluated goods, in connection with which, six conditions should be observed:

**1-** It should not be filth in itself: thus, it is invalid to make a transaction over a dog, a pig, ashes, dung, ivory, or even such of utensils as made of it, since the bone becomes impure by the death of the animal, and in no way could an elephant become pure by being slaughtered, nor its bone by causing its blood to flow. Furthermore, it is impermissible to sell wine, nor the filth fat extracted from the animals that are unlawful for eating, even though it is fit to be used for lighting up, or painting ships. There is no harm to sell the pure fat in its place even though when becoming filth by the falling of filth things on it or the death of a mouse, since it is possible to be utilized in many purposes other than eating, as being not filth in its place. I also see no harm to sell the larva of silk warm, since it belongs to an animal which is beneficial, and it is similar to the eggs. However, it is much closer to an animal than to pieces of dung. It is also permissible to sell the sachet, and it is judged as pure in case it is separated from a deer during its life.

**2-** It should be beneficial. Thus, it is impermissible to sell an insect, a rat, or a female-snake;and neither the sorcerer's utilization of the snake nor the snake charmer's use of it should be considered in this respect. But it is possible to sell a cat, the bees, a cheetah a lion, and such of animals as is fit for a game or whose hide might be utilized. It is also possible to sell an elephant for carriage. It is also possible to sell a parrot or a peacock, or such of birds as seem good-looking, even though unlawful for eating, since it is permissible to enjoy of hearing their pleasant voices, and look at them. But, it is the dog, from amongst the animals, that is impermissible to be kept just in admiration of its shape, depending upon the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" to keep a dog (as shown in the Hadith unanimously narrated on the authority of Ibn Umar, in which the Prophet said: "He, who keeps a dog, unless it is used for hunting or guarding cattle and sheep, as much reward as two daily Qirats will be reduced form his deeds".) On the other hand, it is impermissible to sell an Ud, a castanet, or any musical instrument, since they are of no benefit from the viewpoint of law. The same is true of the images sculpted from mud, such as the animal-shaped toys that are sold to the children during the feasts; and it is obligatory to break them. But it is allowed to sell the images of trees. It is also valid to sell the clothes, dishes and curtains which have pictures of animals; and it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him"

ordered A'ishah to make cushions of such curtains (accordion got a unanimous narration of her authority). But it is impermissible to use such curtains while being raised, but not laid. As it is permissible to make use of a thing from one side, to sell it depending on that.

3- The object of transaction should be in the possession of the contractor, or at least the owner's permission should be given to dispose of it. Thus, it is impermissible to be bought (or sold) from anyone else other than the owner, in expectation for his leave; and if he approves later, the transaction might be resumed. Furthermore, a husband's property should not be disposed of by the wife, nor should the wife's property by the husband, nor the father's property by the son, nor the son's property by the father just depending upon the presumption that if he (or she) knows, he (or she) will approve, for indeed, if his (or her) consent is ahead of transaction, it will not be valid; and this is true of the like of that which is ongoing in the markets of which it is then incumbent upon a religious servant to be cautious.

4- The object of contract should be legally and physically available. Thus, it is invalid to sell that which is not physically available, such as the fleeing slave, the fish in the sea, the fetus in the womb, the copulation of a male animal, the wool on the back of the animal, the milk n the udder, since it is difficult to be handed over (to the purchaser) on account of its being mixed with what is not under sale. From amongst the things which are not legally available, a mention might be made of such of property as mortgaged, endowed, or made to give birth, all are invalid to sell. Similarly, it is not valid to sell a mother without her child, or the child without his mother, since this leads to their separation, which is unlawful. For this reason, separating them from one another by way of selling is invalid.

5- The sold thing should be a concrete object of definite amount, weight and measure. That it should be a concrete object is to have a certain body to which one could refer. If one says to another: "I've sold to you a sheep of this herd, or a garment of those garments which are before you, or a cubit of this land, from whichever side you like, or ten cubits from this land, from whichever end you want", the transaction should be held invalid, to which those who indulge in their religion are accustomed, unless the object of transaction is common, such as the selling of half or one-tenth a certain thing, which is permissible. The knowledge of the amount of the sold thing comes from having a definite weight or measure or optical estimation.

Thus, if one says to another: "I've sold to you this garment by the same by which so and so has sold his garment" and the purchaser have no knowledge of the sold garment, the transaction should be held invalid. If he says to him: "I've sold this to you by such weight", whose amount is not known to him, the transaction should be held invalid. Similarly, if one says to another: "I've sold to you this heap of wheat, or for this parcel of Dirhams, or for this piece of gold", which he (the purchaser) sees with his own eye, and is able to guess correctly, the transaction would be held valid, and his estimation by sight would be sufficient for him to know the amount. To have knowledge of the attributes of a sold thing

is caused by seeing it in body. Thus, selling such of things as absent would not be held valid unless it has already been seen some time earlier, short enough for any changes to happen.

In no way could the description of a thing stand for the vision according to one of both doctrines. Therefore, it is impermissible to sell a garment in the weaving factory depending only upon seeing the marks, nor the wheat (or parley) in its ears. But it is permissible to sell rice in its crust in which it is kept, and both nut and almond in their lower crust, and not in both the upper and lower altogether. It is also permissible to sell the fresh grains in their crust, when there is need for it. It is possible to sell the abscessed fruits, since it was the habit of the early people to do it, but in this case, let's limit permissibility to be partial; and if one purchases it just to sell it, the analogy requires the transaction to be held invalid, since it will not be concealed by nature of creation. But, it is not unlikely to indulge in it, since excluding it might cause damage to it, just as pomegranate and what is concealed with it by nature of creation.

6- The sold thing should be in the possession of the seller (before selling it), particularly if its ownership occurs through exchange. However, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to sell what is not in the possession of the seller (according to the narration unanimously transmitted on the authority of Ibn Abbas). Both estate and removable commodities are equal in this rule. Thus, selling such of things as bought or sold before being in the possession (of the seller) should be held invalid. Possessing a removable commodity results from being transferred (to be in the possession of the purchaser), and the estate from being vacated, and possessing what is sold by measure or weight should not be achieved unless it has been measured or weighed. In relation to the sale of such of property as being under heritage, deposit, or bequest, or such of things as whose ownership does not occur through exchange, selling it is permissible even before its being possessed.

The third fundament: the wording of contract: any contract should imply an offer which leads to an agreement, which should be expressed in clear, unambiguous terms, either by way of statement or homonymy. Thus, if one says to another: 'I've given' (instead of 'sold') you this for that, and the other party says: 'I've accepted it', the transaction will be permissible, once selling is intended, since borrowing might possibly be intended, in case of two garments or riding mounts. It is true that the intention might avert any other probability, the expression by way of clear statement is much stronger to stamp out disputes, even though homonymy also is indicative of ownership. Let it then depend upon one's choice.

One party should not impose a condition to be in opposition to the context of the contract. If one party (the purchaser) stipulates to give more (money) in return for transferring the commodities to his own house, or if one purchases a bundle of fire wood on the condition of being carried to his

own house, it will be unacceptable unless he sets an independent charge for the transfer to be separate from the price of the commodity. If both parties rely only upon the reciprocal give and take by action and not by tongue, the transaction will not be fulfilled according to Shafi'i, even though it will be in the sight of Abu Hanifah in the case of the trivial commodities, determining which is difficult.

If the matter is referred to the usage, the people have exceeded the limit of trivial commodities in the process of reciprocal give and take. For example, a broker might go to a draper and take a ten-Dinar garment of brocade, and then bring it to a purchaser (to show it to him) and when he returns to the draper he tells him that the purchaser has accepted it, thereupon he orders him to take ten Dinars from the purchaser, which he takes and hands over to the seller, who, in turn, takes them. He might dispose of the money as he likes, while the garment purchaser might cut the garment as he likes, with no offer nor consent to occur directly between them.

Similarly, many furnishers might gather at a store of fittings in which a one-hundred Dinar furniture might be offered for auction, and one of the attendants might say: "I buy it for ninety Dinars", another might say: "I raise the price up to ninety-five Dinars", and a third might say: "I raise the price up to one hundred Dinars", who, on accepting his suggestion, would be told to weigh and take the furniture, with neither an offer (from his part) nor consent (from the part of the seller as in a contract).

However, the usage has remained among the people in this way. Those are the dilemmas which are too unfathomable to tackle. There are only three probabilities:

The first is to open the door of absolutely reciprocal give and take in the trivial as well as the valuable commodities; and this is questionable, since it implies the transfer of ownership with no clear indicative statement. Allah Almighty has made lawful trade, which is a noun implying both offer (from the part of the purchaser) and consent (from the part of the seller). But trade does not apply to only the action of giving and taking: which thing then according to which should the transfer of ownership from one side to the other be judged, particularly in the case of slave and slave-girls, estates, and expensive riding mounts, and such of things as over which much disputes arise among people? However, a Muslim might retract and say: "I've regretted, and I've not sold it, since I did but handed it over, which was not selling."

The second probability is to completely shut the door as stated by Shafi'i, who suggested the invalidity of the contract. But this is problematic from two sides: one is that this was likely the practice of the companions in relation to the trivial commodities: had they drawn upon themselves the necessity of the offer and consent in their daily treatments with such sellers as the grocer, the baker and the butcher, it would surely have been difficult upon them to do, and it would have been handed down widespread from them, and thus the

time of giving up this usage would also have been well-known, since the generations are different in their practices of the like of this. The other is that the people nowadays have been engaged in such practice, to the extent that one never buys any kind of food or anything else but that he knows for certain that it is in the possession of the seller by way of reciprocal give and take: having been so, what is then the significance of uttering the words of contract?

The third probability is to make distinction between the trivial and the valuable among the goods as stated by Abu Hanifah. But at that point, it will be difficult to limit the trivial, and the point of ownership transfer will be problematic with no clear word indicative of it. Ibn Suraij went as far as to interpret a statement belonging to Ash-Shafi'i which corresponded to that. This probability is, however, the closest to moderation. For this reason, there is no harm to incline to adopt it when forced by necessity, and on account of its being prevalent among the majority of people. Moreover, it is strongly thought to have been customary during the early generations.

As far as the answer to both problems is concerned, let's say that we are not required to draw upon themselves the difficulty of making accurate by just estimate the separation between what is trivial and what is valuable among the commodities, which, at any rate, is impossible, and it rather has two obvious extremes: it is not ambiguous that to buy vegetables, a few quantity of fruits, bread and meat, is to get things to be considered among the trivial commodities, which depends only upon the reciprocal give and take, and to seek after offer and consent (by words) is to go far beyond the norms, and it is unlikely heavy to be observed, since it is thought of as giving weight to what is insignificant, with no just cause. This is the side of the trivial.

The other extreme pertains to such of valuable commodities as riding mounts, slaves, slave-girls, estates, and expensive clothes: it is not unlikely to require both offer and consent in their trade. There lie in between both extremes some mediocres of similarity, which are suspicious, and of a surety, those are questionable, of which a religious man should then incline to be cautious. It is a well-known fact that all decisive criterion of law, according to the learnt usage, are divided into obvious extremes, and problematic mediocres.

Pertaining to the second problem, i.e. seeking after justifiable transfer of ownership, let one make the act of hand, through taking (the value) and handing over (the commodity) a just cause for ownership transfer, on account of its being concrete and pinpointing. In practice, the signification of this act has been continuous among the people, under their dire need, and the habit of the early generations.

It has been a well-established habit among the people to accept and dispose of the gifts, with no need to both offer and consent. Nonetheless, which

distinction could be made between doing so by way of, or without exchange, since the transfer of ownership should occur also for the granted thing? But the early practice made no distinction between what is trivial and what is valuable of gifts, in which the demand of offer and consent was detested, even though it was not disliked in relation only to the valuable sold things.

This is, we think, the closest probability to moderation. But, it is incumbent upon the religious pious not to give up the demand for offer and consent just to keep himself far from the suspicion of differences. He should not refrain from it just because the seller might have owned it with neither an offer nor an consent, a thing which might not be verified. Perhaps the seller might have bought it by way of offer and consent. If one is present at the time of purchase, or if the seller himself recognizes (the absence of both offer and consent), he then should refrain from buying it, and rather go to buy it from anyone else. If it is one of the trivial things, of which he is in dire need, let him utter the words of offer and consent, which will benefit him in canceling any coming disputes in the future, since to retract from one's clear statement is impossible, whereas possible from the act.

But you might ask: "This might be possible in relation to trade, what should one do in case he attends as a guest or on a repast of somebody, and he knows that its owners are satisfied only with reciprocal give and take in their transactions, either by hearing or seeing that from them? Is it necessary for him to refrain from eating?"

Let me say in reply that such should refrain from buying that thing from them in case that thing they have bought belongs to the valuable and not cheap commodities. But as far as eating is concerned, he should not refrain from it. Let me say that if we hesitate to make the act indicative of he transfer of ownership, by no means should that prevent us from making it indicative of permissibility. That's because the matter of permissibility is much larger than that of ownership transfer. The handing over of every edible food to be sold by way of reciprocal give and take might be known from the relevant state, just like the permission given by the owner of a public bath for anyone to enter. The leave of a purchaser for anyone to eat of the food he has bought, as shown from his saying: 'I've made it permissible to you to eat from that food, or feed whomever you like' makes it lawful for him to eat.

But, if he says to him: 'Eat that food, by way of exchange' eating shall become lawful, and in this case, a guarantee will be binding upon him after eating. This is, in my sight, the analogy of jurisprudence. But, after the process of reciprocal give and take, one shall have eaten and consumed what is possessed by him, and thus guarantee shall become due upon him. If the price he has paid is equal to the value of what he has taken, he will have got the like of his right, which he has claim to possess even though he fails to demand it; and if he is able to demand it, he will not have possessed what he has taken, for he might not be satisfied with

disposing of it in such a way, and thus he might retract. But in this case, he has known his content from the relevant state at the time of handing it over.

It is not unlikely that the action might be indicative of satisfaction, by taking his due in full from what is handed over to him. But at any rate, the part of the seller is more abstruse, for he might like to dispose of it as an owner, which he could not possess unless it is consumed by the purchaser. Moreover, he might not be able to resume ownership; and he might seem as though he has owned it only through content to be expressed by the act and not word. But even, the part of a purchaser of food whose goal is only to eat it is much easier, which is made permissible by the permissibility understood from the relevant state. But it might necessitate that the guest is required to give guarantee from what he consumes. But such guarantee might be plotted out from him in case the seller has possessed what he had taken from the purchaser, and thus he will be considered to have fulfilled his debt on his behalf. This is, however, our opinion in the ambiguous rule of reciprocal give and take; and Allah Almighty knows best. Those are but probabilities and suspicions we have tackled, and by no means could religious verdicts be based but upon such suspicions. But the religious pious man should seek the verdict of his heart, and ward off the points of suspicion.

## The Second Contract Of Usury

Verily, Allah Almighty has prohibited usury, and made severe the punishment related to it. However, it is incumbent upon the money changers to avoid it in their dealings of both Dinars and Dirhams (of gold and silver), and the traders of food are also required to ward if off in their traffic of food, since the usury exists only in the exchange of money and food.

The money changer should keep himself away in his dealings from both trade on credit and divergence of value. As for trade on credit, he should not sell anything of one kind of money (say gold) for anything of the other (say silver) unless it is from hand to hand, i.e. the reciprocal give and take should be on the spot. This is, however, to avoid the trade on credit. It is unlawful for a money changer to give gold to the house of coinage and purchase coined Dinars, since it is a kind of trade on credit, as well as it implies divergence of value, for the coined money always is of lesser weight and value.

As for the divergence of value, a trader should avoid three things: he should not sell the fragmented with the sound, in which the dealing is impermissible unless in the case of equivalence. Secondly, he should avoid selling good with bad, in the sense that he should not purchase a thing of bad quality with that which is of better quality, though of lesser weight, nor should he sell a thing of good quality with that which is of lesser quality, though of more weight. This applies to the sale of gold for gold and silver for silver. But in case of the different kinds (i.e. gold for silver, and vice versa), there is no harm in the divergence of value. The third pertains to the composites of gold

and silver, including, for instance, the Dinars made of a mixture of gold and silver, in which the ratio of gold is unknown; and in this case, the dealing is impermissible, unless such is the currency used in the town, because of which a concession might be given, on the condition that it should not be judged on the basis of gold.

The same is true of the impermissibility of dealing with the Dirhams cheated with copper, in case of being not prevalent in the town, because it is the ratio of silver in it which is intended, whose amount is unknown. But in case of being prevalent coins in the town, a concession might be given to establish dealings with it to serve the needs, provided that one should not intend the extraction of the ratio of silver in it, neither judge it on the basis of silver. The same is true of every kind of ornament composed of a mixture of both gold and silver, which should be purchased neither by gold nor by silver, but by anything else in case the amount of gold therein is known. But in case the gold it contains is not intended in itself, but for the purpose of decoration as shown from its being exposed to the fire, in this case, it might be permissible to be sold by its like of silver.

Moreover, a money changer should not buy nor sell a collar containing beads and gold with pure gold, but by silver, from hand to hand, on the spot, provided that it contains no silver. It is also impermissible to buy (or sell) a dress weaved by gold, in which the gold is intended when being exposed to the fire by gold, but by silver.

On the other hand, it is incumbent upon the dealers in the field of food to give and receive mutually from hand to hand, on the spot, whether or not the kinds of food in which the transaction is made are different. In the case of exchanging the same kind of food, the dealers should give and take reciprocally on the spot, with observation of the equality (in value and weight). It is the habit to give a butcher sheep in return for flesh on the spot or on credit, even though it is unlawful; to give a baker the wheat (or parley) in return for bread on the spot or on credit, even though it is unlawful; to give a maker of oil grains, olive and sesame in return for the different kinds of oil on the spot or on credit, even though it is unlawful; to give a milk man the milk in return for cheese, ghee and butter on the spot or on credit, even though it is unlawful.

Therefore, any kind of food should not be sold by another kind of food unless it is on the spot, as well as it should not be sold by the same kind unless it is on the spot, weight by weight, like by like. It is impermissible to sell any edibles made up of a certain kind of foodstuff or fruits by the same kind from which they are made, whether equal for equal, or on the basis of difference of weight: for instance, baking powder, bread or Sawiq should not be sold for wheat, nor should molasses, vinegar, or juice be sold for grapes and dates, nor should cheese, ghee, or butter be sold for milk, and so on.

The equality of weight is not significant unless both (sold and purchased)

foodstuff (of the same kind) is fully stored: fresh dates or grapes should not be sold for fresh dates or grapes, whether equal for equal or on the basis of difference of weight.

This brief outline is satisfactory to define the trade, and draw the attention of a trader to the points of corruption, in connection with which he should seek the verdict (of a learned men) in case he falls in doubt; and without this knowledge, he would not make sense to the points at which he should ask, with the result that he would unknowingly plunge into usury and the unlawful.

## The Third Contract Of Payment In Advance

Ten conditions should be considered by the trader:

1- The capital should be definite so that if it is difficult to give that for which it has been paid in advance, it will be possible to return to the value of the capital. Thus, if one pays in advance a handful of Dirhams (whose value is unknown) for a definite amount of wheat, it will be invalid, according to one of both opinions (of Shafi'i).

2- One should hand over the capital during the session of contract before departure. But if both depart from each other before receiving the money, the contract of payment in advance will be repealed.

3- The third is that the thing for which one pays in advance should have a definite attributes, such as the grains, animals, metals, cotton, wool, milk, meat, the gear of spice dealer or perfumer. But it is impermissible in case of creams and composites made up of mixtures of various elements, and such of things as whose parts are different just like Qassi (brocade mixed with cotton), footwears and sandals composed of different parts, and the hide of animals. Therefore, payment in advance is permissible for bread, no matter more or less the amount of salt and water, in accordance with the different ways of baking, might be, which is allowed at any rate.

4- One should state the details of the describable attributes of such of things for which he pays in advance, to the extent that no attribute which might lead to divergence of value because of which the people would fall victims of inequity but that he should make a mention of it. Verily, such way of description stands at the position of vision in the process of trade.

5- The payment in advance should be within a fixed date, i.e. the term given should not be deferred to the time of harvest, or of plucking the fruits, which might come earlier or later, but let it be within a definite months and days.

6- The thing for which one pays in advance should be deliverable at the term appointed, during which its existence more often is secured. For example, one should not pay in advance for grapes to a time at which it is difficult to be delivered; and this applies to the rest of fruits. If it more often is used to exist,

and the term appointed comes, with failure to be delivered, because of a destructive plight, one should have the freedom to choose either to give him respite if he so likes, or to repeal the contract and take back what he has paid if he so likes.

7- The place of delivery should be mentioned according to the different purposes, in order to avoid any arising disputes.

8- The contract should not be suspended with a referential condition like his saying: 'from the fruits or the crops of this garden or field', for this is invalid, unless he adds to that 'the fruits or crops of such and such town or village', in which case there is no harm.

9- No payment in advance should be held for such of expensive precious things as hardly ever exists, like a definite pearl, the like of which could hardly be found, or a very beautiful girl having her child, to mention only a few of those things which none more frequently has no power to bring.

10- No payment in advance should be held for food in case the capital is food, whether or not of the same kind, nor should it be held for money in case the capital is of money, as we've mentioned in the contract of usury.

## The Fourth Contract Of rental

It has two main principles: the rental fee, and the benefit.

As for both contractor and the wording of contract, all that has been mentioned in the contract of trade should be considered.

The first pertains to the rental fee, which has the position of the price, which should be definite and described in terms of all that we have stipulated in the sold thing in case it is to be paid immediately. But if it is to be paid on credit, it should be of definite quality and amount. Many things which are usually done should be avoided: for example, if one rents a house in return for constructing it, it will be invalid, since the amount of the money to be used on construction is unknown. Therefore, if the rental is for a definite amount of Dirhams, and the owner stipulates that the renter should spent it on constructing it, it also will be held invalid, in view of the ignorance of the way in which he will spend the money on construction.

It also includes hiring a stripper on condition that he should take as charge the skin after being stripped off, hiring a carrier of dead bodies of animals in return for the hide of such dead bodies, hiring a grinder in return for the husk or a portion of the powder: all of that is pointless; and the same is true of everything, which fundamentally relies in being generated and separated upon the work of the renter himself, which should not be taken as rental fee.

Furthermore, if one hires a house or a store, for which he fixes the amount of charge, on a monthly basis, say, a Dinar per month, without fixing the number of months after which the contract should come to end, in this case, the duration

will be unknown, and the contract will not be held valid.

The second principle is the benefit intended to ensue from rental, i.e. the labour to be done: if such labour is permissible, definite, and for which effort should be made by the hireling, who does it voluntarily on behalf of the hirer (in return for charge), it will be permissible to make hire for it. However, all branches of this section are included under that principle. But we will not make long explanation of it, since we have discussed in lengthy detail in the sciences of jurisprudence. Nevertheless, let's point out only those which might cause general distress. Five things should be considered in the labour for which hire is made:

1- The first is that it should be of significance, i.e. one should make effort in order to do it. If one, for instance, hires food or Dirhams to decorate his shop, or trees to hang clothes on them, it will not be permissible, for those benefits are similar to those acquired from the grains of sesame or wheat, which is impermissible to be sold. It looks like as though one takes glance through another's mirror, drinks from his spring, shades by his wall, and come close to his fire. For this reason, if one hires a seller just to say a word therewith to publicize his commodities, it will not be permissible. What the sellers take in compensation for their alluring modesty, respect and splendor, and the acceptance of their words which helps publicize the commodities is unlawful, since all they do is but a word, in which they make no effort, and which carries no significance. What makes lawful that which they deserve is their effort by frequenting the market, saying much words to facilitate the transaction; and afterwards, they deserve but a charge equal to their effort. What the traders mutually conspire to take is inequity, which is illegally usurped with no just cause.

2- The hire should not include the mention of a specific intention to be independent from the object of rental: for example, it is not permissible to state the intent to hire a vine just for usage as a couch to recline on, or the cattle and sheep for their milk, or the gardens for their fruits. But, it is permissible to hire a suckling woman for her subsequent milk, for its independence is impossible. The same is true of the ink and thread, for they cannot be intended solely in isolation of paper and sewing machine.

3- The third is that the labour could possibly be delivered physically and legally. For example, it is invalid to hire a weak one to do what he has no power to do, or a mute person for teaching, and the like of that. Furthermore, what is unlawful to do should not be delivered according to law, just like hiring a physician to remove a good working tooth, or cut off an organ of the body which is legally impermissible to be cut off, or renting a menstruating a woman to sweep the place of worship, or a tutor to teach magic or what is shameful, or the wife of another person to give suck one's babe without the leave of her husband, or the painter to paint animals, or a smith to formulate

utensils and vessels from gold and silver, all of which is considered to be invalid.

4- The work to be done should not be of those obligatory duties enjoined upon the hireling, nor to those in which none could be delegated to work on behalf of the rider. For example, it is impermissible to take charge for fighting (in Allah's Cause) or for all acts of worship, which none could be delegated to work on behalf of another, since by no means would they be plotted out from anyone even by being done on his behalf. But it is permissible to take charge for performing Hajj (on behalf of another), washing the dead bodies, digging the graves, burying the dead, carrying the coffins, and the like of that. There is difference about taking charge for leading the Tarawih (night supererogatory prayers to be offered particularly in the month of Ramadan), pronouncing Adhan, undertaking the process of teaching, and instructing others to recite the Qur'an. Nevertheless, it is permissible to hire somebody to teach a certain person such things as some question of jurisprudence or Surah from the Qur'an.

5- Both work and benefit should be definite. For instance, a tailor's work is known from the dress he makes, a teacher from the Surah which is assigned to him to teach, the carrier from the amount of the carried things, and the length of the distance, and so on.

It is true that the points of disputes and differences among the people according to usage should not be neglected, but it is much lengthy to explain the details of all of that. However, we have been satisfied with this amount in order that therewith one should come to know the general rules, and make sense to the points at which problems arise, perchance he would ask (for the religious verdict), for indeed, the explanation of the finest details of things is up to the Mufti and learned, and not the laymen.

## The Fifth Contract Of Loan

Three principles should be considered here:

1- The first pertains to the capital, which should be a definite amount of cash money to be delivered to the loan recipient. For instance, it is impermissible to limit the loans to certain things, such as fils or the advancement of particular things (instead of cash money), since it imposes constraints upon the range of trade, nor on a parcel of Dirhams (whose amount is unknown), in which the profit is not clear enough. Moreover, it is impermissible for the loan giver to stipulate particular conditions to serve his own interest, since this will impose restrictions upon the range of trade.

2- The second pertains to the profit, which should be defined by a certain portion, such as one-third, the half, or such of portions as he likes. But if he says to him: "You shall have a profit of one hundred, and the rest shall be for me", it will be impermissible, since the profit might not be more than

one hundred. Thus, it is impermissible to fix a certain amount but a certain portion of profit.

**3-** The third pertains to the business to be done by the loan recipient, which should be a kind of trade with no restrictions or particular assignments to be imposed upon him , that might limit the range of business. For example, if one stipulates the condition to use the property to buy cattle and sheep for their offspring which they are to share, or wheat to be baked and sold and have the resulting profit divided between them, it will not be valid, for loan is permitted to be used in business, i.e. the process of selling and purchasing in general, and what ensues from them, whereas the assignment of a certain kind of business, such as the baking of bread and looking after cattle and sheep, is to restrict it. Furthermore, the contract might be also be ineffective in case of imposing the conditions that might restrict the ways in which business might be practiced, such as the condition that he should not purchase goods but from so and so, or he should not traffic but for the red clothing, or the like of that.

Once the contract is made, the loan recipient becomes working agent, who is required to dispose of the property in the same way, and with the same jurisdiction given to the agents. The loan giver has the right to repeal the contract once he likes to do. If the contract is repealed when the property is in a state of cash money, the way of distribution will not be ambiguous. If it is in the state of displayed kinds of commodities, in which no profit has been made, it should be brought back to the owner, who has no right to impose upon the agent the task of restoring it to the state of cash money, since the contract shall have been repealed from the part of the owner and not the agent. If the agent offers to sell it (for cash money) and the owner rejects, it is the opinion of the owner that should be followed, unless the working agent finds a client to purchase it, because of which some profit will ensue.

In case of profit, the working agent should sell the amount of the principal by the same kind in which the capital has been delivered, and not by different kind of property, so that the profit should be clearly distinguishable, and become easier to be shared by both the owner and the working agent; and it is not incumbent upon any of both to sell the profit that is beyond the main capital. Once it is the turn of the year, they should identify the value of the property, in order to estimate the amount of the obligatory charity due upon it. In case of profit, the working agent should bear his portion of obligatory charity due upon him, since he possesses the profit.

Furthermore, the working agent has no claim to travel with the property of loan without the leave of the owner; and in case he does, his dealings will be held valid, but he should guarantee the soundness of goods and prices, for indeed, his transgression made by transporting goods shall have extended to imply also the price of what is transported. If he travels by the leave of the owner, it will be permissible, provided that the expenses of transportation and preserving property shall be reduce from the loan property, just as the costs of measuring, weighing

and carrying, the like of which is not customary to most traders is drawn upon the capital.

No charge should be paid for such easy and customary works as spreading and folding dresses. The working agent shall afford for his accommodation and residence in the town (to which he travels), but the rental fee of the store is not due upon him. If he is devoted in his journey to the loan property, his expenses during the journey should be drawn upon the loan property. Once he returns, he should give back the equipment of the journey that remain with him, like the pot used for ablution, the bag of provisions, and the other things.

## The Sixth Contract Of Partnership

This category has four sub-contracts, three of which are invalid:

**1-** The first pertains to the partnership of negotiation, according to which both parties say: "We've negotiated to share in all benefits that we shall have and losses that we shall bear, even though what they have is clearly distinct; and this sub-contract is invalid.

**2-** The second pertains to the partnership of bodies, i.e. to equally share in the charge of work they do; and it is also invalid.

**3-** The third pertains to the partnership of eminence, i.e. one party has good fame and respectability and acceptability among the people, who uses his position to facilitate the business, while the work itself is done by the other party; and this also is invalid.

**4-** The fourth, which is the only one to be held valid among all kinds of partnership, i.e. the company according to which the property of both parties is mixed in such a way that it could hardly be distinguishable unless it is divided (according to the portion of each). Each party gives permission to the other to dispose of the property (for the interest of the company), and in the end, they should distribute profits and losses according to the portion of each of them. It is impermissible to change it depending upon the stipulation of a certain condition. Isolation, if it happens, cancels out the disposal of what is isolated, and the division separates both possessions. It is valid, pursuant to this kind of partnership, to establish the contract also upon the displayed goods and commodities, and the cash money is not necessarily required here, unlike the loan.

This amount of jurisprudence should be learned by every trader, otherwise, he would unknowingly plunge into what is unlawful. Therefore, everyone, whether or not he is a trader, could hardly dispense with dealing with such sellers as a butcher, a baker, a grocer, etc. the defect in those result from three causes: the negligence of the conditions of transaction; the indulgence in the conditions of payment in advance; or exclusiveness of the reciprocal give and take. It is the habit of these sellers to write down the sales according to the daily needs, to make regular inventories and reckoning, which leads to assessment (of profits and loss) every period of time pursuant to the mutual agreement and consent. It is the necessity of need that makes it permissible by the rule of

judgement. Thus, their delivery (of goods) is understood in terms of the permissibility of giving a certain kind of goods in expectation of compensation, which makes it lawful to devour it. But in this case, a guarantee is required, and his price is due on the day it is consumed. Thus, one will be indebted with the prices of many things. If they agree upon a certain amount, an absolute clearance should be sought, in order to give no room for the disparity of assessment.

It is with such that one should be satisfied. To be sure, to impose upon the seller to weigh the price of every kind of commodities every day and every hour is traversing. The same is true of the imposition of the task of the obligation of offer and consent; and it is very difficult to evaluate every little amount of a commodity. However, the more a commodity has items, the easier it is to be assessed; and it is Allah Almighty Who helps to achieve success.

## CHAPTER THREE:
## STICKING TO JUSTICE AND AVOIDING INEQUITY IN TRANSACTION

It should be known that the dealing might be judged as valid by a Mufti, even though it implies injustice, which exposes one to the wrath and anger of Allah Almighty. That's because not all forbidden things are equal to make void a contract. However, injustice is to cause damage to others, and it is divided into what causes public damage and what causes harm to the other party of dealing in particular.

### The First Part: The Injustice Which Causes Public Damage

It is of various kinds, which might go as follows:

**The first** pertains to monopoly, according to which a food trader, for instance, saves food in expectation for the rising of prices. This is, however, a public injustice, and its doer is blameworthy according to law. In this respect, (It is narrated by Abu Mansur Ad-Dailami on the authority of Ali, and Al-Khatib on the authority of Anas that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who monopolizes food for forty days, after which he gives it in charity, his giving in charity will not act as expiation for his (grievous sin of) monopoly." It is further narrated (by Ahmad and Al-Hakim) on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who monopolizes food for forty days, shall have, indeed, nothing to do with Allah, as well as Allah Almighty shall have nothing to do with him." It is said that such seems as though he has killed all of the people. According to Ali "Allah be pleased with him": "He, who monopolizes food for forty days, has, indeed, his heart hardened." It is narrated that he burnt food that was monopolized.

In connection with the excellence of him who gives up monopoly, it is narrated (by Ibn Mardawaih on the authority of Ibn Mas'ud that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who exports food,

which he sells at the very price which was duly current, will (receive the reward of him, who seems) as though he has given it in charity, (or according to another version as though he has emancipated a slave)."

In comment on Allah's saying: "and any whose purpose therein is profanity or wrong-doing, them will We cause to taste of a most grievous Penalty" (Al-Hajj 25)

﴿ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴾

It is said that monopoly is out of injustice, and it is included under this threat.

It is related that one of the early righteous men who was living in Wasit prepared a ship full of wheat which he sent to Basra, and told his agent to sell it on the very day it would arrive in Basra, with no delay to even as short as the day after. The time of arrival coincided with good price, but the traders said to him: "If you delay the auction for a week, you would profit as much as many times the like of it." He delayed the auction to the next Friday, and when he sold it, he gained as much as many times the like of it. He sent a letter to the owner to inform him of that, who sent the following reply: "O so and so! We were satisfied by little profit for the perfection faith, which you have defied. Verily, we never like to profit many times like of it for the shortage of our faith. Of a surety, (by your doing) you have drawn a grievous sin upon us. Once this letter of mine reaches you, take the whole money and give it in charity to the indigent and poor among the people of Basrah: would that I might be delivered from the sin of monopoly even with the minimum requirements, with neither benefit nor loss."

It should be known that the forbiddance to practice monopoly is not absolute, in which both time and genre should be observed.

As far as genre is concerned, the forbiddance includes all kinds of food. But such forbiddance does not imply such of kinds as upon which sustenance depends, or such of items as help to sustain life, just like medicines, saffron, and the like of it, whatever edible they might be. As to such of kinds of food as meat and fruits, which help to sustain life, but with which one might dispense sometimes, and others which might be substituted for sustenance in some cases, on which one might not keep regularly, the forbiddance related to it is questionable. Some learned men extended the forbiddance to imply cooking butter, ghee, honey, oil, cheese, and the like of them.

As regards the time, the forbiddance might possibly extend to imply all times, as attested from the narration we've related about the food which coincided with a good price in Basra, as well as it might be restricted to the times of the scarcity of food, and the people's dire need for it that any delay of its auction might result in severe public harm. But in case there is plenty of food to the extent that the people might not be in need of purchasing it but by a low price, and at the same time, the owner of food waits until the prices might improve, and not until it is time of famine, there will be no harm to be

caused. If it is time of drought, the keeping of such kinds of food as cooking butter, honey, cheese, and the like of them will cause harm, and thus it should be forbidden.

On the other hand, the negation and affirmation of prohibition of monopoly depend upon the harm to be caused, which might be understood from being limited to particular kinds of food. But even in case there is no harm to be caused, monopoly could hardly be free from being undesirable, since the monopolizer waits the commencements of harm, represented by the rise of prices. Verily, it is forbidden to wait until the commencements of harm start to occur, even though less sinful than to wait until the harm itself afflicts the people, just as to wait the harm to start to afflict the others is less sinful than to cause the harm to them. However, the degrees of undesirability and prohibition (of monopoly) vary in proportion to the degrees of harm to be caused.

In brief, it is undesirable to traffic for foodstuff, since the main purpose of traffic and trade is to make profits, whereas food is among the essentials of life, which has been created to sustain the creatures. Therefore, given that the profit is complementary and not essential, it should be sought for in those things which are supplementary to life, which are not necessarily required by the creatures. For this reason, one of the followers gave another the following advice: "Keep your son away from two trades, as well as from two professions: as to the former, they are the trade of food and the trade of shrouds, as he always raises in himself the hope of the increasing of prices and the death of people. As to both professions, let not him be a butcher, since it hardens the heart, nor a goldsmith, since it helps him adorn the world with gold and silver."

The second pertains to corrupting the currency with the counterfeited Dirhams which is, of a surety, out of injustice, since it causes harm to the dealer in case of his ignorance of them, and even if he recognizes them, he might cheat another one with them, who might give them to a third, and so on to a fourth. In this way, this counterfeited currency would become in circulation among the people, causing public damage and extensive corruption. The whole sin thus would be drawn upon him, for it is he who opened this door. In this issue, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Muslim on the authority of Jarir Ibn Abdullah): "He, who lays the foundations of a bad tradition in Islam, upon which he who comes after him acts, will bear its sin, and the sin of him who acts upon it after him, without reducing anything from theirs."

According to a learned one, to spend even a single counterfeited Dirham is more grievous than to steal one hundred Dirhams. That's because to commit a theft is ultimately one sin, which is not continuous, since it comes to an end, whereas spending counterfeited currency is a bad tradition to be innovated in the religion, upon which he who comes after him might act, with the result that he will continue to bear the sin of spending it after his death up to one or even two

hundred years, until such counterfeited currency disappears. Moreover, he will carry the evil consequences of the damage caused to the property of the people by virtue of his bad tradition: blessed be he, whose sins die once he die; and woe to him whose sins remain even after his death for one or two hundred years or more, because of which he is punished in his grave, and about which he is questioned until they are extinct.

Allah Almighty says: "and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)." (Ya Sin 12)

﴿ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴾

This implies all the deeds which one does earlier and later. It is similar to Allah's statement: "That Day will Man be told (all) that he put forward, and all that he put back." (Al-Qiyamah 13)

﴿ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴾

Such of deeds as he puts back imply the evil and bad traditions he innovates, upon which those who come after him act.

Let one then know that there are five things to be implied in counterfeiting:

1- The first is that if anything of the counterfeited currency is brought back to him, he should throw it in a well, in order to withhold it from the hands of the people in their dealings. But, let not him spread it out in another transaction. If he damages it in such a way that it becomes inappropriate for use, it might be permissible.

2- The second is that a trader should learn how to distinguish the true from the false currency, not to protect himself so much as to keep himself from giving to a Muslim (or anyone else) any counterfeited money unknowingly; and in this way, he will be sinful because of his negligence of learning this science. To be sure, every science upon which one might act to be sincere in his treatment with Muslims should be obtained. For the same reason, the early people used to learn the distinctive features of the true currency, for the sake of their religion, and not for the sake of their world.

3- The third is that if one is given such counterfeited currency which he recognizes, he will persist in sin, for indeed he takes it just to cheat another one by giving it to him, without telling him; and had he not intended to do so, he would not have received them. But by so doing, he gives out the sin of damage caused only to his dealer.

4- The fourth is that one takes the counterfeited money in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Al-Bukhari on the authority of Jabir): "Allah's Mercy be upon a person who is tractable in selling and buying, tractable in demanding his right, and giving what is due upon him." He will

receive the blessing of this invocation in case his intention is to throw such counterfeited currency he takes in a well (to prevent others to be cheated by it); and if his intention is to cheat others with it in his dealings, let him know that this is evil with which Satan has deceived him, by giving him the false impression of doing good. Thus, he is not included in those who are tractable in demanding their right.

5- The fifth is that the counterfeited currency refers to such of coins as in which there is no silver, as far as Dirhams are concerned, nor gold as far as Dinars are concerned. In case a Dirham has silver, that is mixed with copper, there is difference among the religious scholars over using it in treatment, particularly if it is the currency of the town: we are of the opinion that concession should be given to its use in dealings, in case it is the currency of the town, whether or not the amount of silver is known. But it should be impermissible if it is not the currency of the town, unless the amount of the silver is known. if one, for example, has in his money a coin whose silver is less in amount than that which the currency of the town has, he should tell his dealer about it, and should not give it but to him, who sees it unlawful to cheat the money with it. But to give it to him who regards as lawful to use it in his dealings with others is to help him do mischief: it is similar to selling grapes to him, who is known to use them to make wine. This is forbidden, since it helps others to do evil, in which he also participates. Verily, to follow the way of truth in trade concerning that matter is much better than to continue to do the supererogatory acts of worship persistently. For this reason, one of the learned said: "An honest trader is better, in the Sight of Allah, than a worshipper."

The early men used to be cautious in such issues. One of the fighters in Allah's Cause related: While I was on my horse, I attacked an enemy to kill him but the horse hindered me to reach him, thereupon I returned. The enemy came close to me and when I made an assault to kill him, my horse hindered me from reaching him, thereupon I returned. I attacked him for the third time, but my horse ran away, and I lost control over it. This was unfamiliar to me. So I returned in a state of sadness, and kept sitting my head upset, and heart broken for my failure to kill the enemy, and the strange conduct of the horse which had appeared to me. I placed my head on the pillar of the tent and my horse kept standing. I saw in a dream as though the horse was saying to me: "By Allah! You liked to attack the enemy thrice while you were riding on me, even though yesterday, you had bought fodder for me, for which you paid some money, including counterfeited Dirham. This (which you like to do) would never be done!" I woke up as scared and went to the trader of fodder, and exchanged the counterfeited Dirham. This state is representative of what causes public harm, with which the others should be compared.

## The Second Part: The Injustice Whose Harm Is Limited To A Particular Person

It is a well-known fact that to cause harm to a trader is injustice, for it is out of justice to cause no harm to one's Muslim brother. The regulating standard in

all matters is that one should love for his brother the same as he loves for himself. He should not deal with others in such ways as might seem difficult upon him in case he is treated likewise: on the contrary, both his Dirham and the Dirham of anyone else should be equal in his sight. According to a learned man: "If one sells anything to his brother by a Dirham, even though its value is no more than five Daniqs in case he himself buys it, he will have left the command to be sincere to others in dealings, and will not have loved for himself just the same he loves for himself."

This is, however, a brief outline for this matter, which might be explained in detail under four items: He should not overestimate the commodity by ascribing to it such of qualities as it has not, to conceal nothing of its defects and hidden bad qualities, to conceal naught its real weight and measure, and not to conceal its real price because of which the dealer might cease to get it.

**The first** is that one should keep himself from describing a commodity with such of attributes and qualities as it does not have. If one describes a certain commodity with what it has not, he will have told a lie, and if a buyer accepts that, it will be misleading, injustice and deceit; and if he accepts not, it will be deceit and dishonesty, for indeed, such of deceit as does not lead to cheating others might also badly affect the integrity. Furthermore, if one praises a commodity even with what it really has, it will be nonsense, since he will have talked with what he intended not, and of a surety, one will be reckoned for every word he utters. Allah Almighty says: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

But there is no harm to describe a commodity with what it really has, which the buyer might not know about it, such as the hidden characters of slaves, slave-girls, riding mounts, etc, provided that he should avoid exaggeration and extended overstatement, and have the sole intention to make it known to his Muslim brother, so that his desire and need for it might be fulfilled.

But, he should never take oath (to confirm his statement), for indeed, if he is telling a lie, he will have taken a deceptive oath, which is one of the major sins that lead to perdition; and if he is truthful, he will have made Allah's Name an excuse in his oath, a bad conduct to be done by him, since the world is more despicable than to promote through Allah's Name with no dire necessity. According to (an unidentified) narration: "Woe to a trader from (his saying in which he swears) 'Nay, by Allah' and 'No, by Allah'; and woe to a manufacturer from (his statement in the course of procrastination) 'let it be tomorrow or the day after tomorrow'." According to a certain narration (unanimously transmitted on the authority of Abu Hurairah): "Verily, the deceptive oath might help to publicize a commodity, even though it blights the blessing." It is further narrated (by Muslim) on the authority of Abu Hurairah that the Messenger of Allah

"Allah's blessing and peace be upon him" said: "Allah will not look (with mercy) at three (types of) persons on the Day of Judgement: an arrogant dependent, a maker of reminder of his generosity, and a publicizer of his commodity with his oath."

Since it is undesirable to praise a certain commodity even with truth, as long as it does not increase sustenance, the severe warning of taking oath therein is then evident. It is narrated from Yunus Ibn Ubaid, who was a draper, that cloth was demanded from him for sale, thereupon his slave brought out cloth which he spread out. He looked at it and said: "O Allah! Endow us with the Garden!" he said to his slave: "Bring it back to its storing place." He did not sell it, for fear this (statement of his slave) might be a indirect suggestion of praising it. It is those people who practiced trade in this world, but did not waste their faith for the benefit of their trade, for they knew that the profit of the hereafter is much more valuable and precious.

**The second** is that the seller should show all the defects of the sold thing, be they hidden or evident, and conceal nothing of them, since this is obligatory. If he conceals all or some of them, he will be a cheating wrongdoer, and of a surety, cheating is unlawful; and by so doing, he will also have left the command to be sincere in his dealings with others, which is binding. If he shows the best side of a dress, and hides the other, (which might be defective), he will be a cheater. The same is true of displaying dresses in the dark, or the better of pair of footwears or sandals, etc.

The prohibition of cheating is attested from the authentic narration (of Muslim on the authority of Abu Hurairah that) on,e The Messenger of Allah "Allah's blessing and peace be upon him" passed by a heap of foodstuff which appealed to him, thereupon he thrust his hand into it, with his fingers moistened. He said to the owner of that heap of foodstuff: "What is this?" He replied: "O Messenger of Allah! It has been wetted by rainfall." He (The Messenger of Allah) said: "Would not you place this (the wet portion of the heap) over the other parts of the foodstuff, so that the people could see it? Whoever cheats is not from us (Muslim nation)." (i.e. he is not to belong to my followers). Therefore, the obligation of being sincere to all the Muslims in dealings is confirmed by the authentic narration on the authority of Jarir that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the pledge of allegiance from Jarir Ibn Abdullah, and he (the latter) intended to turn away, he pulled his dress and stipulated the condition that he should be sincere to all the Muslims. Henceforth, whenever Jarir intended to sell a commodity, he would first show its defects and then give the purchaser the freedom to choose saying: "Take it if you so like, and leave it if you so like." It was said to him: "If you keep doing the like of this, no transaction will be done for you." He said: "Verily, we gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" on condition that we should be sincere to all of the Muslims."

According to another narration, Wathilah Ibn Al-Asqa' was standing ,when a man sold a she-camel belonging to him for three hundred Dirhams. Wathilah was heedless when the man went away with the she-camel, thereupon he walked in his pursuit and started to cry: "O this man! Have you bought this (she-camel) for (slaughtering it and eating) its flesh or for use in carrying?" he said: "I've bought it for use in carrying." On that Wathilah said to him: "Then, there is a hole in its hoof, and it could hardly keep walking." He returned and gave it back to the seller, who reduced one hundred Dirham from its price and said to Jarir: "Allah's Mercy be upon you! You've thwarted my transaction." On that he said: "Of a surety, we gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" on condition that we should be sincere to all of the Muslims."

He further said (according to the narration of both Al-Hakim and Al-Baihaqi): I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful for anyone to sell anything without showing its defects, and it is unlawful for anyone who comes to know it not to show it (to the purchaser)." The concept of sincerity they understood is that one should not like and accept for his brother but just the same he likes and accepts for himself. They did not think of it as being supererogatory and additional deeds: on the contrary, they believed it to be an essential condition of Islam which was implied in their pledge of allegiance. This is difficult upon the majority of the people. For this reason, they favour to devote themselves to the acts of worship, and keep themselves away from the treatment with the people, for to undertake the rights of Allah Almighty while mixing with the people is self-mortification which none could be able to endure but the truthful. It might be available to a servant only if he believes in two important things:

One thing is that selling the defective things through hiding the defaults, and publicizing commodities by so doing increase nothing to his sustenance, if not blight it, and deprive it of blessing; and what he collects in fragments from different deceits might be ruined by Allah Almighty all at once. It is narrated that a man had a cow, which he used to get, and mix it with water, and sell the product. A torrent came to drown the cow. One of his sons said: "Those different portions of water which we had poured in the milk gathered all at once (in a form of the torrent) and took away the cow."

How not since the Messenger of Allah "Allah's blessing and peace be upon him" said (according to a narration unanimously transmitted on the authority of Hakim Ibn Hizam): "If both parties of transaction are truthful and sincere (to each other), they will be blessed in their deal, and if they conceal (the defects from each other) and prove untruthful, their deal will be deprived of blessing." According to another narration (by Abu Dawud and Al-Hakim on the authority of Abu Hurairah) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Hand is in the aid of both

partners as long as they are honest, and once they prove dishonest, He lifts His Hand from aiding them."

Just as no property increases from dishonesty, by no means does a property decreases as a result of giving in charity. However, he who considers both increase and decrease only in terms of weight and measure does not then believe in that narration. Furthermore, he, who knows that a single Dirham might be a cause of one's happiness in his world and religion, and that many thousand thousand might be deprived of their blessing by Allah Almighty, that they come to be a cause of the destruction of their owner, who, in turn, would entertain the hope of getting rid of them all, which seems more fitting for him, will come to know, for certain, the significance of our statement that no property increases from dishonesty, as well as by no means does a property decreases as a result of giving in charity.

The other thing in which he should have trust, in order to be sincere to others in his dealings is that he should know that the profit of the hereafter is much better and abiding than that of the world, and that the benefits of the property of this world vanish as the life comes to an end, and only its grievances and sins remain. How could a man of good reason consider it permissible to substitute what is lower for what is superior? All good lies in the perfection of faith. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to Abu Ya'li and Al-Baihaqi on the authority of Anas): "(The testimony that) 'There is no god (to be worshipped) but Allah' will remain averting Allah's Wrath from the people as long as they give no preference to the deal of their world over that of their hereafter." According to another Hadith narrated by At-Tirmidhi): "...until when they come to a place, where they will have no care for what decreases from their religion, given that their world is faultless..." according to another version: "...unless they have no care for what decreases from their world, on account of the perfection of their faith; and once they do, and say (in the end): 'There is no Allah but Allah', Allah Almighty will say to them: "You've told a lie! You are untruthful."

According to another narration (transmitted by At-Tabarani on the authority of Zaid Ibn Arqam the Messenger of Allah "Allah's blessing and peace be upon him" said): "He, who says 'There is no Allah (to be worshipped) but Allah' with sincerity will be admitted to the Garden." It was said: "What is the sign of sincerity thereof?" he said: "It is to safeguard him from committing what is made unlawful by Allah Almighty." He further said: "Never does believe in the Qur'an he, who makes lawful that which it prohibits."

He, who knows that those (vanities of this world) afflict his faith, which will be ultimately his capital in the hereafter, verily, he will not favour to waste his capital prepared for a never-ending lifetime just to get benefit from a temporary profit for a limited number of days. According to one of the early followers: "If I

enter the mosque and it is filled with its inhabitants, and I'm asked about the best of them, I will say: "He, who is most sincere to them all", and if somebody is pointed out to me to be so, I will say: "Then, he is the best of them all"; and if I'm asked about the worst of them, I will say: "The most cheating to them", and if somebody is pointed out to me to be so, I will say: "Then, he is the worst of them all."

Nevertheless, cheating is unlawful in all kinds and branches of trade and industry. A manufacturer should not regard his work with such slightness as if he himself is treated likewise, he would not accept it. On the contrary, he should make perfect and elaborate the object of his craft, showing such of defects as it has; and it is only in this way that he will be delivered. A man asked Hadda' Ibn Salim: "How should I be delivered (from sin) in the trade of sandals?" he said: "Make equal both sides, and give no preference to the right over the left, and get it well-stuffed with seamless thing, and narrow the spaces between beads, and fold not one of the pair over the other." When Ahmad Ibn Hanbal was asked about darning in such a way as it does not appear, he made it impermissible for him who sells it to hide it; but darning is lawful in case of the mender's knowledge that he (the seller) would show it, or that he would not like to get it for the purpose of sale.

However, you might say: "Just as it is binding upon the dealer to make a mention of the defects of the sold thing, the transaction might not be finished." In reply to this, let me say that it is not so. The critical condition is that a trade should not purchase anything for sale but the good, which he accepts for himself on holding him, and that he should be satisfied only with the little profit from its sale, perchance Allah Almighty will bless it for him, without the least need of cheating and deceiving others. but this might seem difficult upon them because they are not satisfied with the little profit, and of a surety, the large profit might not be delivered but through cheating and deceiving. If one habituates himself to,(be satisfied with the little profit), let not him buy a defective thing for sale; and if a defective thing happens to fall in his hand, he should show it, and be satisfied with its price (whatever it might be).

Once Ibn Sirin sold a sheep, thereupon he said to the purchaser: "Let me set myself free of responsibility before you for a defect it has: it always turns the fodder with its foot." Once, Al-Hassan Ibn Salih sold a slave-girl, and said to the buyer: "Once upon a time, she expectorated blood while she was in our house." This was the conduct of the religious people. Let him, who could not follow it, leave trade, otherwise, accustom himself to the punishment of the hereafter.

**The third** is that the seller should not conceal anything from the real measure or weight, by modifying the weighing and measuring device: he should give others the same weight in full as he himself accepts from them.

Allah Almighty says in this issue: “Woe to those that deal in fraud, those who, when they have to receive by measure, from men, exact full measure, when they have to give by measure or weight to men, give less than due." (Al-Mutaffiffin 1:3)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ۝ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝ ﴾

One could not be delivered from that unless he gives others more than their due, and takes less than his due, since the real justice could hardly be envisaged. So, let him make it visible at least through the apparent increase and decrease. However, he, who eagerly seeks to receive the minute particles of his right in full is about to go beyond it. One of the learned used to say: "By no means should I purchase perdition for a grain of food." Whenever he was to receive, he would take half a grain less than his due, and when he was to give, he would give a grain more than the taker's due. He used to say: "Woe to him who sells for a grain of food the Garden, whose breadth is like the breadth of both the heavens and the earth: what a loser he is! Woe to him!"

The cause of their extreme caution of this matter and the like of it is that those are grievances from which repentance could hardly be achieved, since these in whom the grains of injustice are related could not be identified in order to restore to them their due. For this reason, when the Messenger of Allah “Allah's blessing and peace be upon him” bought something, he said to the weigher who was weighing the price: "Weigh it, and add more to the weight." (This narration is transmitted by the compilers of Sunan, in addition to Al-Hakim). When Fudail saw his son washing a Dinar in order to spend it: he was cleansing it so much in order that its weight would not increase because of such of related blot as it might have, he said to him: "O my son! Of a surety, this which you have done is more rewardable than two performances of Hajj, and twenty performances of Umrah."

One of the learned said: "I wonder at a trader and a seller: how should they be delivered, given that they always weigh and take oaths (to publicize their commodities) during the day, and go to bed with assurance at night."

Solomon "Peace be upon him" said to his son: "O my son! As well as a grain (of food) enters between both stones (of grinding), the sin also enters between both parties of transaction." One of the righteous good men performed funeral prayer on an effeminate, thereupon it was said to him: "He was a wicked man." He kept silent, and when it was repeated to him he said: "It is as though you have told me that he used to deal with others according to a double-measured balance, to give others with one, and accept from them with the other." With this statement, he suggested that his wickedness was a grievance between him and Allah Almighty, whereas this (double-measured treatment) is a grievance between him and the servants, in connection with which forgiveness, tolerance and excuse are better removed.

However, there is severe warning of dealing in fraud with others as far as balance is concerned, from which one might be delivered by only a grain (to be left when one takes his due) and half a grain (to be given besides when one gives another his due). According to the way of recitation followed by Abdullah Ibn Mas'ud: " In order that you may not transgress (due) balance. So establish weight with the help of the weighing balance and fall not short in the balance." (Ar-Rahman 8:9)

﴿ أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ٨ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ٩ ﴾

It is from the degree of the balance's inclination that both overweighing and underweighing appear. In brief, he who seeks to take his due in full from another, but does not seek to give him his due with the same fullness even with a word, is implied in Allah's saying: " Woe to those that deal in fraud, those who, when they have to receive by measure, from men, exact full measure, when they have to give by measure or weight to men, give less than due." (Al-Mutaffiffin 1:3)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ١ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ٣ ﴾

The prohibition in connection with measures and weights is not because of measures and weights in themselves, but because it is a matter in which it might be intended to keep from justice and fairness. Thus, it applies to all deeds. The weigher is at risk of perdition, and of a surety, everyone that is required to do duties and obligations is considered to be a weigher of his deeds, words and even passing thoughts: woe to him if he deviates from justice, and inclines from straightness. Had it not been difficult upon all of the people to achieve, surely, Allah Almighty would not have said: " Not one of you but will pass over it: this is, with your Lord, a Decree which must be accomplished." (Mary 71)

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ٧١ ﴾

Therefore, in no way could a servant, not protected from committing sins, be free from inclination from fairness. But even, the degrees of inclination vary to a great extent, according to which they shall have different terms of stay in the fire of Hell until it is time for their salvation. Some of them will remain as short as enough only to fulfill the oath (taken by Allah Almighty), others as long as thousand, if not many thousands of years.

We ask Allah Almighty to draw us close to justice and fairness, for indeed, it is not coveted to run at a quick pace with no deviation on the surface of the even path, which is thinner than a hair and sharper than a sword, otherwise, by Allah, a straight one then would have been able to cross the bridge that is held on the surface of the fire of Hell, which is thinner than a hair and sharper than a sword. As much as one is straight in his path (in this world), he will be light on the even

path on the Day of Judgement.

Everyone who mixes food with dust or anything else in order to increase its weight, belongs to those who deal with others in fraud pertaining to measure; and every butcher that adds bone to the flesh to increase the weight in defiance of the usage, belongs to those who deal with others in fraud pertaining to weight. It is to those that analogies should be made pertaining to the other things. Take, for instance, the cubit of the draper who, on buying, lets loose the dress while it is being measured, without straightening it, and, on selling it, straightens it, resulting in difference of both measures. All those belong to the fraud of dealing with others, which endangers its doer to the perdition.

**The fourth** is that the dealer should tell the truth about the price at the moment, for indeed the Messenger of Allah "Allah's blessing and peace be upon him" forbade receive the riders on the way before their arrival in the market (according to a narration unanimously transmitted on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" further forbade outbidding in opposition to each other (according to a narration unanimously transmitted on the authority of both Ibn Umar and Abu Hurairah).

To receive the riders on the way is to meet the dealers who come from another town on the way before they reach the market, and purchase from them for a price which is not current at the moment in his town. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Meet not the riders on the way (to buy from them before they reach the market), and if one does so, then, the dealer has the freedom to choose (to confirm or cancel the bargain) after his arrival in the market." It is true that this transaction is held valid, but in case the purchaser seems to be liar, the dealer has the freedom to choose (to confirm or cancel the bargain); and in case he (the purchaser) proves true, there is difference about giving the dealer the freedom of choice, on account of the contradiction between the general occasion of the statement and the disappearance of cheating and deception.

The Messenger of Allah "Allah's blessing and peace be upon him" also forbade that a town dweller should act as a broker to sell on behalf of a desert dweller (according to a narration agreed upon on the authority of Ibn Abbas, Abu Hurairah and Anas). It is that a desert dweller comes to a certain town having foodstuff which he likes to sell hastily, thereupon a town dweller say to him: "Leave it with me so that I would raise its value, and expect for high price." The prohibition is decisive as far as foodstuff is concerned, but it is open to dispute in relation to the other commodities, even though it is more appropriate to be prohibited, because of the general forbiddance on the one hand, and the delay to sell it is to impose restrictions upon the people with no significant benefit to return to the public.

The Messenger of Allah "Allah's blessing and peace be upon him" also forbade outbidding, i.e. to come in front of a seller and offer a higher price for a certain commodity in opposition to the buyer who has desire for it, with the intention not to buy it so much as to provoke the desire of the buyer to increase the price. If there is no conspiracy agreed upon by both the seller and such a man, this act is unlawful from the part of the doer, and the transaction is held valid; and in case of the conspiracy, giving the buyer the freedom to choose (to confirm or cancel the bargain) is open to difference among the religious scholars, even though to affirm it is more fitting, for it is a kind of delusion, similar to that of keeping the milk for a long time in the udder of an animal before being sold, or receiving the riders on the way before they arrive in the market.

Those forbiddances signify that it is impermissible to deceive both parties of transaction, by concealing the price current at the time, which might cause anyone of them to cancel the bargain in case of being informed of it. This is a kind of unlawful cheating, which contradicts the obligatory sincerity due upon every Muslim to his brother.

It is narrated from one of the early followers that he was living in Basra, and he had a slave in (the city of) Sus to prepare sugar to send to him. His slave sent a letter to him informing that the sugarcane had been afflicted with blight this year, and advising him to buy as much sugar as he could. He bought a great quantity of sugar, and when it was time for its price to rise, he sold it and made a profit of thirty thousand (Dirhams). He went home and spent the night in meditation and said to himself: "I've made a profit of thirty thousand, but for the loss of being sincere to one of the Muslims." When it was morning he went early to the trader of sugar and gave him the sum of thirty thousand and said to him: "Might Allah bless you in it." He asked him: "How has it become mine?" he said: "(When I bought the sugar from you) I concealed from you the reality (that the price of sugar would become very high because of the severe shortage of sugar)." He said to him: "Allah's Mercy be upon you! Now you've informed me, and I've conceded it to you with good pleasure." He returned with it to his house, and spent the night sleepless, in a state of meditation during which he said to himself: "Verily, I've not been sincere to him, and perhaps he left it to me out of feeling shy of me." Early in the morning, he went to him and said: "Might Allah provide you with power and health! Take your property for this will be more pleasing to my heart." He took the sum of thirty thousand.

All of those narrations and tales indicate that one should not avail himself of the opportunity of the seller's heedlessness, and conceal from the seller the rise of prices or hide from the buyer the fall of prices. If one does so, he will be wrongdoer, far from justice and sincerity to the Muslims. If one practices trade by way of Murabahah, let him prove truthful (to his partners) pertaining to the price of selling and purchasing. Let him also tell the truth about such of defect or reduction as might happen after the contract. In case he purchases anything on credit, or by way of liberality from his brother or son, he should make a mention

of that, for the dealer relies on his usage of pursuing the finest details, and persistence in looking for everything for himself; and in case he leaves it for some reason, he should be told of it, since it fundamentally depends upon one's honesty.

## CHAPTER FOUR: DOING GOOD IN TRANSACTION

Allah Almighty commanded us to stick to justice and do good. Justice is a direct cause only of salvation, and it occupies the position of the capital in commerce; whereas doing good is a direct cause of happiness and achieving felicity, and it occupies the position of profit in commerce. Not heedless is the one who is satisfied only with his capital in the dealings of this world, it is not so in relation to the dealings of the hereafter. So, a religious person should not only stick to justice and keep away from wrongdoing, and leave the different gates which might enable him to do good (to others), given that Allah Almighty says: "but do you good, as Allah has been good to you." (Al-Qasas 77)

﴿ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ﴾

He Almighty further says: "Allah commands justice, the doing of good." (An-Nahl 90)

﴿ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ ﴾

He also says: "for the Mercy of Allah is (always) near to those who do good." (Al-A'raf 56)

﴿ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴾

By doing good we mean to do what might be a source of benefit to a dealer, which one is not required to do by way of obligation so much as by way of voluntariness and out of his bounty and generosity. Verily, what is obligatory is included under justice and keeping away from wrongness, which we've mentioned earlier (in the previous chapter). Furthermore, the rank of doing good is attained by one of the following six things:

**The first** pertains to the much gain: One should not gain from his companion what he usually does not accept to be gained from him. But the gain itself is permissible, for the purpose of transaction is to make profit, and in no way could it ensue but through a certain gain one earns beyond the original price of the commodity. But let one endeavour to narrow the gap between the original price (by which he buys) and the profit-added price. Thus, it is out of doing good to refrain from forcing the buyer to afford much more than the usual profit because of his great desire or dire need for a thing at the moment. But, even since there is no deception, taking what is beyond the usual profit could not be considered as injustice.

According to a religious scholar, the much gain which goes beyond one-third

(the original price) enjoins (upon the seller to give the buyer) the freedom of choice. We are not of this opinion. But it is out of doing good to diminish the profit (as much as possible).

It is narrated that Yunus Ibn Ubaid had many suites of different values and kinds: one kind was estimated at four hundred for each, another at two hundred each. He went to offer prayer (in congregation), and left his nephew to sell on his behalf in the store. At the same time, a desert dweller came and asked for a four-hundred suite, and when he showed to him a two-hundred suite, he regarded it nice, and accepted it for four hundred. He bought it and went away while it was on his hands. Yunus received him on the way who recognized his suite, thereupon he asked him about the price by which he had bought it. The desert dweller said: "Four hundred." He said: "It is no more than two hundred: go back and return it." He said: "But in our town, it is five hundred, and I accept it with the price (I had paid)." Yunus said to him: "Go (to the store), for the sincerity in religion is much better than this world and all that it contains." He brought him back to the store, and gave him two hundred Dirhams and became angry with his nephew and quarreled with him saying: "Have you not felt shy? Have you not safeguarded yourself against the punishment of Allah? Do you profit the like of the price, and refrain from giving advice to the Muslims?" he said: "By Allah! He has not taken it but with satisfaction." On that he said to him: "Then, have you not accepted for him the same as you accept for yourself?"

However, the profit made through hiding the real price and deceiving others is out of wrongdoing. According to the narration (of At-Tabarani on the authority of Abu Umamah, and Al-Baihaqi on the authority of Jabir) : "Making profit on the expense of the innocence of others is unlawful." According to Az-Zubair Ibn Adi : "I've joined eighteen from amongst the companions, none of whom was well-versed in buying meat even by a single Dirham. So, making profit on the expense of the innocent persons is injustice. Furthermore, in the case of being far from deception, it is out of leaving good and kindness, even though it rarely could be done without deception and concealing the price current at the time.

The doing of good with sincerity is shown from the narration in which As-Sari As-Saqta bought a bushel of almond for sixty Dinars, and stipulated three Dinars as its profit in his almanac. It seemed to him to fix a profit of half a Dinar for each ten. Then, the price of the bushel of almond rose up to ninety Dinars. A dealer came and requested to buy almond. He said to him: "Here it is." He asked him: "How much is it?" he said: "Sixty-three Dinars a bushel." The dealer, who was one of the righteous good men, said to him: "But the price of a bushel of almond rose up to ninety Dinars." He said: "But, I've made a contract to sell it for no more than sixty-three Dinars, which I could not dissolve." The dealer said: "As for me, I also have made a contract between me and Allah not to cheat a Muslim: I'm going to buy it from you for no less than ninety Dinars." Neither did the dealer buy the almond, nor did

As-Sari sell it. This is typical of doing good with sincerity from the part of both sides.

It is narrated from Muhammad Ibn Al-Munkadir that he had pieces of clothing of different kinds: some for five and some for ten each. In his absence, his slave sold a five-Dirham piece for ten. Learnt that he kept pursuing the desert dweller who had bought it during the whole day until he found him. He said to him: "The slave committed a mistake, and sold to you what is equal to five for ten." He said: "O man! I've accepted." He said: "Even though you accept, we never accept for you but the same as we accept for ourselves. You have the freedom to choose one of three: either you take a ten-Dirham piece of clothing by the ten you've paid, or we give five back to you, or you bring back our piece and take your Dirhams." He said: "Then, give me five Dirhams." He gave him five Dirhams. When the desert dweller turned away he asked: "Who is this venerable man?" they said: "He is Muhammad Ibn Al-Munkadir." On that he said: "There is no Allah but Allah! It is by his name that we invoke Allah for rain in the desert whenever we are afflicted with drought."

Such is a kind of doing good that one makes a profit of no more than one-twentieth or one-tenth according to the usage pertinent to a certain kind of goods in a specific place. Verily, if one is satisfied with a little profit his dealings will increase, from which he will gain much profit, because of which the blessing is visible.

Ali (Ibn Abu Talib) used to frequent the market of Kufah with his stick in his hand, saying: "O assembly of traders! Take the right with justice, perchance you will be delivered. Do not reject the little profit lest you would be deprived of much profit."

It was said to Abd Ar-Rahman Ibn Awf: "What is the cause of your being wealthy?" he said: "There are three causes: I've never rejected profit (whatever little it might be); none asked me to buy anything and I delayed to sell it to him; and I've never sold anything on credit." It is said that once he sold one thousand she-camels, with a profit of their kids, which he sold for one thousand Dirhams. Thus, he made a profit of one thousand, and a further thousand for his spending on them for the very day (they were in his possession).

**The second** pertains to the tolerance of much gain. If a buyer buys food from a weak or anything from a poor person, there is no harm to tolerate the much gain he (the seller) profits, because of which he will become a doer of good, and be implied in the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Allah's Mercy be upon him who is lenient whenever he sells, and lenient whenever he purchases." But in case he purchases from a rich trader who pursues profit that is beyond his need, then, it is blameworthy to tolerate the much gain he gets, but it is to waste one's money with no reward nor praise to be received for it.

According to a narration that is handed down from the Family of the

Prophet's House (transmitted by At-Tirmidhi on the authority of Ubaidullah Ibn Al-Hassan from his father from his grandfather, and Abu Ya'li on the authority of Al-Hussain Ibn Ali): "There is neither reward nor praise to be received by such of purchasers as much gain is taken from him."

Iyas Ibn Mu'awiyah Ibn Qurrah, who took the office of judge in Basrah, and he was one of the rational men among the first generation of the followers, used to say: "I'm not a deceiver, and a cheater could hardly be able to deceive me or Ibn Sirin; but a deceiver might be able to deceive Al-Hassan and my father, i.e. Mu'awiyah Ibn Qurrah." It is out of perfection not to deceive nor to be deceived by others, as Umar Ibn Al-Khattab was described by a man as being too generous to deceive the others, and too rational to be deceived by others. Al-Hassan, Al-Hussain, and others from the elite amongst the early generation used to scrutinize the finest details of such of things as they liked to buy (whatever trivial it might be), but even they used to grant much money. It was said to one of them: "What is the matter with you that you try to know the finest details of even the trivial things as you buy, and at the same time, you grant much money and does not care?" on that he said: "Of a surety, a grantor gives out of his bounty, whereas the deceived scorns his mind by allowing it to be misled." Another one said: "I give (in charity of my own accord) to Allah Almighty, and regard it not much."

**The third** pertains to getting the price and related debts in full. To do good in relation to it might be once by excusing, once by reducing a portion of it from the debtor, once by giving respite, and once by being lenient in demanding it. All of this is desirable and commendable. the Messenger of Allah “Allah’s blessing and peace be upon him” said (according to the narration of Al-Bukhari on the authority of Jabir): "Allah's Mercy be upon a person who is tractable in selling and buying, tractable in demanding his right, and giving what is due upon him." Let one then take benefit from the blessing of this invocation of the Prophet “Allah’s blessing and peace be upon him”.

(According to the narration of At-Tabarani on the authority of Ibn Abbas) the Messenger of Allah “Allah’s blessing and peace be upon him” said: "Excuse others, perchance you might be excused by others." the Messenger of Allah “Allah’s blessing and peace be upon him” said (according to the narration of Muslim on the authority of Abu Al-Yusr): "He, who gives respite to, or even exempts an insolvent from his debt, will receive an easy reckoning by Allah Almighty (or, according to another version, will be shaded by Allah Almighty underneath His Shade on the day on which there will be no shade other than His)."

(It is narrated by Muslim on the authority of Abu Mas’ud Al-Ansari that) the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A man from the people who were before you was reckoned (by Allah after death). Nothing of good (deeds he had done in the world) was found (in his record). It was said to him: "Have you ever done good in your world?” he said: "No, except that I was a man of wealth, and used to give loans to the others. I used to order my servants to be lenient to the solvent, and give respite to the insolvent." Upon this Allah

"Exalted and Hallowed be He" said: "We have more right than him to do so. Excuse him." Thus, Allah Almighty excused him, and forgave his sins for him."

(It is narrated by Ibn Majah and Ahmad on the authority of Buraidah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gives a loan of a Dinar to another for a specific date, will have (the reward of) its being charity for every day (he gives him); and when the term appointed comes and he gives him another respite (in case of being an insolvent), he will have besides, (the reward of) the like of his debt as being charity for every day (he gives him)." From amongst the early people, there were one who did not like to get his debt from his debtor on account of this narration, in order that he would be like the almsgiver of all of it everyday.

(It is narrated by Ibn Majah on the authority of Anas Ibn Malik that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "On my Night Journey, I saw (the following statement being) written on the gate of the Garden: "The (object of) charity will be (rewarded with) ten times the like of it, and the loan with eighteen." I asked: "O Gabriel! Why is the loan better (in reward) than the charity?" he said: "That's because the beggar asks (to be given) while he has (what he spends), and the loan-invoker does not take it except on account of his need of it."" That is, the object of charity might fall in the hand of the needy as well as the needless, while none could endure the ignominy of demanding the loan but the one forced by dire need and necessity.

(It is unanimously narrated on the authority of Ka'b Ibn Malik that he credited Ibn Abu Hadrad with some money and) the Messenger of Allah "Allah's blessing and peace be upon him" saw him sticking to him in demand of his debt. the Messenger of Allah "Allah's blessing and peace be upon him" beckoned with his hand to the creditor to cut down half the debt, and he did accordingly, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered the debtor to stand and fulfill his debt.

Everyone who sells a thing and does not pursue its price at the moment (but rather gives the purchaser a respite to a specific date) looks like such a giver of loan. In this issue, it is narrated that once Al-Hassan sold a mule belonging to him for four hundred Dirhams; and when the time of getting the price was due, the purchaser said to him: "Be tolerant O Abu Sa'id!" he said: "I've reduced one hundred Dirhams form you." He said to him once again: "Do good O Abu Sa'id!" he said: "I've cut down a further hundred from what is due upon you." Thus, he received only two hundred Dirhams from his right. It was said to him: "O Abu Sa'id! This is only half the price." He said: "As such the doing of good should be, otherwise it will not be."

It is narrated (by Ibn Majah on the authority of Abu Hurairah) that the Messenger of Allah "Allah's blessing and peace be upon him" said to the right petitioner: "Take the minimum requirement of your right with chastity, whether

(it is given to you) completely or incompletely, perchance Allah Almighty will put you to an easy reckoning."

**The fourth** pertains to the fulfillment of debt. The willingness to fulfill the debt is out of doing good in general. It is that the debtor should walk to the right claimant, and not force him to come to him to demand his right. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration agreed upon on the authority of Abu Hurairah): "The best among you is the best and most ready to fulfill his debt." Once a debtor finds himself at convenience to fulfill the debt, let him hasten to fulfill it, even before the coming of its specific date. Let him give back better than what has been stipulated. But if he fails to fulfill it, let him have the true intention to fulfill it once he is able to do so. In this respect (it is narrated by Ahmad on the authority of A'ishah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who becomes in debt which he truly intends to fulfill, Allah Almighty will entrust him to angels to safeguard him, and keep invoking good upon him until he fulfills it." On account of this narration, a group of the early men used to take loans even with no need.

Furthermore, whatever harsh the way in which the right claimant might talk to him, he should endure, and meet his harshness with nicety and kindness, in emulation of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration agreed upon on the authority of Abu Hurairah), when the creditor came to demand his debt by the coming of the specific date and he happened to have not fulfilled it yet, thereupon he talked harshly to the Messenger of Allah "Allah's blessing and peace be upon him", and when his companions intended to harm him he said: "Leave him, for the right petitioner has the claim to speak (in demand of his debt)."

In case a quarrel breaks up between both loan recipient and lender, the mediators should be more inclined to the side of the loan recipient, for more often the lender gives loans out of bounty and richness whereas the loan recipient demands loan out of his dire need. Similarly, the aid should be offered more to the purchaser than to the seller, for the latter always sells the commodity of which he is independent and likes to publicize it, whereas the former always purchases it because of his need for it.

This is better unless the debtor transgresses the due limits, and at that point, he should be helped, by preventing him from transgressing the due limits, and supporting the right claimant to take his right. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration agreed upon on the authority of Anas): "Help your brother be he wrongdoer or wronged." It was said: "How should we help him when he is a wrongdoer?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "By preventing him from wrongdoing you have helped him."

**The fifth** is that one should relieve (of the transaction) him who asks for his relief. However, none but a regretful seeks to be relieved (of the deal) to

whom such transaction might be harmful. One should not accept to be a cause of harm to his brother. (It is narrated by Abu Dawud on the authority of Abu Hurairah that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a Muslim of (the burden of) a transaction (by accepting to cancel it at his request), Allah will relieve him of his difficulty."

The sixth is that one should intend to deal on credit with a group of the poor people, having the intention at the moment not to demand from them his right unless they become at convenience. Form amongst the righteous good early men, there were one who had two ledgers, one of which had the names of the unidentified persons, i.e. the names of the weak and poor whom he did not recognize. It was the habit of a poor to see a certain kind of food or fruits for which he had a desire, thereupon he would say: "I need, say, five pounds of this kind, but I could not afford for them at that moment." The trader would say: "Take it, and fulfill its price once you are at convenience. But this was not considered to be among the elite (among the weak and poor), for such were those whose names were not recorded in the ledger, nor what they took was counted as debts: but he used to say to anyone of those: "Take what you like and if you become at convenience, fulfill its price, otherwise, you are free from paying it."

Those are the ways in which the early people practiced their traffic, which, at any rate, have now vanished, and nothing of their tradition in this respect remains standing. In total, the trade is the touchstone of men, by which his faith and piety are tested. For this reason, it was said: "Let no man deceive you by his patched up shirt, nor by his lower garment which he lifts up over the ankles, nor by his forehead in which the trace of suffering appears, but consider whether he is quarrelsome or pious in relation to (his dealings with) the Dirham."

It was further said: "If a man was appreciated by his neighbours in residence, his companions on journey, by those who deal with him in the market, then, have no doubt in his righteousness."

A man bore witness in the presence of Umar, thereupon he said to him: "Bring to us anyone who recognizes you well." He brought a man to him, who appreciated him, thereupon Umar asked him: "Are you his closest neighbour in residence who knows well his ins-and-outs?" he answered in the negative. He asked him: "Then, have you ever been his companion on journey, with which the good manners of a man might be attested?" he answered in the negative. He asked him: "Then, have you ever treated him with both Dirham and Dinar, with which one's piety is recognized?" he answered in the negative. Umar said: "Then, I think you saw him in the mosque murmuring with the Qur'an, once lowering his head (during bowing and prostration) and once raising his head." He answered in the affirmative. He said to him: "Then, go away, you do not recognize him well." He said to the witness: "Go and bring another one who could recognize you well."

## CHAPTER FIVE: TRADER'S FEAR FOR HIS RELIGION

Of a surety, a trader should not be occupied by his living (in this world) from the place of his final return (in the hereafter), with the result that his lifetime will be useless, and his deal lost, and nothing he might attain in this world could ever be equal to the profit that will escape him in the hereafter, and thus, he will have bartered the hereafter for this world. The rational should then fear for himself, which results in preserving his capital, and of a surety, one's real capital is his religion, in which he should traffic. According to one of the early men: "What is most appropriate for a rational man to do is that which he needs most immediately in this world, and what he needs most immediately in this world is that which has the best consequence late in the hereafter."

According to Mu'adh Ibn Jabal in his bequest : "One should have his portion in this world, even though you need for your portion in the hereafter is direr. So, you should start with getting your portion in the hereafter, and on the way, you should inevitably come upon yours in this world, which you would have. Allah Almighty says: "Forget not your portion in this world." (Al-Qasas 77)

﴿ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ﴾

He means that you should not forget your portion in this world as provisions for the hereafter, since the world acts as a farm for the hereafter, in which the good deeds are gained.

The trader's fear for his religion is fulfilled by observing seven things:

**The first** is that a trader should have, in the beginning of business, good intention and belief, through which he should decide to abstain from begging and holding back his greediness from the people, by being free from them with what is made lawful for him, and using what he earns to help him safeguard his religion, and sustain his dependents, perchance he would be of the fighters (in Allah's Cause). Furthermore, let him be lenient in giving advice to the Muslims: he should love for all of the creatures the same as he loves for himself. He should be easy to follow the way of justice and kindness in his dealings as mentioned earlier. He should be lenient in enjoining what is right, and forbidding what is shameful in all that he sees in the market. If one has all those intentions and beliefs, he will be one of the workers on the way to the hereafter; and if he gains property in this world, this will be more extra, and if he loses in the world, he will have profited in the hereafter.

**The second** is that one, in his traffic or craft, should aim to do one of the collective duties. To be sure, had all traffics and crafts been left, the sources of living would have become idle, and the majority of the people would have been ruined. The survival of all of them results from their co-operation in such a way that each group of them is confided to do a different work; and

had all of them turned to do one profession, surely, the rest of professions would have become idle, and the majority of the people would be vulnerable to destruction.

It is in this sense that some people came to understand the narration of the Messenger of Allah (which we related earlier in the Book of Knowledge): "Verily, the variation of my nation is a source of mercy (to be bestowed upon them)." He means their various concerns and interests in different industries and professions. Of professions, there are some that are essential, and others which are dispensable, because of their dependence on seeking after luxury and adornment in this world. So, let on engage himself in an essential profession, perchance, by doing it, he would suffice the Muslims against a religious task. Let him avoid such industries as painting, goldsmithing, and constructing with gypsum, and all things from which adornment is taken, since it was disliked by the religious people.

In relation to the making of amusing things, and instruments which are unlawful for use, to avoid it is in fact to leave wrongdoing. A mention might be made here of the weaving of domes from the fine brocade for men, goldsmithing rings and framing coaches of gold for men, and the like of that, which belongs to the sins, and taking charge for it is unlawful. It is for this that we've made the obligatory charity due upon such things, in spite of the fact that we do not make it binding upon the ornaments, which is unlawful in case it is intended for men. Its being appropriate for women to use does not join it to the permissible ornaments, as long as it is not really intended for that. In this way, it is the purpose (of making it) that enforces the ruling pertinent to it.

Moreover, we've mentioned that it is undesirable to engage in the trade of food and shrouds, for it enjoins upon such traders to expect for the death of people and the (shortage of food which leads to) the people's dire need, which accounts for the rising of prices. It is also undesirable for one to be a butcher, for it hardens the heart, or a cupper or a sweeper, for through both he might be in direct contact with filth, and the same applies to a tanner. Ibn Sirin disliked brokering, and Qatadah disliked the charge of a broker, almost because a broker could hardly be able to dispense with telling lies, and overvaluing a commodity, just to publicize it on the one hand, and in view of the lack of adequate estimation of the work done in it, which sometimes might be little and sometimes much on the second hand, and it is not the work itself but the price of the sold thing that is given priority in assessing a broker's charge on the third hand. This is the practice, which is, to be sure, a kind of injustice, for indeed, it is the amount of effort exerted that should be considered.

They also disliked to traffic for animals, for indeed, the buyer dislikes Allah's Fate concerning its probable death, from which there is no way to flee. It is said: "Sell the animal and buy what is not animal." They also disliked the profession of changing money, for it is difficult to avoid the finest details of usury therein. The change of money also requires the very details of the characteristics of that which

is not intended in itself, but rather intended to be publicized. A changer of money could seldom gain profit but depending upon the ignorance of whomever he deals with of the finest details of the currency. Thus, a changer could hardly be safe, no matter cautious he might be.

Moreover, it is dislikable for a changer or anyone else to break the perfect coins or Dinars unless there is doubt in their quality, or there is dire necessity. In this respect, grand Imam Ahmad Ibn Hanbal "Allah be merciful to him" said: "A forbiddance has been handed down from the Messenger of Allah "Allah's blessing and peace be upon him" (to break such coins as Dinars and Dirhams according to the narration of Abu Dawud, At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Alqamah Ibn Abdullah from his father, in which the Messenger of Allah "Allah's blessing and peace be upon him" forbade that the coins of the Muslims which is their currency in their dealings to be broken unless there is severe necessity, i.e. to break a Dinar to turn it into gold, or a Dirham into silver) as well as from his companions in relation to formulation of gold and silver from the sound coins; and for me, I dislike breaking coins." He added: "Let one (if he likes to have gold or silver from Dinars and Dirhams) to barter Dirhams for Dinars, and barter gold for Dirhams (which he has bought), and then formulate it."

They also liked the trade of drapery. In this issue, Sa'id Ibn Al-Musayyab said: "There is no trade dearer to me than that of drapery, as long as it is void of oaths." According to (an unidentified) narration: "The best of your trade is that of drapery, and the best of your crafts is that of seaming." According to another narration (by Abu Mansur Ad-Dailami on the authority of Abu Sa'id) : "Had the inhabitants of the people practiced traffic, they would have practiced the traffic of drapery; and had the denizens of the fire (of Hell) practiced trade, they would have practiced the exchange of currency."

Ten professions constituted most of the work of the best among the early people: seaming, practicing traffic, carrying, sewing, making shoes and sandals, tailing, making footwears, making irony, spinning, treating the land and sea games, and bookselling and scribing. According to Abd Al-Wahhab Al-Warraq: Ahmad Ibn Hanbal asked me: "What is your profession?" I said: "Bookselling and scribing." On that he said: "How good and lawful the earnings thereof is! Had I been to work with my own hand, I would have engaged in the same profession as yours." Then, he said: "Do not scribe but in the middle portion, and spare the margins and the back of things."

On the other hand, four craftsmen are described as weak-minded among the people: sewers, upholsterers, spinners, and tutors; and this might be due to the fact that women and children comprise the majority of those whom they mix with; and of a surety, mixing with weak-minded people afflicts one's mind with weakness, just as mixing with these of sound minds improves one's mind. It is narrated from Mujahid that Mary "Peace be upon her" came upon many sewers in her search for Jesus "Peace be upon him", and asked them to guide her to the

right way, and they misled her, thereupon she said: "O Allah! Deprive their earnings of blessing, cause them to die as poor and needy, and make them despicable in the sight of people." Her invocation received answer.

The early people disliked to accept charge for doing what is considered to be acts of worship and belong to the collective duties, like the washing and burying of the dead bodies, pronouncing Adhan, leading the Tarawih prayer, although being hired to do any of them is judged as valid. The same is true of teaching the Qur'an, and the science of law. However, it is in those deeds that trade should be practiced just for the sake of the hereafter; and to accept charge for them is indeed to substitute this world for the hereafter, a thing that is undesirable.

**The third** is that the market of this world should not engage him from those of the hereafter. Verily, it is mosques which are the markets of the hereafter. Allah Almighty says in this issue: " men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)." (An-Nur 37)

﴿ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ ﴾

He Almighty further says: "(Lit is such a light) in houses, which Allah has permitted to be raised to honour; for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again)." (An-Nur 36)

﴿ فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ ﴾

Thus, one should assign the time from the break of the day until he enters the market to the hereafter, during which, he should betake himself to the mosque and do his daily devotional portions regularly. Umar "Allah be pleased with him" used to say to the traders: "Assign the first portion of your day to your hereafter, and what is next to your world." The righteous among the early men used to assign both the first and the last portion of their day to the hereafter, and only the middle portion to the trade (in this world), and none other than boys and non-Muslims who lived under the protection of Muslims sold the edible sweet and animals in the early morning, for the good people used to spend that time in the mosques.

According to a certain narration (by Abu Ya'li on the authority of Anas): "If the angels ascend with the servant's scroll containing the celebration of (the Praises of) Allah Almighty and of good things in both the first and the last portion of the day, Allah Almighty then plots out such of sins as committed in between them." According to another narration (unanimously transmitted on the

authority of Abu Hurairah): "The angels of both night and day meet (i.e. come in succession to raise the deeds everyday) at the rising of the dawn and at the time of Asr prayer. Allah Almighty says to them, even though He has the best knowledge of them: "In which state have you left my servants?" they say: "We've left them while they were praying, and come to them while they were still praying." On that Allah Almighty says: "Then, I make you witnesses that I've forgiven for them."

Once he hears the Adhan of both Zhuhr and Asr prayers, let not him hesitate to hasten to prayer because of his job: on the contrary, let him go forth, and leave anything he is doing, for indeed, if one misses the excellence of the first Takbir with the imam (in the congregational prayer in the mosque) in the first portion of the prayer time, it could hardly be substituted by the whole of this world and all that it contains. If one does not attend the (prayer in) congregation, he will have committed a grievous sin in the sight of some learned men. The early people used to hasten to go to the mosques once the Adhan was pronounced, leaving the markets for the boys and non-Muslims who were living under Muslims' protection. Furthermore, they used to hire for Qirats him who would keep the stores during the time of prayer, which was a source of living for such hirelings.

It is said: in comment on the statement of Allah Almighty: "men whom neither traffic nor merchandise can divert from the Remembrance of Allah, neither from regular Prayer, nor from the practice of regular Charity" (An-Nur 37)

﴿ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ﴿٣٧﴾ ﴾

"The reference here is made to a people who were smiths and seamers, and whenever anyone of them lifted the hammer or got in the stitching needle and the Adhan was heard, he would not get out the stitching needle, nor would the hammer fall, and rather both would be thrown away, and one would immediately hasten to the prayer.

**The fourth** is that one should not do so exclusively, but rather, let him devote himself to the celebration of Allah Almighty while being in the market, and engage in affirming the Divine Unity, and Allah's Glories, since the celebration of Allah Almighty even among the heedless is better (perchance they might be encouraged to do the same). In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He who remembers Allah Almighty among the heedless is like him who fights in Allah's Cause behind these who are fleeing away, and like a living being among the dead" or according to another version (of the narration) "like a green tree among ashes."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says in one of the markets: 'There is no Allah (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: to Him be the praise, and His is the dominion, and He has power over all things' Allah

writes for him one thousand thousand good deeds, and plots out of him one thousand thousand evil deeds, and constructs for him a house in the Garden." Ibn Umar, Salim Ibn Abdullah, Muhammad Ibn Wasi' and others were in the habit of entering the market just for the purpose of getting the excellence of this supplication.

According to Al-Hassan: "He who remembers (the Praises of) Allah Almighty in the market will come on the Day of Judgement having light like the moonlight, and a proof as evident as is the light of the sunlight; and he who asks for Allah's Forgiveness in the market, Allah Almighty forgives for him (as much sins) as is the number of the people present in the market at the moment." Whenever Umar "Allah be pleased with him" entered the market he used to say: "O Allah! I seek refuge with You from (being given to) infidelity and wickedness, and from the evil of that which the market is enclosing. O Allah! I seek refuge with You from an iniquitous oath, and from a losing deal."

Abu Ja'far Al-Farghani said: "One day, we were sitting in the house of Al-Junaid when a mention was made of a people who used to sit in the mosques, and imitate the Sufis, and thus rendered short of doing what they were required to do pertinent to the right of sitting; and at the same time, they used to find fault with those who might enter the market. On that he said: "How many a person in the market who has claim (because of his doing of good in the market) to enter the mosque, take hold of the ear of one of those sitting therein, drive him out and sit in his place. I recognize a man of those who enter the market regularly whose devotional portion everyday is three hundred Rak'ahs, and thirty thousand glorifications." He (Al-Farghani) said: "It occurred to my mind that he meant himself."

This was the traffic of him who practiced it in demand only for the minimum requirements of living, and not of leading a luxurious life. How should one, demanding this world only to help him attain the (profit of the) hereafter, leave the profit of the hereafter, given that the market, the mosque and the house are dealt with him under the same circumstances? To be sure, it is the piety and Allah -fearing which are the causes of salvation. The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tirmidhi on the authority of Abu Dharr): "Safeguard yourself against (the punishment of) Allah Almighty wherever you are, and let the good deed (which you do) be next to the evil deed, so that it would erase it."

Thus, these devoted to the acts of religion ever persist in the duty of Allah -fearingness, in whichever state they are, by which they live, and in which they see their abiding trade and profit. It is said: "He, who loves the hereafter will live forever, and he who loves the world will swerve; and the foolish always goes in the early and returns in the evening (everyday) for nothing (he might gain for the provision of the hereafter); and the rational one is he, who is in the habit of investigating his own faults."

**The fifth** is that one should not dedicate himself wholeheartedly to the

market and traffic, by hastening to be the first to enter it, and waiting to be the last to come out of it, or by sailing aboard the sea in pursuit of trade. However, it is undesirable to sail aboard the sea only in demand of trade. It is said that he, who sails aboard the sea (only in demand of trade) has, indeed, striven the utmost of his power in pursuit of sustenance. According to the narration (by Abu Dawud on the authority of Abdullah Ibn Amr): "Ride not the sea but to perform Hajj, Umrah, or fight (in Allah's Cause)." Abdullah Ibn Amr Ibn Al-As used to say: "Be not the first to enter, nor the last to come out of the market, for indeed, therein Satan lays eggs and pullulates."

It is narrated on the authority of both Mu'adh Ibn Jabal and Abdullah Ibn Umar that Iblis says to his son: "Proceed forward with your legions, and come to the people of markets, and tempt them to tell lies and take oaths, deception, cunning and treachery, and be in the company of the first of them to enter, and the last of them to come out." According to a certain narration (transmitted by Abu Na'im on the authority of Ibn Abbas) : "The worst of places (on earth) is the markets, and the worst of their people are the first of them to enter, and the last of them to leave."

In order to fully achieve this avoidance (of dedication to markets), one should expect for the time of his satisfaction and once it comes, let him be satisfied, and leave the market in order to engage in the traffic for the hereafter. This was the habit of the righteous among the early people. From amongst them, there was one who, on earning no more than a single Daniq, would turn away with atisfaction. It was the habit of Hammad Ibn Salamah to sell the coarse wool in a asket which was in front of him, and once he gained two coins, he would lift it nd leave the market.

It is narrated that Ibrahim Ibn Bashshar that he said: I said to Ibrahim Ibn Adham: "Let me work today in (building with) clay." He said: "O son of Bashshar! Today you are both demanding and demanded. You are demanded by Him Whom you could not escape, and you are demanding that against which you have been sufficed. Have you not seen a miser that is cut off, and a weak that is provided with sustenance (from sources he expects not)?" I said to him: "A grocer owes me a Daniq: let me go to demand it from him." On that he said: "How strange you are! Do you have a Daniq and seek for work?" Some of them used to leave the market after Zhuhr and others after Asr (prayers), and some used to work only one or two days per week, with which they would be satisfied.

**The sixth** is that one should not only refrain from what is unlawful, but rather, let him safeguard himself from what is suspicious and doubt-arousing, and he should not limit himself only to the religious verdicts, but let him seek the guidance of his heart, and avoid that which he thinks to arouse suspicion, and if a suspicious commodity is brought to him, he should inquire about it in order to know its source, otherwise, he would eat what is suspicious. (According to a narration by Tabarani on the authority of Umm Abdullah, the sister of Shaddad Ibn Aws) milk was brought to the Messenger of Allah "Allah's blessing and peace

be upon him" who asked about its source, thereupon they said: "From a sheep." He asked: "From where have you got this sheep?" they said: "From such and such a place." He drank from it and said: "We, assembly of Prophets, were commanded not to eat but what is good and lawful, and not to work but righteousness."

In another narration (transmitted by Muslim on the authority of Abu Hurairah), the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty commanded the faithful believers to do the same as he commanded the Messengers, saying: "And eat of the good (and lawful) things We've provided you with." (Al-Baqarah 172)

﴿ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ تَعْبُدُونَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the origin of a thing, and the origin of its origin, and no more, for what is beyond that is difficult. In the Book of What is Lawful and What is Unlawful, we will explain in detail, Allah Willing, when this question should be obligatory, for indeed, for indeed, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions not to ask about all things that were brought to them (according to the narration of Ahmad on the authority of Jabir). But what is intended is that he was not to ask about the origin of the food that was brought to him from his wives, and Allah knows best.

The point is that a trader should consider whomever he deals with, and refrain from treating such of them as ascribes to wrongdoing, treachery, theft or usury; and the same is true of the soldiers and wrongdoers, and their companions and helpers, whom he should not deal with, for by dealing with them, he helps them continue their wrongdoing. It is related that a man undertook the building of a wall in one of the border openings, and he said: "Some doubt arose in myself, for although this was not one of the voluntary deeds so much as it was one of the obligatory duties enjoined by Islam, the governor appointed in charge was one of the wrongdoers. I asked Sufyan "Allah be merciful to him", who said: "Help them not in more or less." I said to him: "But, it is (the building of) a wall for the Muslims in Allah's Cause." On that he said: "Yes, it is true. But the least (wrongdoing) that might befall you is that you should like them to survive at least until they fulfill you your charge, thereby you will have liked the survival of those who disobey Allah Almighty."

According to a narration (by Ibn Abu Ad-Dunya on the authority of Al-Hassan) : "He, who invokes Allah for the survival of a wrongdoer has, indeed, liked that Allah should be disobeyed on earth." According to another narration (by Ibn Abu Ad-Dunya, Ibn Adi, Ibn Abu Ya'li and Al-Baihaqi on the authority of Anas) : "Allah Almighty grows angry when a wicked is

praised." It is also narrated that "He, who honours a wicked, will have contributed in the destruction of Islam." It is narrated that Sufyan visited Al-Mahdi and his house had stairs of white colour. He said: "O Sufyan! Give me the inkpot so that I would write something." Sufyan said: "Tell me what you are going to write: if it is true, I shall give you the inkpot." One of the governors asked a learned one who was in custody to give him clay to seal the letter, thereupon he said to him: "Show me first the letter in order to see what it contains."

Thus, they used to be cautious not to deal with the wrongdoers, nor to help them. For this reason, a religious man should avoid dealing with them as possible as he could. In total, the people should be divided in his sight into two: those whom he should deal with and those whom he should deal with not, and the former should be greater in number than the latter especially in those days. One of the people said: "A time came upon the people, during which one used to enter the market and ask: "Whom do you nominate to me to deal with?" they would say: "Deal with whomever you like." Then, another time came upon the people, during which they said: "Deal with whomever you like except so and so, and so and so." Then, a third time came during which they sued to say: "Deal not with anyone except so and so, and so and so." I fear a time will come in which even this will vanish, as though that which was in the past will not come to be in the future: we all to Allah, to Whom we are going to return."

The seventh is that he should scrutinize all areas of his dealings with others, for indeed, he is under observation and will be reckoned. So, let him prepare the answer for the Day of Reckoning and punishment for every word and deed he might have said or committed, (asking himself ): "Why has he done so? And for which reason?" it is said that a trader will be made to stand with everyone of the people with whom he entered into transaction, and will be reckoned for everyone of them. Thus, he will be reckoned as much as is the number of those whom he has dealt with.

One of the learned said: I saw in a dream a trader whom I asked: "What has Allah Almighty done with you?" he said: "He spread out to me fifty thousand scrolls." I said: "Are all of those sins?" He said: "Those are your dealings with the people, according to their number in this world, and for each of them there is an independent scroll to record my dealings with him from the first to the last."

This is what a trader should be eager to do pertinent to justice and doing good, and fear for religion: if he is limited to justice, he will be among the righteous; and if he extends his behaviours to include the doing of good, he will be among Allah's nearest devotees; and if he observes, besides, all duties of religion, as stated in the fifth chapter, he will be among the sincere believers and lovers of truth; and Allah Almighty has best knowledge of what is right.

# Book four: lawful and unlawful

**It is the fourth book of the quarter of customs of life**

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who created man from sticky clay, fashioned him in due proportion, gave him a just stature, and put him together in the best form possible, and fed him, from his very early babyhood, with milk, which He produced from between excretions and blood to be pure and agreeable (to those who drink it), as pleasant as the fresh sweet water. Then, He Almighty protected him with such of good and lawful sustenance as He bestowed upon him from all motives of weakness and dissoluteness, and restricted his evil desire from having control and being invested with authority over him, and overpowered it through enjoining upon him to seek after what is lawful of sustenance, and thus defeated, by breaking it, the soldiers of Satan, who is standing on the alert of putting human being to humiliation, since he circulates and reaches in the body of mankind everywhere the flowing blood circulates and reaches; but the power and honour of what is lawful restricted his movement, for nothing other than the overwhelming and prevailing desire causes him to get into the depths of veins, and when he was reined with the rein of what is lawful, it returned with failure and loss, with neither helper nor protector to support him.

Allah's blessing be upon Muhammad, who guided the people from error and upon his family, the best of families, and peace be upon them as much as it could be.

The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration (of Tabarani and others) on the authority of Ibn Mas'ud: "Seeking after what is lawful is an obligation enjoined upon every Muslim." This, from amongst all duties, is the most abstruse to minds and the most challenging to organs to perform. For this reason, its science and acting upon it have entirely been obliterated, and in view of the abstruseness its knowledge has represented, acting upon it disappeared. However, the ignorant among men had the false impression that the lawful was lost and inaccessible, and nothing from amongst the good and lawful remained other than the fresh water, and the grass which grows in the dead land; and what is beyond that has been contaminated by the hands of people, and corrupted by the fraudulent dealings.

To be sure, in the absence of satisfaction with only the grass from amongst the plants, there was no way but to indulge in the unlawful things. They primarily rejected this pole of religion, and had in their sight no distinction between (what is lawful and what is unlawful of) property and wealth: how far this is (from the truth)! The lawful is evident, and the unlawful is evident, and in between them, there are suspicious things. Those three will remain in combination in whichever

state the people might become.

Since this (false impression) is a heresy innovated in the religion, whose harm is public, and evil prevalent among the people, it has become necessary to uncover its corruption, through guiding to the understanding of the clear difference between what is lawful, what is unlawful, and what is suspicious, without having the restriction obstruct it from being possible. This might be explained in seven chapters:

The first chapter pertains to the excellence of seeking after what is lawful, and condemnation of what is unlawful and the degrees of what is lawful and what is unlawful.

The second chapter pertains to the levels of suspicious things, and what arouses them, and what distinguishes them from what is lawful and what is unlawful.

The third chapter concerns with search and inquiry, criticism and negligence, and their role in both the lawful and unlawful.

The fourth chapter discusses how a repentant trader gets rid of the financial grievances.

The fifth chapter deals with the returns of the magistrates and their prayers: what is lawful and what is unlawful of them.

The sixth chapter addresses frequenting and mixing with magistrates.

The seventh chapter presents some different questions.

# CHAPTER ONE: EXCELLENCE OF LAWFUL; CONDEMNATION OF UNLAWFUL; EXPOSITION OF VARIOUS KINDS AND LEVELS OF LAWFUL; AND VARIOUS KINDS OF UNLAWFUL, AND THE LEVELS OF ABSTENTION PERTINENT TO LEAVING IT

## Excellence Of Lawful, And Condemnation Of Unlawful

In relation to the proofs from the Qur'an, a mention might be made of the following:

Allah Almighty says: " Eat from things that are good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿ يَـٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَـٰتِ وَٱعْمَلُوا۟ صَـٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴾

Consider that he commanded here to eat from that which is good and pure, before giving the command to work righteousness. It is said that it is the lawful which is intended by the good and pure things. He Almighty further says: "eat not up your property among yourselves in vanity." (An-Nisa' 29)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ ﴾

He says too: " Those who unjustly eat up the property of orphans, eat up a

fire into their own bodies: they will soon be enduring a blazing fire!" (An-Nisa' 10)

﴿ إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ﴿١٠﴾ ﴾

Allah says: " O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger: but if you turn back, you shall have your capital sums; deal not unjustly, and you shall not be dealt with unjustly." (Al-Baqarah 278:279)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمۡ تَفۡعَلُواْ فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ ﴿٢٧٩﴾ ﴾

He says in the same Surah: " but those who repeat (the offence) are Companions of the Fire; they will abide therein (forever)." (Al-Baqarah 275)

﴿ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ ﴾

He firstly notifies the usury devourer of war from Allah and His Messenger, and at last of being vulnerable to the fire (of Hell). In brief, the Holy Verses in regard with identifying what is lawful and what is unlawful are numerous.

The Messenger of Allah "Allah's blessing and peace be upon him" said according to the narration (of Tabarani and others) on the authority of Ibn Mas'ud: "Seeking after what is lawful is an obligation enjoined upon every Muslim." When the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seeking after knowledge is a duty enjoined upon every Muslim", a learned man said: "He intended the knowledge of what is lawful and what is unlawful." In this way, he understood both narrations as giving the same significance.

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tabarani on the authority of Abu Hurairah): "He, who works to sustain his dependents from the lawful earnings he gains is like the fighter in Allah's Cause; and he, who seeks (the livelihood in) this world with chastity will stand in the rank of the martyrs." The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Na'im on the authority of Abu Ayyub): "He, who eats out of the lawful things for forty days, Allah Almighty enlightens his heart, and causes the springs of wisdom to gush forth from his heart (to appear) on his tongue (or, according to another version, Allah will cause him to abstain from (pleasures and delights of) this world)."

(According to the narration of Tabarani on the authority of Ibn Abbas) Sa'd asked the Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah for him to get his supplication receive answer, thereupon the

Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Make good and pure your food, perchance your supplication will come to receive answer." (It is narrated by Muslim on the authority of Abu Hurairah that) The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man, of dishevelled hair, covered with dust, who travels for long journeys. He raises his hand to the sky (and invokes Allah saying): "O Lord! O Lord!" but, his (source of) food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his invocation receive answer (from Allah Almighty)?

According to (an unidentified) narration on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Verily, Allah Almighty has an angel standing at the gate of Jerusalem, calling every night: "He, who eats from what is unlawful, no obligatory nor supererogatory deeds will be accepted from him." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ahmad on the authority of Ibn Umar): "He, who buys a ten-Dirham dress, and its price includes even a single Dirham which he has earned from unlawful sources, Allah Almighty will not accept his prayers as long as anything of it is still on his body." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tirmidhi on the authority of Ka'b Ibn Ujrah): "The fire (of Hell) has more claim over any (part of) flesh that grows out of unlawful sources."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Mansur Ad-Dailami on the authority of Ibn Umar): "He, who does not care from which sources he earns money, Allah Almighty will not matter from where He will admit him to the fire (of Hell)." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Mansur on the authority of Anas): "Worship consists of ten parts, nine of which are implied in seeking after what is lawful." the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Tabarani on the authority of Ibn Abbas): "Who, upon whom evening comes while being worn-out (because of hard work) in seeking after lawful earnings, will spend the night and Allah Almighty will have forgiven for him, and morning will come upon him while He is well-pleased with him."

The Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Abu Dawud on the authority of Al-Qasim Ibn Mukhimirah): "He, who gets money from unlawful sources, which he uses to keep relation with kith and kin, or gives in charity, or spends in Allah's Cause, Allah Almighty will gather all of that and throw it together into the fire (of Hell)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Abstention (from what is unlawful) is the best of your (acts and deeds of) religion." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who meets Allah in the state of abstention (from what is unlawful), Allah

will give him the reward of all (deeds and acts of) Islam."

It is related (by Ahmad on the authority of Abdullah Ibn Hanzalah) that Allah Almighty says in one of His Scriptures: "(The sin of earning) even a single Dirham from usury is more heinous in the sight of Allah than that of committing adultery thirty times after being converted to Islam." According to the narration (of Tabarani) on the authority of Abu Hurairah : "The stomach is the body's tank, to which the veins come (for nourishment) if it is good and healthy, the veins will return with good and health, and if it is weak, the veins will return with weakness."

The example of food in its position from religion is like the example of the base in position from the building: if the base is constantly firm and strong, the whole building will stand straight and (is ready to be) raised high, and if the base is weak and crooked, the whole building will collapse and fall. Allah Almighty says in this respect: "Which then is best? He who lays his foundation on piety to Allah and His Good Pleasure? Or he that lays his foundation on an undermined sand cliff ready to crumble to pieces? And it does crumble to pieces with him, into the fire of Hell. And Allah guides not people that do wrong." (At-Tawbah 109)

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ
بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ (١٠٩) ﴾

According to the narration (of Ahmad on the authority of Ibn Mas'ud): "If one earns money from unlawful sources which he gives in charity, it will not be accepted from him, and if he leaves behind him, it will be his provision (in his journey) to the fire (of Hell)." According to a narration (by Ibn Hibban) on the authority of Abu Hurairah : "He, who collects wealth from unlawful sources which he gives in charity, no reward is due to him for it, and moreover, he bears its burden (of being a sin)."

In the Book of the Etiquette of Earnings, we mentioned a set of narrations which tell about the excellence of lawful earnings.

Pertaining to the traditions, it is narrated that once Abu Bakr As-Siddiq drank milk from the earnings of his slave, and when he asked him about the source of his earnings he said: "I worked as a soothsayer for some people who gave me charge for that." On that Abu Bakr thrust his finger into his mouth, and went on forcing himself to vomit until I (the slave) thought his soul would get out. Then, he said: "O Allah! Let me apologize to you from that which is attached to the throat, and that which has mixed with the contents of the intestines (which I failed to get rid of)." When the Messenger of Allah "Allah's blessing and peace be upon him" was informed about that he said: "Have you not learnt that nothing but good and pure is fit to enter into the body of As-Siddiq (faithful believer and sincere lover of truth)?"

Once, Umar drank mistakenly from the milk of the camels specified to the

obligatory charity, thereupon (on his knowing) he thrust his finger into his mouth, and forced himself to vomit. A'ishah "Allah be pleased with her" said: "You are heedless of the best act of worship, i.e. the abstention (from what is unlawful)." According to Abdullah Ibn Umar" "If you keep praying until your bodies bend down like the stooping date-palms, and if you keep fasting until you become as lean as strings, this would not be accepted from you unless you abstain (from what is unlawful)."

According to Ibrahim Ibn Adham : "None of those who are perceptive is considered to perceive unless he is aware of (the source of) that which enters into his belly." According to Al-Fudail: "He, who is well-aware of that which enters into his body, Allah Almighty records him as a faithful believer and sincere lover of truth: so, consider in the house of whom you break your fast, O poor!" Ibrahim Ibn Adham was asked: "Why do you not drink from the water of Zamzam?" he said: "Had I had a bucket, surely, I would have drunk from it." According to Sufyan Ath-Thawri: "He, who spends from unlawful money (in charity) in obedience of Allah Almighty, looks like him, who purifies the filthy dress with urine, and of a surety, nothing but water could purify a filthy dress, as well as nothing but the lawful could plot out sin."

According to Yahya Ibn Mu'adh : "The performance of religious duties is one of Allah's treasures, whose key is the invocation, and the teeth of such key are the morsels of lawful food." According to Ibn Abbas "Allah be pleased with him": "Allah Almighty never accepts the prayer of a man inside whose body there is unlawful (food and drink)." According to Sahl At-Tastari: "A servant would not attain the reality of faith until he has four characteristics: to fulfill the obligations enjoined upon him in conjunction with the traditional usage, to eat only what is lawful with abstention (from accepting what is unlawful), to avoid what is forbidden, outwardly and inwardly, and to keep constantly patient on that until death." He further said: "He, who likes that the signs of the faithful believers and sincere lovers of truth should be disclosed to him, let him eat but what is lawful, and work only in accordance with the Sunnah, and when it is necessary."

It is said that he who keeps eating from what is unlawful for forty days, his heart will become gloomy and this is the significance of Allah's statement: "By no means! But on their hearts is the stain of the (ill) which they do!" (Al-Mutaffiffin 14)

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾

According to Ibn Al-Mubarak: "To reject a Dirham in which there is suspicion is much dearer to me than to spend one hundred thousand, one hundred thousand, one hundred thousand (until he rose up to) six hundred thousand Dirhams." One of the early men said: "A servant eats a meal, thereupon his heart turns in the same way as the condiment does, after which he never returns to its first state." Sahl said: "He who eats what is unlawful, willingly or willingly, knowingly or unknowingly, his organs become disobedient to him and

he whose food is lawful, his organs become obedient to him, and help him do good deeds."

According to one of the early men: "The first morsel one eats from what is unlawful causes his earlier sins to be forgiven for him; and he, who places himself in a position of humility in pursuit of the lawful, his sins will fall out of him in the same way as the leaves fall down from a tree." It is related from the traditions of the early men that whenever a preacher sat to instruct the people, the learned men would say to them: "Inspect three things in him: if he has faith in the innovated heresies, sit not with him, for it is with the tongue of Satan that he speaks; and if his food is to good and pure, it is out of his own desire that he speaks; and if he is not of strong and sound mind, the corruption resulted from his speech is more than the improvements it might lead to: so, sit not with him."

It is handed down from Ali and others that he said: "The lawful things of this world are (to put one to) account, whereas its lawful things are (to send one to) punishment (and, according to an addition made by others, its suspicious things (exposes one to the risk of) rebuke."

It is narrated that one of the good righteous men gave food to one of the Substitutes (Abdal), who ate not. When he asked about the reason why id ate not he said: "We eat only what is lawful, thereby our hearts become straight upright, and remain in the state of being revealed with the invisible dominion, and having vision of the hereafter; and were we to eat from the same which you eat for only three days, we would never return to our knowledge of (the hereafter with) certainty, and both fear and contemplation would vanish from our hearts." The good man said to him: "Verily, I observe fasts along the whole year, and read the Holy Qur'an in full thirty times per month." The Substitute said to him: "The sip of drink which you've seen me drinking last night is much dearer to me than reading the Qur'an in full thirty times in three hundred rak'ahs of yours." His drink was the milk of an antelope.

Ahmad Ibn Hanbal and Yahya Ibn Ma'in were companions for a long time when Ahmad deserted him in the wake of hearing him saying: "I do not ask anyone for anything, and if Satan gives me a thing, I would (take and) eat it." Yahya apologized to him on the grounds that he was joking. On that Ahmad said to him: "Do you joke pertaining to religion? Have you not known that food is a part of religion, which Allah Almighty gave precedence, in mention, before the righteous deed when He said: "Eat of things which is good and pure, and work righteousness: for I am well-acquainted with (all) that you do." (Al-Mu'minun 51)

﴿ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ ٥١ ﴾

According to a certain narration, it is written in the Torah: "He, who does not care from which sources his food is, Allah Almighty will not care from which gate of the fire (of Hell) He will admit him." It is related from Ali that he ate no food after Uthman was killed, and his house was robbed unless it was sealed, for fear of being suspicious.

Once, Al-Fudail Ibn Iyad, Ibn Al-Mubarak and Ibn Uyainah met in the house of Wuhaib Al-Ward in Mecca. They made a mention of the fresh dates, thereupon Wuhaib said: "It is of the dearest kinds of food to me, but I do not eat it for the fresh dates of Mecca are mixed with the gardens of Zubaidah and others." Ibn Al-Mubarak said to him: "If you take such things in consideration, you will also find difficulty in eating the bread." He asked him: "What is the reason for that?" he said: "The assets of orchards have been mixed with the interests." On that Wuhaib fell unconscious. Sufyan said (to Ibn Al-Mubarak): "You have killed the man!" he said: "I have intended but to make things easy to him." When he recovered, he said: "I pledge before Allah Almighty not to eat bread until I meet Him." He used to drink milk. His mother brought him milk, about which he asked her, and she said: "It is from the sheep of sons of so and so." He asked her about its price, and from where they had got it, and she told him. When he drew it close to his mouth he said: "There remains only to ask you about the pasture in which it was grazing." She kept silent, thereupon he did not drink for it was grazing in a place in which the Muslims had a right. His mother said to him: "Drink, and Allah would forgive for you." He said: "I do not like that He should forgive for me and I have drunk it, with the result that I would attain His Forgiveness because of my disobeying Him."

Bishr Al-Hafi was among the pious. It was said to him: "From where do you eat?" he said: "From where you eat, but he who eats while weeping is like him who eats while laughing." He added: "A hand might be shorter than another, and a morsel of food might be littler than another." In this way, they used to be careful about avoiding what is suspicious.

## Divisions Of Lawful And Its Ways

It should be known that it is the task of the books of jurisprudence to explain the finest details of lawful and unlawful, a thing which a seeker after the hereafter might dispense with through having a particular kind of food, which he identifies as lawful by virtue of Fatwa, and eats nothing other than it. But the one who makes his food of various kinds in different ways, is in need of the entire science of lawful and unlawful just as we have explained it in detail in the books of jurisprudence. Now, let's have an overview of it in the context of a particular division. The property in general might be unlawful either because of a certain attribute it has in itself, or because of some deficiency in how it is gained.

**The first** division pertains to what is lawful because of a certain attribute it has in itself, such as wine, swine, and the like of them. To explain, what is fit to be eaten on the surface of the earth could be included under only three kinds: they might be produced from minerals, such as salt and the like of it, or from vegetation, or from animals.

In relation to the minerals, they belong to the earth, and nothing of what is extracted from the earth could be considered as unlawful to eat in so far as it causes no harm or damage to the body; and some of them are like cooking butter

and bread in the sense that had they been harmful to the body, of a surety, they would have been unlawful to eat. Similarly, the mud which is usually eaten should not be regarded as unlawful unless it causes harm to its eater. Our statement that a certain thing is not unlawful despite the fact that it is not edible is significant in the sense that if anything of it falls in brother any kind of liquid food, it would not become unlawful because of it.

As far as vegetation is concerned, nothing thereof is unlawful except what causes one to lose the unconscious mind, life or health. Anesthetic and wine, and all intoxicants are among those which cause one to lose the conscious mind; poisons belong to those which damage life; and drugs ruin health in case they are taken unduly. It is the harm which accounts for prohibiting all of those except both wine and all intoxicants, which are unlawful in nature, even if the least quantity thereof does not inebriate, and this is due to its distinctive feature of severe intensity.

Poison itself might not be unlawful in case it is harmless, either because of its littleness, or because of its being mixed with other elements.

The animals might be divided into what is lawful for human consumption, and what is unlawful for human consumption. The details thereof are explained in the Book of Food. Furthermore, to explain it in detail here might be lengthy, particularly in relation to the unfamiliar birds and land and sea animals. As for what is lawful to eat among them, what makes it lawful to eat is its being slaughtered in accordance with instructions of law, in which the conditions of the slaughter, the instrument, and the way of slaughtering should be considered. All of that is mentioned in the Book of Game and Slaughtered Animals. But in case it is not slaughtered according to the instructions of law, or in case it dies, it should not be considered as lawful; and nothing from among the dead is lawful to eat, except for fish and locusts.

The same is true of such of food as is transformed like the larva of apple, vinegar, and cheese; and it is impossible to avoid eating them. But in case of being separated and eaten independently, it should be subject to the same ruling of flies, beetles, scorpions, and all animals of such kind, which nothing makes unlawful but disgust; and had they not been disgusted, they would have not become undesirable. If there is a person who has no aversion towards any of them, his unique disposition should not be considered, for indeed, they have been included among the bad impure things on account of their being disgusted by the majority. For this reason, eating them is undesirable, just as when one gets together the spit and drinks it.

The undesirability is not due to their being filthy , for the truth is that they do not become impure by death. Consider that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the fly should be dipped and then removed from the food in case it fell in it (according to the narration of Al-Bukhari on the authority of Abu Hurairah). It might be of hot nature, which would lead to its death. On the other hand, if an ant or a fly is dissolved in a utensil, it is not required to be spilled out, for indeed, what is repulsive is its body,

in case it or part of it remains in the vessel. Its being unlawful is not due to its filth, since it is not filthy in nature; and this is indicates that its being unlawful is due only to its disgusting nature. For this reason, we say that if a part of the dead body of a human being, even as little as the weight of a Daniq, falls into a vessel, the whole contents should be prohibited, not because of its filth, for the truth is that the human being does not become impure by death, but because eating it is prohibited out of respect, and not because of disgust.

On the other hand, if such of animals as lawful for human consumption are slaughtered in accordance with the instructions imposed by law, not all their parts should be considered as lawful to eat. Blood and excretion are prohibited, and all that is judged to be filthy, for indeed, what is filthy is prohibited to be eaten at all. No substance is considered as lawful because of filth except (what might come) from animals (like blood and excretions), as well as from amongst the plant, only the intoxicants, and not those which cause one to lose conscious without intoxication like Anesthetic. However, rendering an intoxicant as filthy is to intensify the order to refrain from it.

If a drop of a impure liquid, or a piece of a dry element which is impure falls into a soup, fat or any kind of food, the whole food should be rendered unlawful to eat. But it might not be unlawful to utilize for other purposes other than consumption For example, it is permissible to lite the lamps or paint ships and bodies of animals with impure fat. This is an overview of what is prohibited because of a certain attribute it has in itself.

The second division pertains to what is prohibited because of deficiency in the way it is gained. It has a wide range of details. Let's say that property might be taken either by the will of the owner, or spontaneously. The inheritance, for example, belongs to the kind of property to be taken spontaneously. What is taken by will might be taken from no specific owner, such as taking minerals, or from a specific owner, which, in turn, might be taken by force, or by consent. What is taken by force might be due to the lapse of the owner's guardianship over it, such as the war spoils, or because taking it becomes due, such as the obligatory charity of those who refrain to give it, and the financial obligations due upon them. What is taken by consent might be taken by way of exchange, such as sale, dower, and charge, or without exchange such as the gift and the bequest.

Thus, six divisions might ensue:

1- What is taken from no specific owner, such as taking minerals, giving life to what is dead (i.e. cultivating the barren land), fishing and hunting, collecting fire wood, drinking from springs and rivers, and cutting grass from the land. All of this is lawful provided that it is not taken from a specific human beings who has sanctity to be observed; and if it is free from those restrictions, then, its owner is its holder. The finest details of that are explained in the Book of Giving Life to the Dead.

2- The second is that which is taken by force, i.e. from that which have no sanctity to be observed, like the Fai' (what is gained from enemies with no

fight), war spoils, and the whole property taken from the unbelievers and fighting enemies. This is lawful for the Muslims to accept if they give out one-fifth of it and distribute it with justice and fairness among those who are really eligible to have it, and, at the same time, it is not taken from an unbeliever who has sanctity, treaty of protection and safety to be considered. The details pertaining to that are shown in the Book of Biographies, the Book of Fai' and War Spoils, and the Book of Jizyah.

3- What is taken deservedly by force, i.e. from those who refrain from paying what is due upon them, and thus it is taken from them unwillingly: in this way, it is lawful if the following conditions are available: to have just cause why it is payable, to accurately identify who is liable, and what validates his liability, and not to go beyond the payable amount, which should be taken from him who has the power of authority to fulfill it, like a judge or a magistrate, or a liable. The details of that are explained in the Book of Distributing the Objects of Charity, the Book of Endowments, and the Book of Expenses, in which those who are illegible to get obligatory charity, endowments and expenses, and the similar rights are well identified. By having all related conditions fulfilled, what is taken is considered to be lawful.

4- The fourth is that which is taken by consent through exchange. This is lawful in case of observing the conditions of both parties of exchange and contract of transaction, and both statements of offer and consent, and avoiding all distorting conditions imposed by law. The details of that are shown in the Book of Trade, Payment on Credit, Hiring, Transference, Warranty, Loan, Partnership, Watering, Pre-emption, Reconciliation, divestiture (for the Divorce at the Wife's Request), Dower, Writing of Emancipation (for a certain sum of money), and the other kinds of exchange.

5- The fifth is what is taken with neither consent nor by way of exchange. It is lawful in case of considering the conditions of the object of contract, both parties of contract, and the body of contract, and causing no harm to any of heirs or the like of them. This is mentioned in detail in the Book of Gifts and Bequests, and Objects of Charity.

6- The sixth pertains to that which occurs spontaneously like inheritance. It is lawful as long as the inherited one has legally and lawfully gained property through anyone of the five previous divisions. But in order to be perfectly lawful, it should be taken after fulfilling the debts, implementing the bequests, setting the distribution among the deserving heirs, giving out obligatory charity, (the expenses of) Hajj or expiation in case of being binding (upon the deceased). This is mentioned in detail in the Book of Bequests and Obligatory Shares of Inheritance.

This is, however, a brief outline of the ways to what is lawful and what is unlawful, which we have gone over, in order that a seeker (for the hereafter) should know that if his earnings are of different kinds, and he gains in various ways, and not in a particular one, he could not dispense with the knowledge of those matters. Whichever the thing he gets in anyone of the different ways, he

should seek the verdict of those endued with knowledge, and should not hasten to get it ignorantly. As well as it will be said to the learned: "Why have you opposed your knowledge", it will be said to the ignorant: "Why have you persisted in your ignorance, and did not learn that seeking after knowledge is obligatory upon every Muslim?"

## Levels Of Lawful And Unlawful

It should be known that all kinds of unlawful is abominable, but some is more abominable than others, as well as all kinds of the lawful is good and pure, but some are better and much purer than others. as well as all kinds of the edible sweet are judged by a physician as hot, with some occupying the first grade of heat, such as sugar, others the second grade, others the third grade such as molasses, and others the fourth such as honey, the unlawful is similarly so, with some of it in the first grade of abomination, others in the second grade, others in the third grade, and others in the fourth grade. The same is true of the lawful, which is of different grades in relation to its quality and pureness. Let's follow the four-grade classification of those of medicine, even though this restriction is not necessary, since each grade of those has a wide range of inestimable divergence: some edible kinds of sweet, for instance, are hotter than others, and so on in the remaining grades. Thus, let's say that there are four grades of abstention from what is lawful:

1- The first is the abstention of just and ordinary people, and in case of violating it, one becomes wicked, and justice lapses, and the sin of disobedience which exposes one to the fire (of Hell) is assured. It is to abstain from all that is made lawful by the Fatwas of jurisprudents.

2- The second is the abstention of the good righteous: it is to refrain from such of things as they might probably be prohibited, even though the Mufti gives concession for their use on the basis of what is apparent. In this way, they belong to those things which are suspicious. So, let's give such refraining from that the name of abstention of the good righteous people; and it occupies the second grade.

3- The third pertains to such of things as not made unlawful by Fatwas, nor is there suspicion in its being lawful: but doing it develops the fear that it might lead to what is unlawful. It is to leave that in which there is no harm for fear of leading to that in which there is harm. This is, assuredly, the abstention of Allah-fearing. the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm."

4- The fourth pertains to such of things as in which there is no harm, nor is there fear of leading to that in which there is harm: but by doing it, it is not (the Countenance of) Allah Almighty, nor the desire of safeguarding oneself from His punishment that is intended. Moreover, the causes which make it possible might be undesirable or sinful. However, refraining from

such things is the abstention of the faithful believers and sincere lover of the truth.

This is an overview of the different levels of lawful, which we shall explain in more detail with supporting evidences and examples.

As for the unlawful which is placed in the first level, it is that which the just and ordinary people should abstain from; and violating it ascribes one to wickedness. It is of various grades of abomination. What is taken, for example, by a false contract, such as to give what is impermissible to give, is unlawful. But it is not of the same degree as that which is illegally usurped by force, prohibiting which is more grievous, since by it one gives up the way of earning imposed by law, and causes harm to others. there is no harm to be caused from giving by false contract, in which one gives up only the way of sincere worship.

However, to give up the way of sincere worship even by a false contract is easier than to give it up through usury. This divergence might be perceived from the law's severe warnings, threats, and confirmed forbiddance of many things (more than others) which would be explained in more detail later in the Book of Repentance, in our discussion of the difference between the minor and major sins. More precisely, what might be taken unjustly from a poor, a good righteous, an orphan is much more abominable and grievous in sin that that which might be taken from a strong, a rich, or a wicked one. That's because the degrees of harm differ with the difference of the one to whom the harm is caused.

Those finest details of the different levels of the abominable things should be known to anyone. Had the sinful been of different grades and levels, surely, the fire (of Hell) would not have accordingly been of various grades. Once you know the causes which make grievous the forbiddance and prohibition, there is no point to limit them in, say, three or four grades, for this is only to have a desire to have control over what is incontrollable, or to calculate what is beyond calculation.

The difference of levels of the unlawful in relation to abomination might be attested from the contradiction between the forbidden things, and choosing some of them on the account of others, to the extent that one might be forced by necessity to eat the flesh of the dead body, eating the food of another (without his leave), or even eating the game of the Sanctuary. We, in fact, favour to do some before others in this respect.

## Examples And Proofs Of The Four levels Of Abstention (From Unlawful)

**The first** level is the abstention of the just and ordinary people: what is judged by Fatwa to be unlawful, from all that is included under the six ways of earning which we have mentioned earlier, in which a thing might be rendered unlawful because of the loss of a certain condition, is absolutely unlawful, whose

doer is ascribed to wickedness and sin. This is what we intend by the absolute unlawful, which needs not to examples or proofs.

The second pertains to every suspicious thing avoiding which is not necessarily obligatory more than desirable as will be shown later in the chapter of the suspicious things. From among the suspicious things, there are some, avoiding which is binding, and thus they are joined with the unlawful, and there are some avoiding which is undesirable, and thus, it is only the skeptic who abstain from them, just like him, who refrains from hunting a game, for fear the game might have fled away from somebody, who had caught hold of, and possessed it; and this is, to be sure, skepticism. From among the suspicious things, there are also some avoiding which is desirable; and it is those in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of An-Nasa'i and At-Tirmidhi on the authority of Al-Hassan Ibn Ali): "Leave that which arouses doubt in you for that in which you have no doubt."

This is understood to be forbiddance according to which one deems himself far beyond what is suspicious. Similarly, the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of At-Tabarani on the authority of Ibn Abbas): "Eat such of games as you kill directly, and leave such of games as you shoot and it disappears in order to be caught as dead some time later", since it might probably have died because of a headlong fall or as a result of another cause (than your shot). But, we are of the opinion that such is not unlawful, although leaving it belongs to the abstention of the good righteous people as will be shown later.

On the other hand, his statement "Leave what arouses doubt in you" is a command whose aim is to prompt one to deem himself far beyond what is suspicious whatever it might be, for it is related in a certain narration that he saw no obstruction to eat of it "even though it disappeared from you (and you found it later) so long as you did not see on it the trace of an arrow other than yours." Nevertheless, the Messenger of Allah "Allah's blessing and peace be upon him" said to Adi Ibn Hatim pertaining to the trained hound, by way of raising him far beyond what is suspicious: "And if it eats of the game, then, you should eat not of it, for I am afraid it might have caught the game for itself (and not for you)."

That's because the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Tha'labah Al-Khushani (according to the narration of Abu Dawud on the authority of Amr Ibn Shu'aib from his father from his grandfather) to eat of such game. He asked him: "Even though a dog eats of it?" he said: "Even though a dog eats of it." That's because the state of destitution and poverty from which Abu Tha'labah who used to work hard to gain the minimum requirements of livelihood, was suffering, was not to enable him to endure such abstention, which the state of Adi enabled him to endure. It is related from Ibn Sirin that he gave up four thousand Dirhams to his partners because a doubt arose in his breast about them, in spite of being blameless according to the unanimity of

religious scholars. In brief, what is suspicious, avoiding which is not obligatory, belongs to this grade.

**The third** pertains to the abstention of the Allah-fearing, as attested from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Majah): "A servant would not attain the rank of piety until he leaves that in which there is no harm for fear of leading to that in which there is harm." According to Umar "Allah be pleased with him": "We used to give up nine-tenths what is lawful, for fear of falling into what is unlawful." It is said that this statement is attributed to Ibn Abbas "Allah be pleased with them". According to Abu Ad-Darda' "Allah be pleased with him": "It is out of the perfect righteousness that a servant should fear (Allah Almighty) in regard with (all things, even as little) as an atom's weight, to the extent that he gives up some of what he thinks to be lawful, for fear it might be unlawful, perchance, this would act as a protecting veil between him and the fire (of Hell)."

For this reason, one owed another one hundred Dirhams, which he brought to him, thereupon he took only ninety-nine, and abstained from taking the whole sum in full, for fear of getting more than the due. One of those also used to be more cautious: whenever he was in the state of getting his right, he would take a grain less than his due, and whenever he was in the side of fulfillment, he would give a grain more than the due, in order that this might be a veil to protect him from the fire (of Hell).

Included also in this grade is that in which the people might indulge. It is true that it is judged to be lawful by Fatwas, but there is fear that by opening its door, one would be led to something else, which might be unlawful, with the result that one would be accustomed to do it with no restriction, and give up abstention. In this context, it is narrated from Ali Ibn Ma'bad that he said: I was living in a rented house. I wrote a letter, and intended to take a handful of dust from the wall in order to cover it with dust and they dry it. I said to myself: "The wall does not belong to me (but to the owner)." My soul whispered to me: "What is the value of a handful of dust from the wall?" I therefore took my need from the dust. When I slept, behold! I saw in a dream a man standing. He said to me: "O Ali Ibn Ma'bad! Tomorrow, he, who says 'what is the significance of a handful of dust from the wall' will come to know (its significance as well as the danger of his statement)." Perhaps, it means he will know how this statement will degrade him, since godliness has a high degree which escapes one with the loss of the piety and abstention of the Allah-fearing. That he deserves punishment for his doing (of taking such handful of dust) is not intended here.

It is narrated that a quantity of musk was brought to Umar Ibn Al-Khattab "Allah be pleased with him", who said: "Would that I woman should weigh it, so that I would distribute it among the Muslims." His wife Atikah said: "I could do it." He kept silent and gave her no answer. He repeated the same and she gave the same reply. On that he said: "I do not like that you should put it in your hand,

and then, claiming it had the traces of dust, pass it over your neck, by which I will come to get more than the other Muslims."

Once, a quantity of musk was being weighed in front of Umar Ibn Abd Al-Aziz in order to be distributed among the Muslims. He smelled it with his nose, so that the scent would not affect him. Then, he exclaimed: "Could it not be of benefit but because of its scent?" he felt it difficult upon himself.

Once, Al-Hassan Ibn Ali (according to the narration of Al-Bukhari on the authority of Abu Hurairah), who was still a boy, took a date from the dates of the obligatory charity thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm." Ordering him to throw it. It is further narrated that a man was in the house of somebody who was at his last moment, and when he died the man said (to the household): "Extinguish the lamp, since the heirs now have come to have a right in the fat (with which it is being lighted)."

It is narrated by Sulaiman At-Taimi on the authority of Nu'aimah Al-Attar that she said: Umar Ibn Al-Khattab "Allah be pleased with him" used to give one of his wives from the perfume of Muslims to sell (for the interest of the treasury). Once she sold some perfume to me. She went on assessing, which required her to increase, decrease, and crush with her teeth (to fulfill the weight exactly). Some of it clung to her finger, which she moved as such, and rubbed her veil with. When Umar "Allah be pleased with him" entered he asked: "What is this smell?" she told him, thereupon he said: "Do you take the perfume of Muslims?" he drew the veil from over her head and took a jar of water and start to pour water over the veil, rub it with dust and smell it, and then pour water over it once again, rub it with dust, and smell it until there remained no trace of the scent. She (Nu'aimah) resumed: I came to her once again, and when she weighed, some of perfume clang to her finger, which she got into her mouth, and then rubbed with dust. This is, from Umar "Allah be pleased with him" the abstention of the Allah-fearing, who felt afraid this was not given unfittingly, otherwise, by no means was his washing the veil to restore the perfume to the Muslims, but he seemed to have damaged it for her out of scolding and deterring her to do it once again, and for fear this might lead to anything else (which might be unlawful).

Ahmad Ibn Hanbal was asked about one who might happen to be in the mosque, carrying a censer belonging to a governor, and perfuming the mosque with the cense, thereupon he said: "Let him get out of the mosque, since it is only the scent which is benefited from the cense." This however might be approximately unlawful, for the amount of perfume with which his dress is scented might be intended, or unintended against his will: how then could his approval or disapproval be known?

Ahmad Ibn Hanbal was further asked about him from whom a paper containing narrations fell: is it permissible for him who finds it to write narrations

from it, and then give it back to its owner?" he said: "No, but let him ask for the owner's permission and then write (if he is given permission)." That's because there is doubt whether its owner would approve or disapprove of that. However, what is suspicious, and is fundamentally prohibited, should be rendered unlawful, and giving it up belongs to the first grade.

This includes, for example, to abstain from adornment, for fear it might summon to something else (rendered unlawful), even though the adornment itself is permissible. When Ahmad Ibn Hanbal was asked about the leather hairless sandals he said: "As for me, I do not use them, but in case of using them to walk on the mud, there is no harm; and in case of using them for the purpose of adornment, I give no permission." Similarly, it is narrated that when Umar "Allah be pleased with him" was appointed as caliph, he divorced one of his wives whom he loved most, for fear she might intercede with him for something invalid, and, (being affectionate to her) might do it to please her.

This is to leave that in which there is no harm for fear it might lead to that in which there is harm. As a matter of fact, the permissible things mostly summon to doing what is forbidden, including eating so much food, and applying perfume from the part of the celibate, which provokes the desire, which, in turn, stimulates reflection, and reflection summons one to look, and the look leads to what is beyond permissibility. Likewise, to look at the houses and adornments of the rich and wealthy is permissible in itself, but it motivates one to become so much eager to get the same, which might require one to commit what is unlawful in order to attain it.

This is true of all the permissible things: unless a permissible thing is taken exactly as much as is needed, and just when it is needed, with carefulness not to fall subject to its temptation, by virtue of knowledge, the consequence would seldom not be dangerous. This applies also to what is taken by desire, which could seldom lead to danger. Ahmad Ibn Hanbal, for instance, disliked that the walls of a house should be treated with gypsum and said: "To cover the ground with gypsum might keep the house far from dust, but to cover walls with gypsum is a kind of adornment, in which there is no benefit."

He also rejected to cover the walls of mosques with gypsum, on the grounds of the narration (by Ad-Daraqatni on the authority of Abu Ad-Darda'), in which the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm." Was asked to have the walls of the mosque painted, thereupon he said: "No, let it be a bower, like the bower of Moses." It was something like kohl used for painting, and it seemed that the Messenger of Allah "Allah's blessing and peace be upon him" said (according to the narration of Ibn Majah): "A servant would not attain the rank of Allah-fearing until he leaves that in which there is no harm for fear of leading to that in which there is harm."

Gave no concession because of that.

Furthermore, one of the early men disliked the dress to be made of chiffon cloth, saying: "He, who has his dress made of smooth cloth, will have his faith weak." All of this is because of fear of the easy following of the desires in what is permissible to what is impermissible. To be sure, the soul's desire for what is permissible is the same for what is impermissible; and if soul is accustomed to do a thing with ease, it will let itself do more with freedom. For this reason, the fear of godliness requires the Allah-fearing to refrain and abstain from all of that. So, every lawful thing in doing which there is no fear is that which is good and pure, which belongs to the third grade. It is that in doing which there is no fear to lead to committing sin at all.

**The fourth** is the abstention of the faithful believers and sincere lover of truth. The lawful in their sight is that which brings no sin in relation to the causes which lead to it, nor could it be used to commit a sin, nor could it intended to fulfill a certain desire immediately or lately: on the contrary, it is done only for the Sake of Allah Almighty, and for the purpose of preserving piety in worshipping Him, and maintaining life in His service. It is those who render unlawful anything that might be done not for the Sake of Allah, in compliance with the statement of Allah Almighty: " Say: "Allah ": then leave them to plunge in vain discourse and trifling." (Al-An'am 91)

﴿ قُلِ ٱللَّهُ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ﴾

This is the rank of Unitarians who entirely refrain from their worldly portions, who are wholeheartedly devoted to Allah Almighty. There is no doubt that he, who refrains from that which might be accessible through a sin, or that in connection with which a sin might be committed, should, by nature, refrain from that which brings about a sin or undesirability in relation to the way it is obtained.

In this respect, it is narrated from Yahya Ibn Kathir that once. he got medicine, and his wife said to him: "Would that you have a little walk in the house, so that the medicine would be effective." He said: "This is a walk which I could not recognize. However, I have been reckoning myself (for all of my acts and deeds) for thirty years." Since he entertained no intention in this walk in relation to religion, he rendered it impermissible to do.

It is further narrated from Sari that he said: I reached a mount in which there was grass, and a spring of water was gushing forth therefrom. I took and ate from the grass, and drank of the water and said to myself: "If there is a day on which I might have eaten good and lawful, then, it is that day." A visitant inspired to me: "From where have you got the power which conveyed you to that place?" I then returned with regret.

It is narrated from Dhun-Nun the Egyptian that he was hungry in the prison. A good righteous woman sent food to him with the prison keeper, but he did not eat and apologized saying: "It (the food) has been brought to me

on the dish of a wrongdoer." He meant that the power which conveyed food to him was not good and pure. This is, to be sure, the utmost degree of abstention.

It is said that Bishr refrained from drinking water from the rivers dug by governors: the river is a direct means which causes water to flow and reach him, and if water is permissible in itself, he will seem to utilize the river dug by hirelings who were given their charge from unlawful sources. For this reason, one of them refrained from having the lawful grapes from lawful vine, and said to its owner: "Of a surety, you have corrupted it when you watered it from the water which is flowing in the river dug by wrongdoers. river. the injustice in this is more unlikely than in drinking from water itself, for it is a caution of getting the grapes which is provided by water (and not of getting the water itself).

It was the habit of one of the people, on travelling through the way of Hajj, not to drink from the springs of water dug by the wrongdoers, although water itself was permissible, but in this case, it was preserved by virtue of the springs made by money from unlawful sources, and to drink it was to utilize what is unlawful. More important is Dhun-Nun's rejection to get the food from the hand of the prison keeper, for by no means could the hand of a prison keeper be described as unlawful, unlike the dish that is illegally usurped on which food might be carried. But the food (in the case of the prison keeper) reached him through a power which was obtained through unlawful food.. for the same reason, Abu Bakr As-Siddiq forced himself to vomit the milk (brought to him by his slave as related earlier) for fear he might obtain power from what is unlawful, although he drank it while being ignorant of its source, which meant it was not necessary for it to be extracted. But it is out of the abstention of the faithful believers and sincere lovers of truth to have their abdomens eject all that is abominable.

This is similar to the abstention from lawful earnings gained by a tailor working in the mosque, for Ahmad Ibn Hanbal disliked that a tailor should sit and work in the mosque. Furthermore, when he was asked about a weaver who might sit in a tent in the graveyards, at a time he was forced to protect himself from rain, thereupon he disliked his sitting (to work) there and said: "Those (graves) belong to the hereafter." One of the people extinguished a lamp lit by his servant from the fat of a people for he disapproved of (the sources of) their property. He rejected to kindle a furnace to bake the bread in which there remained some pieces of fire flamed from fire wood of which he disapproved. Another man rejected to tighten the strap of his sandal on the light of the lamp of a magistrate.

Those are the finest details of abstention observed by the followers of the way to the hereafter. The truth of matter is that abstention has a beginning, which is to abstain from all that is rendered unlawful according to the Fatwas of the jurisprudents, and it is the abstention of the just and ordinary people; and it has a final ending, which is the abstention of the faithful believers and sincere lovers of truth: it is to refrain from what is not for him, from what is taken with

desire, or accessed through an undesirable deed, or from what leads to undesirability. Between both extremes, there are degrees of caution. The more a servant is careful to be hard on himself, the least burdens he will come with on the Day of Judgement, and the quicker he will cross the path, and farther from having the scale of his evil deeds overweigh that of his good deeds. The ranks in the hereafter differ in accordance with the difference of the grades of abstention, in the same way as the grades of fire (of Hell) pertinent to the wrongdoers differ in accordance with the difference of the grades of abomination of the unlawful. Having known the truth of the matter, it is up to you to choose to make much of caution if you so like, or indulge in concession if you so like: if you are cautious, it is for the benefit of yourself, and if you indulge in concession, it is for the loss of yourself.

## CHAPTER TWO:
## LEVELS OF SUSPICIOUS THINGS; WHAT AROUSES THEM; AND WHAT DISTINGUISHES THEM FROM BOTH LAWFUL AND UNLAWFUL

(It is narrated by Abu Dawud on the authority of An-Nu'man Ibn Bashir that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both legal and illegal things are obvious, and in between them there are doubtful matters, of which lots of people have no knowledge. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in these suspicious things bravely, is about to fall in what is clearly illegal." This narration affirms evidently the three divisions (of the lawful and unlawful and suspicious), and it seems that what lies in between them, i.e. the suspicious things, which the majority of the people do not know is challenging. So, it should be explained and disclosed in detail, for what might be unknown to most people might be known to the few among them.

Let's say that the absolute lawful is that which has in itself nothing to render it unlawful, nor is there anything unlawful or undesirable in the causes which lead to it, nor in the ways it is obtained. The typical example thereof is the water which one takes from rain before falling on any of the places which is in the possession of a certain man: in this way, one should be standing at the moment of rainfall to collect water drops from the air in a place belonging to him or in a location that is permissible to use. The unlawful is that which has an attribute because of which it is rendered undoubtedly unlawful, such as the severe intensity of wine, and filth and impurity of urine, or that thing which is unlawful in view of the way it is gained, like what is gained by way of wrongdoing or usury, and the like of that.

Both extremes are evidently clear. Included among any of both is such of things as whose reality is sure, but its nature might possibly be vulnerable to change which has no apparent reason to indicate. It is true that the land and

sea game is lawful. But if one takes hold of, say, a deer, it might probably have been owned by a previous hunter, from whom it fled away (before the other has caught); and fish similarly might probably have skipped from the fisher after falling into his hand and net (before another one takes). Such probability is unjustifiable in the case of rainfall which one takes directly from the air, and thus to be cautious not to take it is out of skepticism. So, let's give such the name of the abstention of the skeptic which has many examples to be joined to it, and that's because it is no more than mere illusion for which there is no clear proof.

However, in the event of a proof, whether evident such as to find a ring in the ear of a fish, or probable such as to find injury in the body of a deer, which could be the trace of cauterization, that could be done only after having caught hold of it, or the trace of an arrow, the abstention then would be justifiable. But in the event of having no proof at all, then, any probability for which there is no evidence should be pointless. The typical example is when one borrows a house, and when the lender disappears from him for a long time, he leaves it, having the idea that perhaps the lender died, and the house thereby has moved to the heirs by the right of inheritance. This is skepticism, since there is no reason to provide evidence for his death, whether clear or doubt-arousing.

To be sure, the suspicious thing which should be banned is that which results from what is doubtful, and doubt in turn results from two opposing beliefs, ensuing from two different reasons. That for which there is no clear reason could not be established in the same way as its opponent might be, and thus it turns to be suspicious. For this reason, we say that he who has doubt whether he has prayed three or four, let him build his certainty upon the three, since the fundamental rule is not to increase. If a man was asked whether the Zhuhr prayer he had offered ten years earlier was of three or four rak'ahs, he would not be sure to confirm whether it was of four rak'ahs, and in case of uncertainty, it might possibly be three. But this possibility could not considered to be suspicion, since there is no evident reason to develop the belief that it was of three rak'ahs. So, you should understand well the reality of suspicion, in order not to fail to distinguish between illusion and making permissible with no just cause. This type joins with the absolute lawful.

Included in the absolute unlawful is that which is proved to be unlawful, even though its being lawful might possibly seem, but with no evident cause indicative of it. Take, for example, the person who has food which belongs to an ancestor and he is his only heir, and, on his disappearance from him for a time, he thinks that he might probably have died, and thus regards the food to have become his own, and thus he eats it. Of a surety, having such food is unlawful, for he has relied on a probability for which there is no supportive reason. This type should not be included among the suspicious things.

The suspicious thing is that regarding which we are doubtful, because of having two beliefs ensuing from two reasons, which require both beliefs.

However, there are five suspicion-rousers:

## The First Suspicion-Rouser

It is to have doubt in the cause which makes lawful or unlawful. In this case, both probabilities might be equal, or one of them might overweigh the other. In case of equality, the judgement should be established upon the preceding probability, and thus it should not be left depending upon suspicion. If one of both overweigh the other, because of a considerable evidence, then, the judgement should be established in favour of the overweighing one. But this might be explained clearly only by examples and proofs. So, let's divide it into four divisions:

**1-** The first is that in which the prohibition is already known, and then doubt arises in the matter of being lawful: this suspicious thing should be necessarily avoided, and it is prohibited to get it. The typical example is to shoot and injure a game, which falls into water, and some time later, he finds it dead, without knowing whether it died because of drowning or because of injury. This is unlawful, since the fundamental rule is to prohibit it, unless it dies in a particular way, in which doubt has occurred. So, certainty should not be overweighed by doubt, just as in making sound or wind, being in touch with filth, being in doubt in the number of rak'ahs, and the like of it.

It is in those terms that one should understand the statement of the Messenger of Allah “Allah’s blessing and peace be upon him” to Adi Ibn Hatim: "Do not eat it, for perhaps it might be killed by a dog other than yours." For this reason, whenever anything was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, about which he had doubt, whether it was a gift or an object of charity, he would inquire about it (according to the narration of Al-Bukhari on the authority of Abu Hurairah). According to another narration (by Ahmad on the authority of Amr Ibn Shu'aib from his father from his grandfather) one night, the Messenger of Allah “Allah’s blessing and peace be upon him” woke up and became sleepless (because of anxiety). One of his wives said to him: "Have you got up and become sleepless O Messenger of Allah?” he said: "I have found a date which I've eaten, and I'm afraid it might belong to those assigned to the obligatory charity."

It is further narrated (by Al-Baihaqi and Ibn Hibban on the authority of Abd Ar-Rahman) that he said: We were on journey in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” when we halted in a territory in which there were mastigures in abundance. While the cooking vessels were boiling with those mastigures (to eat them), the Messenger of Allah “Allah’s blessing and peace be upon him” said: "A sect from the children of Israel was transformed, and I'm afraid it might be those (mastigures)." On that we turned down the cooking vessels. Later on, Allah Almighty informed him that never had Allah Almighty transformed a sect of creatures and caused it to have offspring (according to the narration of Muslim on the authority of Ibn

Mas'ud). His refraining at first was built upon the fact that the origin of the matter was not to make it lawful, and he had doubt whether slaughtering should make it lawful.

**2-** The second is that one knows it to be lawful, and has doubt whether it is unlawful, and in this way, the basic rule is to render it lawful, upon which it should be judged. The typical example is when two men are married to two women, and then a bird flies in the air: one of them says: "If it is a crow, my wife then has been divorced", and the other says: "If it is not a crow, my wife has been divorced"; and there is doubt as to the reality of the bird, whether it is or is not a crow. In this case, prohibition of wives should not be judged in any of both, and they are not required to avoid them; but it is out of piety (abstention from what is suspicious) to avoid them, i.e. to divorce them in order to become lawful for other men to marry.

Makhul ordered that avoidance should be considered in such a case. Ash-Sha'bi issued a Fatwa of avoidance pertinent to two men who fell in dispute: one of them accused the other of being envier, thereupon he said to him: "The more ready to envy among us has his wife divorced thrice." The other answered in the affirmative. The matter became difficult. However, if avoidance is intended here for the sake of piety (abstention from what is suspicious), it is true; and if it is intended by way of absolute prohibition, it is then unjustifiable, since it is attested pertaining to water, making sound or wind, filth, prayers, etc, that by no means could certainty be overweighed by suspicion.

But you may say: "What is the relevance between both cases?" it should be known to you that no relevance is needed here, since it is essential in many instances: if one is sure of the purity of water, and then he comes to have doubt in its being impure, it is permissible for him to perform ablution with it: how then should it not be permissible to drink it? And by having made it permissible to drink such water, he has admitted that by no means could certainty be removed by suspicion. But here there is a subtle matter, i.e. the relevance of water is that one has doubt whether he really has or has not divorced his wife, in which it is said that the basic rule is that he has not divorced her. The relevance of the matter of the bird is to be sure of the filth of one of both vessels, and could not identify which of them is the other (which is pure), and in this case, it is impermissible for him to use any of them without making effort to investigate the matter, because he has countered the certainty of filth with that of purity, which invalidates the principle of abidance of the basic rule unless it is otherwise known. Similarly in this case (of the bird), one of the wives has been divorced, but she has not been identified.

Let's say that the companions and followers of Shafi'i have three opinions in the matter of both vessels: some say that one could rely on their being two different, with no need to make effort to investigate the matter; others say that by having the certainty of filth in opposition to that of purity, avoidance should be

considered, and it is of no profit here to make effort in attempt to clear the matter. The moderate ones are of the opinion that he should make effort to investigate the truth; and this is the right which should be adopted, but in this case, the relevant appendage is to have two wives, thereupon he says: "If this bird is a crow, then, Zainab (one of his wives) has been divorced; and if it is not, then, Amrah (the other wife) has been divorced."

In this case, there is no doubt that sexual relation with one of both is impermissible depending upon the abidance of the basic rule unless it is otherwise known, nor is it permissible to make effort to investigate the truth, for there is no sign indicative of it. Thus, both should be made unlawful for him, for if he has sexual relation with them, he will have plunged into what is prohibited, and if he has sexual relation with a certain one of them, claiming he would be satisfied with her, he will have assigned her with no overweighing evidence.

But, the judgement in relation to one person is different from that in relation to two, for the prohibition pertinent to one person is evident, unlike two persons, each of whom has doubt as to the prohibition in relation to him. Let's say that if both vessels belong to two persons, let each perform ablution from his own, and there is no need to make effort to clear the matter, because of his reliance on his being certain of its purity, in which he has come to doubt now. But, this might be probable from the perspective of jurisprudence, even though I think avoidance should likely be adopted. Being one or more than one person here is the same, for performing ablution (from the water of another person) does not summon ownership, and it is the same for man, in order to do away with the state of breaking ablution, whether to perform ablution from his own water or from the water of another. Indeed, no effect could ensue from having the ownership of water the same or different.

Of a surety, this is unlike the case of having sexual relation with the wife of another person, and if the indicative signs might be effective and the effort to investigate the truth possible in the issue of filth, it is not so in the case of divorce. Thus, the principle of abidance of the basic rule unless it is otherwise known should necessarily be strengthened by an indicative sign, in order to avert thereby the strong certainty of filth, which stands in the opposite side of the certainty of purity.

However, the topics of the principle abidance of the basic rule unless it is otherwise known is among the most abstruse and subtle ones in jurisprudence, which we have explained in detail in the books of jurisprudence. We intend here only to draw the attention to its general rules.

**3-** The third pertains to that which is fundamentally prohibited, but something seems to make it lawful, depending upon an existing thought, it is then suspicious, even though more likely lawful. Such being the case, it should be considered: if its being lawful depends upon a reason which is legally considered, I then choose to render it lawful, even though to avoid it is out of piety (abstention from what is suspicious). The typical example is to shoot a game

which disappears from his sight for a time, after which he finds it dead, having no trace other than that of his arrow, but it might probably have died because of a headlong fall or anything else: if there is a trace of blow or another injury, it should be joined with the first division.

Shafi'i himself has different opinions in this issue, and what is favoured is that it is lawful, because the injury is an evident cause and it really exists, and the basic rule is that nothing accident has occurred on it, and even if there is any as such, its occurrence is suspicious, and of a surety, by no means should certainty be left for suspicion.

But, it might be argued that (according to the narration of At-Tabarani) Ibn Abbas said: "Eat such of games as you kill directly, and leave such of games as you shoot and it disappears in order to be caught as dead some time later" (since it might probably have died because of a headlong fall or as a result of another cause than your shot). It is further narrated on the authority of A'ishah that a man brought a rabbit to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I shot it and later on, I caught it, and recognized the trace of my arrow in its body." He asked him: "Have you killed it directly, or have you found it dead later?" he said: "No, I've found it dead later." On that he said: "Verily, night is among Allah's creatures, and none could give just estimate but He, Who has created it. Perhaps, something else (other than your arrow) might have helped to kill it." the Messenger of Allah "Allah's blessing and peace be upon him" said to Adi Ibn Hatim pertaining to his trained hound: "And if it eats of the game, do not eat, for I'm afraid it might have caught it for itself (and not for you)." Although the trained dog, most often, does not have bad manners, and does not catch a game but for its owner, he forbade him to eat of it.

This is out of verification, i.e. a thing's being lawful could not be achieved unless the perfect cause which leads to it occurs, and the perfect cause is that which should lead to the game's death with nothing accident to occur upon it. Since there is doubt, which is imperfect, to the extent that its death is suspicious, whether as lawful or unlawful (for eating), and this is different from that whose death is verified as lawful at the moment. Then, there is doubt in such of accidents as might occur to it.

However, the forbiddance of the Messenger of Allah "Allah's blessing and peace be upon him" and Ibn Abbas "Allah be pleased with both" could be understood in terms of deeming oneself far beyond what is suspicious on the one hand, and out of piety and abstention (from what is doubtful) on the other hand, as proved by another narration in which he said (to Adi Ibn Hatim): "You might eat of it even if it disappears from you (before you find it), as long as you don't find on its body the trace of anything other than your arrow." This is to confirm what we've described earlier, i.e. if there is the trace of another thing, there will be two differing causes in accordance with the differing thoughts, and if there is only the trace of his arrow, he will judge depending upon what is more likely, on the basis of the abidance of the basic rule unless it is otherwise known, in the same

way as one judges, by way of the abidance of the basic rule unless it is otherwise known, the individual narration, the analogies and general statements established on imagination.

That it has not died and become lawful at the moment, which leads to having doubt in the cause is not true, for indeed, the cause itself has occurred, on the basis that the injury was the cause which led to its death. This is attested from the unanimous agreement of the religious scholars that he, who was injured and then disappeared for some time, after which he was found as dead, retaliation in implementation of the law of equality should be exacted from his injurer. Furthermore, even if he died at the moment, his death might have resulted not from the injury so much as from an unexpected crisis, (such as heart attack and the like of it) which causes sudden death. For this reason, retaliation in implementation of the law of equality should be exacted only for cutting off the neck, or afflicting with deadly and fatal injury, for one could not be safe from the deadly internal causes, for which a sound person also might die unexpectedly. But in spite of that, none adopts this opinion, seeing that retaliation in implementation of the law of equality in such a way will be based upon suspicion.

Similarly, the fetus of the slaughtered animal is lawful (for eating), despite the fact that it might have died because of slaughtering the mother, or not because of slaughtering itself. The same is also true of the human fetus, for which a slave should be given (in case of harm leading to miscarriage), although the spirit might possibly have not been breathed into it or it might have died for another reason before the crime (which led to miscarriage). But retaliation here is based upon the apparent causes, for if there is no supportive proofs for the another probability, it will turn to be no more than illusion, as we stated.

That the Messenger of Allah "Allah's blessing and peace be upon him" said (to Hatim Ibn Adi): "I'm afraid your hound might have caught the game for itself (and not for you)", is open to two opinions of Shafi'i. We here choose to confirm prohibition, in view of the contradicting cause. The trained hound acts as an instrument, and the agent of the hunter might catch a game for its constituent, which makes it lawful (for eating), and if it catches for itself, it will not be lawful for the constituent to eat, for it is possible for it to catch the game for itself. When it rushes by the hunter's gesture, but, at the same time, it catches the game and eats of it, its rush in the beginning will indicate that it is acting as the hunter's instrument, and chasing the game as his agent, whereas its eating in the end will indicate that it has caught for itself and not for its owner; and this is how the indicative cause is contradictory, which leads to the contradiction of the probability.

The prohibition here is the origin, which could not be removed by suspicion. It is like the case in which a man is deputized to buy a slave-girl for another, and he really buys her, but dies before stating whether he has bought her for himself

or for the one who delegated him: is it lawful for the one who delegated him to have sexual relation with her, on the basis of the fact that the deputy as the power to buy for oneself as well as for the one who delegated him? However, there is no preponderant evidence; and prohibition here is the origin. This should then be joined with the first and not the third division.

4- The four divisions pertains to those whose being lawful is known, but something unlawful is more likely to occur for a considerable reason most often from the perspective of law. In this way, the principle of abidance of the basic rule unless it is otherwise known should be regarded as ineffective, and subsequently, such thing should be rendered unlawful, for the principle of abidance of the basic rule unless it is otherwise known seems to be weak and has no effect in comparison with what is more likely. The typical example is that one's effort to investigate (which of both vessels is pure) leads him to the filthy vessel, depending upon a certain sign, which supports the preponderant probability, and thus it enjoins the prohibition of drinking from it in the same way as it enjoins the prohibition of performing ablution from it. Similarly, if one says: "If Zaid killed Amr, or if Zaid killed a game by himself, with no aid from anyone else, then my wife is divorced", and then Zaid injured it, and it disappeared from him for some time, after which it was found to be dead, then, his wife should be rendered unlawful for him, for it seemed apparent that he had killed it by himself alone as stated earlier.

Shafi'i states that he who finds water of changing colour in a spring, and its change might probably be because of the long duration or because of being vulnerable to filth, he could use it. But if he sees a deer having urinated in it, and then he finds it having changed, probably resulting from urination or the long duration, it will be impermissible to use, for in this case, the visible urine has become a preponderant indication of the probability of filth. This example is typical of the preponderant thought supported by a certain sign.

But the opinion of Shafi'i is different in relation to the preponderant probability without a supportive sign, and whether it is strong enough to remove the lawfulness of a thing. His opinion is different in relation to performing ablution from the pots of the pagans, the wine addict, the offering of prayer in the dug out graves, and in the muddy streets, i.e. when the amount of mud is beyond that which is difficult upon people to avoid. However, if both the origin and the preponderant probability are contradicting, which of them should be considered? This applies to the lawfulness of drinking from the utensils of the pagans and the wine addicts. That's because it is unlawful to drink that which is impure, and to be reluctant in any of both enjoins the reluctance in the other.

But, I'm of the opinion that it is the origin which should be considerable here, particularly in the absence of any sign to support the preponderant probability, and thus abrogates the origin. This will be explained in detail later in the discussion of the second motive of suspicion, i.e. the suspicion of mixing. Now, the ruling of the lawfulness of a suspicious thing, on which something unlawful

or preponderant probability occurs, as well as the unlawfulness of a suspicious thing on which something lawful or preponderant probability occurs have become obvious, and the difference has become clear between a thought which is supported by a sign in the thing in issue, and that which is not supported by a sign. All of those judged to be lawful in the four divisions belongs to the lawful of the first grade, even though it is more cautious to leave it. But, the one who does it is not regarded among the group of Allah-fearing and good righteous, but among the group of the just and ordinary people, who are not judged by Fatwas of Shari'ah to be wicked or disobedient or even liable to the punishment. But an exception should be made of what is joined with the skepticism, which it is not out of piety or abstention (from what is suspicious) to avoid.

## The Second Suspicion-Rouser

It is to have doubt resulting from mixing: that is, to have the lawful mix with the unlawful, and become indistinguishable. Mixing might ensue from incalculable items of both sides, of one of them, or of limited number of items. In case of mixing of a limited number of both sides, it could be either a mixture whose elements turn to be clearly indistinguishable, such as the mixture of the liquid substances; or a mixture leading to confusion whose elements could be distinguishable, such as the mixing of slaves, houses and horses. This latter kind which leads to confusion might be intended in itself, such as the displayed goods and commodities (for sale), or not intended in itself such as the money.

Three divisions then might be pointed out:

1- the first division is that in which the eye is put to confusion even in regard with a limited number of mixed things, like the case in which a dead animal mixes with one or even ten slaughtered animals, or a foster-girl with ten girls, or when one marries one of two sisters, and then is put to confusion (as to identify whomever of them he has married). This suspicion should be unanimously avoided, for there is no way for any effort to be made here to investigate the truth, particularly in the absence of any supportive signs.

On the other hand, the set of items included in the mixture of limited number of elements takes the rule of the one thing, in which certainties of both prohibition and making lawful stand face to face. There is no difference here between proving something as lawful before its being mixed with the unlawful occurs, such as the case in which one divorces one of his two wives in their absence, or being mixed before being made lawful, such as the case in which a foster-girl mixes with a strange girl, and he likes to make lawful for him one of them. This might be problematic in case when what is unlawful occurs, such as the divorce of one of two wives, because of the principle of the principle of abidance of the basic rule unless it is otherwise known to which we referred earlier, when we drew the attention to the answer, i.e. that the certainty of prohibition stands against that of making lawful, which weakens the principle of abidance of the basic rule unless it is otherwise known. The side of forbiddance

here should be preponderant from the perspective of law. This is the case in which a limited number of the lawful mix with a limited number of the unlawful. But in case of mixing a limited number of the lawful with unlimited number of the unlawful, it seems evident that avoidance is likely obligatory.

2- The second division is the mixing of a limited number of the unlawful with an unlimited number of the lawful, such as the mixing of ten foster-girls with a great number of the girls of a town or a city: in this instance, it is not required to avoid marrying from the girls of that city, for he has the right to marry such of them as he likes. Nevertheless, it is not the multiplicity of the lawful on which one should depend as justification, for this requires him to make permissible the marriage in case a single unlawful girl mixes with nine girls, and it is invalid. But the real justification here is both prevalence and need. Of course, the door of marriage should not be shut in the face of everyone who loses a foster-girl, female relative unlawful for him to marry, or any girl having the same prohibition because of blood-relation or any such reason. Similarly, one is not required to keep away from buying goods or food because of his knowledge that the property in this world is mixed with what is unlawful, for this abstention puts him in difficulty, and in no way could the religion put anyone to difficulty.

This is proved true for when a shield was stolen during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (according to the narration of Ibn Umar, and the Prophet cut off the hand of the thief even though the shield was no more than three Dirhams), and when one misappropriated a garment from the war booty (according to the narration of Al-Bukhari on the authority of Ibn Umar), none from amongst the companions refrained from entering into transactions in regard with shields or garments, or anything that might be stolen in this world. Likewise, although some people were known to have been in the habit of practicing usury with Dinars and Dirhams, i.e. the money in general, neither the Messenger of Allah "Allah's blessing and peace be upon him", nor the companions "Allah be pleased with them" kept away from treatment with Dinars and Dirhams.

In total, in order that this world should be free from the unlawful, all of its inhabitants should be protected from committing sins, a thing which is impossible. Henceforth, if this is not a necessary condition to be required in this world, it also should not be so in a certain city or town, unless if it happens among a group of limited number of people. More important, to keep away from such practices belongs to the abstention of the skeptics, given that it is not handed down from the Messenger of Allah "Allah's blessing and peace be upon him", or from anyone of the holy companions, not to mention that it is unattainable among the people of any nation, or in any period of time.

But you might argue that all things are ultimately counted and limited in number in the knowledge of Allah Almighty: what is then the extent to which a

number (of any set of things) becomes limited, given that if one likes to count the inhabitants of a certain city or town, he might do, in case of being able to do so.

It should be known that such things are subject to approximation rather than accurate calculation. If a certain number of things, say one or two thousand, gather on one plain land, it will be difficult upon the viewer to count them adequately from the first glance. Thus, it might be incalculable, unlike the case of ten or twenty, which is easier to count. There lie between both extremes some mediocres of similarity, some of which are close to each depending upon probability. Thus, one should seek the guidance of his heart in such of things as in which he has doubt, since sin is that about which hearts have doubt. In such occasion, the Messenger of Allah "Allah's blessing and peace be upon him" said to Wabisah: "Seek the guidance of your heart, even though the people give you their verdicts thrice."

Similarly, the four divisions which we have included in the first category have opposing extremes in which affirmation and negation are evident, but there lie between them mediocres of similarity. The Mufti gives his religious verdicts depending upon the probability, but one seeking guidance has to seek the guidance of his heart, and if something arouses doubt in his heart, it is the sin (which he should not do) between him and Allah Almighty, and in the hereafter, he will not be saved (from the punishment) by the Fatwa of the Mufti, who gives his religious verdicts depending upon what appears to him, and it is Allah Almighty Who knows the intentions.

3- The third division pertains to the mixing of unlimited lawful with unlimited unlawful, such as the mixing of property and wealth in our time. Depending upon the judgements taken from the different forms might suggest the idea that there is similarity between the mixing of unlimited lawful and unlawful and the mixing of limited lawful and unlawful, and since the former is subject to the judgement of prohibition, the latter also should have the same judgement. But the opinion we adopt is different, i.e. nothing should be judged as unlawful just depending upon probability, even though it might be lawful, unless there is a clear sign indicative of its being unlawful to be relevant with it; and in the absence of such indicative sign, it should not be judged as unlawful: to leave it then is out of piety and abstention (from what is suspicious), whereas taking it is lawful, and such as takes should not be considered as sinful. Among such signs is to be taken, for example, from a wrongdoer magistrate, and the like of it, which will be discussed later. They might be proved by both tradition and analogy.

In regard with the tradition, it is established upon what was known during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and then the rightly-guided successors after him, when the prices of wine and the money taken from usury practiced by the non-Muslims who were living under the protection of Muslims were mixed with money in general; and the

same is true of the misappropriated things from property and war spoils. Not all the people abandoned usury once at a time from the first moment the Messenger of Allah “Allah’s blessing and peace be upon him” forbade usury as he stated (in his long speech he delivered in the Farewell Hajj according to the narration of Muslim on the authority of Jabir): "The first usury I cancel is that of Abbas." Likewise, not all of them gave up drinking wine or committing sins (albeit very few): consider that according to a certain narration, one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” sold wine, thereupon Umar "Allah be pleased with him" said: "Allah's Curse be upon so and so! He is the first to lay the foundations of selling wine." He seemed to have not understood that prohibiting wine includes also prohibiting its price.

(According to the narration of Al-Bukhari on the authority of Ibn Umar) the Messenger of Allah “Allah’s blessing and peace be upon him” said: "So and so is dragging a garment in the fire (of Hell) he had misappropriated from the war spoils." (According to the narration of Abu Dawud, Ibn Majah and An-Nasa’i on the authority of Zaid Ibn Khalid Al-Juhani) a man was killed, and when they inspected his luggage, they found with him some beads belonging to Jews he had stolen from the war spoils, whose price was less than two Dirhams. Similarly, the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” lived until the time the unjust rulers appeared, but even, none of them refrained from buying or selling in the market, because of the robbery which struck Medina at the hands of the followers of Yazid Ibn Mu'awiyah for three days. Very few among them refrained from accepting this property, and they were referred to as pious ascetics, but the majority did not do the same, in spite of the great mixtures of wealth and robbed property during the time of the unjust and tyrant rulers.

Skeptic and irrational then is he, who enjoins what the righteous predecessors enjoined not, pretending that he discerned of evil what they discerned not. If it is possible to add to them in such issues, it then will be permissible to differ with them in questions, for which there are no grounds other than their consensus, like their saying that the grandmother is like the mother in the matter of prohibition, the grandson is like the son, the pig's hair and fat are like its flesh which is stated to be prohibited in the Qur'an, and usury is possible in what is beyond the six divisions of trade, etc. of a surety, this is questionable, since the early predecessors are more competent to understand the principles of Islamic law than their followers.

As far as analogy is concerned, if its door is opened, the doors of all other behaviours will be closed, resulting in the destruction of the world, since wickedness prevails over the majority of people for which they might indulge in the conditions of contracts stipulated by law, leading to the inevitable result of mixing which gives rise to confusion.

But, you might argue: "You related that the Messenger of Allah “Allah’s

blessing and peace be upon him" refrained from eating mastigure, saying: "I fear it might belong to those sects transformed by Allah Almighty", and this animal belongs to the unlimited mixing."

The reply is that such refraining might be understood in terms of piety and abstention (from what is suspicious), or that the mastigure in itself is of odd form, and this might be a sign indicative of transformation.

You might argue once again: "No doubt, this was known during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the time of the companions, because of such unlawful practices as usury, theft, robbery, misappropriation, etc, which were rarely committed in comparison with the prevalence of what is lawful: what is your opinion concerning our time, in which the unlawful has turned to constitute the greatest portion of what is in the hands of the people, on account of the corruption of dealings, the negligence of their related conditions, the domination of usury and the abundance of the wealth of the unjust magistrates and governors? If one takes money in which there is no clear sign indicative of its being unlawful, should it be considered as unlawful?"

The answer is in the negative, i.e. it is not unlawful, but it is out of piety and abstention (from what is suspicious) to leave it. To be sure, this abstention is more important than that in case of being only little. On the other hand, that the greatest portion of the property and wealth which is in the hands of the people in our time is unlawful is a false statement, due to being inattentive to the difference between what occurs a lot and what occurs most frequently. Most people, if not most jurisprudents think that what does not rarely occur means that it is most often occur, and thus it constitutes the greatest portion, building upon their false impression that they are opposing divisions, with no third to lie between them. But, it is not so. there are three divisions: what rarely occurs, and it stands for the little; what a lot occurs, and it stands for the much; and what most often occurs, and it stands for the largest part.

The example of that is the effeminate ones rarely exist among the people; the patients sometimes exist among the people, like travellers, to the extent that it is said that both sickness and travel are among the general legal excuses. Persistent bleeding from uterus is among the rare legal excuses. It is well-known that sickness is neither among the rare nor among the most frequent legal excuses: but it is among those things which occur a lot. If a jurisprudent, out of indulgence, judges that both sickness and travel occur frequently, and are among the general excuses, he should intend that they are not rare, and were he not to intend so, he would be mistaking. That is because the healthy and resident are the most frequent, patient and traveller are a lot, and the one who has persistent bleeding from the uterus and the effeminate are rare.

Having understood that, let's say that the statement that the unlawful is the most frequent i.e. constitutes the largest part is false, for the reference of it might be the great number of the wrongdoers and their supporting soldiers,

usury and its related invalid dealings, or even the multitudes of people who used the capitals and assets in succession as of the early days of Islam until now.

The first reference is invalid, since the wrongdoers are a lot, but not the most: they consist of the supporting soldiers, for none wrongs but he who has power and authority therewith to have control over others; and if they are counted in comparison with all the people, they would not exceed one-tenth of their tenth. Every sultan governs a region whose population is more than a million, mobilizes nearly one hundred thousand soldiers to help him practice his authority. Moreover, the number of the population of a certain city or town in his kingdom might exceed the number of all the soldiers he has. Had the number of the sultans been equal to that of the subjects, assuredly, the whole population would perish, for in this case, everyone is thought to have, say, ten subjects to rule, not to mention the luxury and pleasure in which they should live (as governors). This is absurd. It is very sufficient for everyone of them to have no less than one thousand subject to rule. (In this way, they are included among the rare). The same is true of the thieves, in the sense that a big city or town might include only a few of them.

As to the second reference, i.e. the lot of usury and related invalid dealings, they are a lot, and not the most frequent. Most Muslims deal with each other according to the conditions stipulated by law, and thus they constitute the greatest number, or say the majority of population. In regard to the dealing according to usury, if the dealings of a particular one are counted, one might find that the valid ones are more than the invalid, unless one intends a certain town famous for the wickedness, dissoluteness, debauchery, indulgence, and lack of religion, which prompts one to say that his invalid dealings are more than the valid ones.

Such cases are rare, and if they are said to be a lot, they are not the most frequent. How should one have all of his dealings invalid, since he is not unlikely to have valid dealings, equal, if not more than the invalid ones? This is admitted as shown from consideration. But this thinking is due to the fact that the people make much of even the least amount of invalidity, which they keep themselves away from, and think of as something grievous, no matter unusual it might be. That might lead them to think that usury and intoxication have become widespread in the same way as the unlawful is prevalent, which gives the impression that they are the most frequent; and of a surety, this impression is false, for they are the least, even though they are practiced a lot.

The third reference, i.e. the most imaginative, is to be said that the property is formed from three things: plants, animals and minerals. Plants and animals increase through reproduction. Consider, for example, a sheep that has a delivery every year: the number of its origins to the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" is nearly five hundred. Since anyone of those could not be free from being usurped or subject to a kind of invalid dealing, how should all origins be free from any invalid dealing until this time of

ours? The same is true of the seeds of groceries and fruits, each of which might have, say, five hundred or one thousand origins to the first portion of the time of Islamic Sharia. They are not regarded lawful unless all of origins are also the same from the time of Prophethood.

As for minerals, they might be taken directly, and they represent the least portion of property, and they are used, for the most part, in the form of currency, i.e. Dirhams and Dinars. They are not produced in any place other than the coinage house; and it is in the hand of the wrongful persons, the same as the other minerals, which they forbid to the people, and coerce the poor among them to extract through difficult work, and then take from them forcefully. Considering this shows that no single Dinar could unlikely be free from any kind of invalid dealing or injustice, whether at the time of extraction, coinage, or even during the dealings in which it is spent or subject to usury.

In this way, nothing remains purely lawful but the game and the grass in the desert, in addition to fire wood that is permissible. But even, he who gets anything of them could not eat it, and thus needs to barter it for grain and animals which could not increase but through reproduction. He then will have given the lawful in return for the unlawful. This is the most imaginative form.

Let's say in reply that this high frequency does not originate from the great amount of the unlawful that is mixed with the lawful, which thus takes it out of the type in issue, and makes it a part of the aforesaid contradiction between the basic rule and the more probable. The basic rule is that those kinds of property are susceptible to dealings with agreement. But a more probable cause has contradicted that rule, which cancelled out its validity. This is like one of both opinions of Shafi'i, Allah be pleased with him, about the ruling of filth; and what is right in our sight is that it is permissible to pray in streets so long as they have nothing filth, since the mud of streets is clean; and it is also permissible to perform ablution in the vessels of the pagans; and it is permissible to offer prayer in the dug graves. This should be established first, in order to compare our doing to it.

This is supported by the fact that the Messenger of Allah "Allah's blessing and peace be upon him" performed ablution from a water-skin of a pagan woman, and Umar "Allah be pleased with him" did from a jar of a Christian, although they (pagans and Christians) drink wine and eat the swine flesh, and they do not avoid what is rendered impure by our Sharia. How then could their vessels be free from their hands? It is also well-known that they used to put on tanned fur and dyed and tailed clothes. Considering the state of tailors, dyers and tanners shows that impurity represents the greatest part of their things, and that purity in those clothes is questionable, if not seldom. They also used to eat the bread made of wheat and parley, without washing and cleaning that, although it was trodden by cows and other animals, which urinated and defecated on it, and it rarely was free from that filth. They also rode the mounts although they were sweating, and they seldom washed their backs from filth. Every animal comes out of the womb with filthy secretions, which rain might

or might not remove, but even, they never avoided it. They also walked as barefooted and sometimes with sandals; and they prayed and sat on earth, and walked in the mud. But they did not walk nor sit in urine or dung, which they cleared themselves from. But, how could streets be completely free from filth in the presence of dogs with their urine and animals with their dung?

It should not be believed that this matter differs by the difference of time and place, which means that they used to wash or safeguard the streets from animals: how far! This is impossible. This attests that they never avoided but a visible filth, or a clear sign indicative of filth. Thus, the likelihood which might lead to rejecting coins because of their being subject to probable invalid dealings did not count in their sight.

This is the opinion of Shafi'i "may Allah have mercy upon him", according to which he sees that the few quantity of water could not become impure without occurring change. The companions (of the Prophet) used to enter the baths and perform ablution from tubs, although they had water in few quantity, and a lot of different hands were dipped in them. Once performing ablution from the jar of a female Christian was proven to be permissible, drinking also from it would be permissible, and thus the ruling of lawfulness and that of filthiness are related.

But it might be argued that "it is impermissible to compare the matters of lawfulness to those of filthiness, since they used to be at liberty in the matters of cleanness, and extremely avoid all suspicions that might lead to the unlawful: how then should that be compared to it?"

We might reply that if we think that they prayed besides those, i.e. besides filthiness, making prayer, which is the fundament of religion, a sin, how evil though it is! We should believe that they avoided every filth that was obligatory to be avoided, and were at liberty to such of filth as it was not binding to avoid. This liberty included this form in which there was contradiction between the basic rule and the more probable cause, which showed that the more probable cause which had no sign indicative of (the faultiness of) the thing in issue might likely be abandoned.

As for their abstention from anything that might not be lawful, it was out of their piety, i.e. to leave that in which there is no harm for fear it might lead to that in which there is harm. That is because the matter of wealth and property is fearful, and the soul is predisposed to incline to it unless it is made to refrain from it, unlike the matter of cleanness. Some of them, for example, refrained from things that were pure lawful for fear his heart would be engaged (from worship). It is reported from one of them that he avoided performing ablution with the sea water, even though it is pure.

However, the difference about this matter should not underestimate the significance of the purpose on which we've agreed. In this reference, we adopt the same answer we've introduced in the two previous references, and admit not their assumption that the unlawful represents the most frequent. That's because it is not necessary for the wealth, no matter how many its origins might be, to have anything unlawful in those origins. To be sure, the origins of the wealth that

exists nowadays have undergone injustice in some, and not in all of them. As well as what is (illegally) usurped today is less than what is not usurped or stolen, the same rule applies to every kind of property and wealth in every age. What is usurped (and illegally taken) of the property of this world is less than what is not. We do not know, for certain, to which division of both any branch of a particular kind of property belongs, and thus we should not admit that it is likely to be prohibited.

Both what is usurped and what is not among property increase through reproduction, and thus what is not usurped represents the greater portion at every time and place. More often, the usurped grains are taken for consumption and not for sowing, and similarly the usurped animals are taken for consumption more than for reproduction. How then is it said that the branches of the unlawful are greater in number, although the origins of the lawful are more?

Let then one to be guided aright understand the way of knowing the more, for it is a slip which many learned men commit: what then about laymen?

This is about animals and grains. In regard to minerals, they are available on the way, and in Turkey, they are available to anyone to take. But governors might take some from them, though the least and not the greatest portion. If a governor appropriates a particular mineral, his injustice forbids it to the people to utilize. And anyone of the people might take it from the governor for charge. It is right to delegate or rent such of permissible things as is in the hand. Thus, gold itself is not rendered unlawful unless its related work fee is unfairly reduced (by the governor), and this rarely happens, and does not obligate prohibition of gold, since he (the unfair) is wrongful by keeping a portion of the fee with him.

Furthermore, the gold that is processed (in the form of coins) and taken from the coinage house is not the same gold usurped and wrongfully taken from people by the governor. That's because merchants give them the formulated gold or bad coins in return for coins, and take from them the same weight as they give them, minus the charge of processing; and this is permissible. And even if such house is supposed to make Dinars for the governor, such property, in relation to the property of merchants and traders, is much less.

It is true that the governor wrongs the workers in the coinage house, by imposing tax upon them in return for assigning that job to them apart from others, until they come to have property under protection of the governor. But what he takes from them is the compensation for his protection; and if this is out of wrongness, it is less than what is brought out of the coinage house for traders and merchants. What is taken by the governor and the workers in the coinage house is no more than one hundred percent of the total currency. How then should it be regarded the most frequent?

Those are some false arguments which many of those of weak religion endeavored to make alluring to hearts, to the extent that they criticized piety (abstention from all unlawful and suspicious things) and closed its door, and depreciate him who distinguishes between the different kinds of property; and

this is, therefore, out of heretical innovation and error.

It may be said: "If the unlawful is supposed to be more than the lawful, in the event of mixing the unlimited lawful with the unlimited unlawful, what do you say about it, in the absence of any particular sign (indicative of the faultiness of) the object in issue?"

Let's say that what we see is that leaving it is out of piety (and abstention from what is suspicious), and taking it is not unlawful, for being lawful is the basic principle which is cancelled only by a particular sign (indicative of faultiness), like the mud in the streets. Let me add that if the unlawful prevails all over this world, until it is known for certain that there remains nothing lawful, I will be inclined to resume the application of conditions only from our time, and overlook what was in the past, and say: "What exceeds its due limit should turn into the opposite", i.e. when all things are unlawful, they all should turn to be lawful.

The proof for it is that in case of such event, there will be five probabilities: the first argues that the people should let eating until all of them die. The second is to take from it only what is necessary to satisfy their need and allay their hunger for a few days until they die. The third is that they take from it what they need in whichever way they wish, like usurping, stealing, or by mutual consent, with no distinction between different kinds of property or things (in terms of what is lawful and what is unlawful). The fourth is that they follow the conditions stipulated by Sharia, and resume their application of its rules, without being satisfied only with what they need. The fifth is that they restrict themselves only to what satisfies their need, with application of the conditions of Sharia.

As for the first probability, its being invalid goes without saying. The second is also certainly invalid, because if the people restrict themselves only to what allay their hunger, they will be inclined to weakness, and death will spread among them, works and industries will cease, and the whole world will be given to destruction; and of a surety, in the world's destruction lies the destruction of religion, for the world is a farm to the hereafter. The main purpose of the rulings of vicegerency, judiciary, policy, if not the greatest portion of the rulings of jurisprudence is to sustain the worldly interests therewith to achieve the benefits of religion.

The third probability, that is to be satisfied only with what is needed, and no more, making no distinction between different kinds of property, and get it in whichever way available, like fighting, stealing, or mutual consent, it is to lift the bar of Sharia that lies between the doers of mischief, and the various kinds of mischief, which allows for stealing, usurping, and doing all kinds of wrongness. In no way could they be averted, under pretext that 'the one who has possession over anything is not more liable for it than us; and since it is unlawful for both him and us, he could have but only what he needs: if he is in need, we also are in need, and if what I take is more than my need, I've taken and stolen it from him

as it was beyond his daily need; and as he fails to consider not to have more than his daily needs, what should we consider?' How then could it be adjusted? This, however, leads to invalidate the policy of Sharia, and induce the mischief doers to do mischief (on earth).

As for the fourth probability, it is that every one who has possession over anything should keep his possession over it, in such a way that nothing could be taken from him but by his consent. However, the mutual consent is the way of Sharia. If it is permissible only by mutual consent, such mutual consent has a way to be followed in Sharia, with which the interests (of people) are related, and if it is not taken in consideration, the principal consent will not be established, and become idle.

The fifth probability, which is to be restricted to what is needed, with application of the rules of Sharia, which means to take from those who have possession over things by way of Sharia, is fitting, as we think, for piety of him who wants to follow the way to the hereafter. But there is no point to obligate it upon all the people, or even to include it among the general Fatwas. That's because the wrongdoers always usurps what is beyond the needs in the hands of people; and the same applies to thieves, and everyone capable of robbing and stealing, under pretext that 'one has no right but in what he needs, and I'm in need'.

It becomes then incumbent upon the governor to take out all that is beyond the need in the hands of owners and distribute them among those in need, day by day, or even year by year. But even, this is severe difficulty and waste of property. The severe difficulty lies in the governor's failure to do such a job in view of the great multitudes of people, and it is unimaginable.

Furthermore, the property might be wasted when what is beyond the need, from fruits, meat and grains, should be thrown in the sea, or left on earth until they putrefy. That's because such of fruits and grains as created by Allah is surplus the opulent and luxurious consumption of the people: what then would it be in the case of only what is needed? On the other hand, this will lead to the lapse of Hajj and Zakat, and financial expiations, and every act of worship in which richness is required, when the people will have no more than their daily needs. It is extremely repulsive. Let me say that were it possible for a Prophet to come in those days, it would have incumbent upon him to resume the matter, and stipulate the details of ownership by way of mutual consent, and he would have done the same he should do had he found all property to be lawful, with no distinction.

I mean by making it incumbent upon him a Prophet to be sent for the sake of the interest of people in their world and religion, since by no means could the uprightness of people be achieved by reducing them to what they need only, and if he is not sent for the sake of such uprightness, he would not be incumbent upon him to do so. it is possible that Allah Almighty might ordain a means

thereby to destroy all of the people, causing them to lose their world, and go astray in their religion, since it is He Who leaves whomever He pleases to go astray and guides whomever He pleases to the right way, causes whomever He pleases to die, and brings whomever He pleases to life. But we assume that it goes in accordance to Allah's way on earth, in terms of His sending the Prophets for the uprightness of religion and world.

Why do I assume it since it really happened? Allah Almighty sent our Prophet Muhammad "Allah's blessing and peace be upon him" after a suspension interval of Messengers. Nearly six hundred years had passed after the law of Jesus "Peace be upon him", which left the people divided into beliers of it, from among the Jews and idolaters, and believers of it, among whom dissoluteness was prevalent in the way it is prevalent now. The disbelievers are addressed by various branches of Sharia, and the property was in the hands of both beliers and believers of it. The dealings of the beliers did not depend upon the laws of Jesus "Peace be upon him". the believers, on the other hand, indulged in that, in spite of their principal belief, just like the indulgence among the Muslims nowadays, although they were closer to the time of Prophethood. Thus, all, or the greatest portion of the property was unlawful. When the Prophet "Allah's blessing and peace be upon him" came, he overlooked what was in the past, and assigned to those who had possession over anything the right to be liable for it, and stipulated the details of Sharia. What was proven to be unlawful according to a particular Sharia could not turn to be lawful according to the Sharia of another Messenger, nor by delivering it (to the authority). For instance, we do not take as Jizyah from non-Muslims who live under protection of Muslims the money that is known to be the price of wine or to be usurious. The state of their property in this time was like the state of ours now, and the Arabs were more ferocious in view of the circulating raids and assaults.

Hence, it is evident that the fourth probability is more fitting for general Fatwas, whereas the fifth for the way of piety (abstention from what is suspicious), if not the perfect piety, which is to be satisfied, from what is permissible, only with what is needed, and abandon luxury completely in this world; and this is, to be sure, the way to the hereafter.

We are now talking about the jurisprudence which is concerned with the interests of people. To be sure, the issuance of Fatwas pertaining to the outward deeds should adopt a particular ruling and methodology which serves the benefits (of people) on the one hand, and the way of religion which none except for a few individuals could follow, on the other hand. Had all the people been engaged in the way of religion, surely, the system would have ceased to work, and the universe would have been ruined. It is by the way of religion that one seek a great dominion in the hereafter. Had all the people been engaged in seeking the worldly kingdom and left the low professions and simple industries, surely, the system would have ceased to function, thereby the kingdom would have become idle.

The craftsmen have been subjugated to work in those simple crafts in order that the kingdom would be organized for kings. Similarly, those inclined to this world were subjugated to make the way of religion, i.e. the dominion of the hereafter, safe for the religious; and had it not been so, the religion would not have become safe for the religious, since the condition that secures the religion for the religious is that the greatest portion of people should turn away from their way, and rather engage in the worldly matters. This division was preordained by the Will of Allah, to which He refers by His saying: "It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass." (Az-Zukhruf 32)

﴿ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ
دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ ﴾

It might be argued: "There is no need to assume that all things in general are unlawful, to the extent that leaves no room for the lawful, since it is impossible, and unimaginable. There is no doubt that some things are unlawful, and being the least or the most frequent is questionable. Its being the least in relation to the whole as you have mentioned is evident. But, evidence is required to make it permissible, other than the Considerations of Public Interest in matters which were not specifically addressed by Islamic texts, since all divisions you have mentioned belong to such Considerations of Public Interest in matters which were not specifically addressed by Islamic texts. So, a particular quotation is necessary to which they might be compared, in order that the proof would become accepted by concurrence. It is known here that some scholars do not approve of the Considerations of Public Interest in matters which were not specifically addressed by Islamic texts."

Let me say, in reply to it that if we admit that the unlawful represents the least, it suffices us for proof the time of the Messenger of Allah “Allah's blessing and peace be upon him”, and the companions, although there were such evildoings as usury, theft, robbery, misappropriation, etc. if a time is assumed to have the unlawful represent the most, in which consumption also is lawful, there are three supportive proofs:

The first is that the five probabilities we've introduced, of which we've abrogated four, and affirmed the remaining one assumes that if it is appropriate when the whole is unlawful, it should then be more fitting when the unlawful represents the most or the least. It does not belong to Considerations of Public Interest in matters which were not specifically addressed by Islamic texts, as one might falsely imagine. We have no doubt that the main purpose of Sharia is to serve the interests of the world and religion, a fact which is necessarily known and not probable. Undoubtedly, to reduce all of the people to take only what is

necessary or what is needed or to live on no more than grass and hunting is to destroy the world entirely, and the religion subsequently. The matters in which there is no doubt do not need a supportive proof, since proofs are necessary only for uncertain matters that are related with individuals.

The second proof is to be justified by an edited analogy which refers to a principle upon which the jurisprudents who use minor analogies agree. But even, the minor analogies are despicable in the sight of the learned in relation to what we've mentioned of the universal issue, i.e. the necessity of the Prophet in case he was sent in a time in which the unlawful is commonly general, that if he judged differently, the whole world would be ruined. The edited minor analogy is that there is contradiction between a principle and a probable cause in a thing in which there is no particular sign (indicative of faultiness), in relation to the matters which are unlimited, which requires to judge according to the principle and not the probable cause. The comparison here is made to the mud in the streets, the jar of the Christian, and the vessels of the pagans. We've proved that earlier by the conduct of the companions. Our mentioning the absence of particular signs (indicative of faultiness) is to avoid the kinds of vessels in connection with which Ijtihad is necessary. Furthermore, the unlimited is to avoid the mixing of the dead with the slaughtered (of animals), and the foster female child with the female foreign, and so on.

Therefore, it might be argued: "The water's being pure is certain; and it is the principle: who then could admit that property's being lawful is the principle, since prohibition therein is the principle?"

Let's say that a particular thing could not be prohibited for a certain characteristic it has, like wine and swine: things have been created to be susceptible to dealings by mutual consent, in the same way as water has been created to be susceptible to ablution; and since there is doubt in that susceptibility, there is no difference between both. As well as property turns by wrongness from being susceptible to dealings by mutual consent, water also turns by becoming filthy from being susceptible to ablution; and there is no difference between both in that point.

Second, the hand (that possesses) is an evident signification of ownership, and is regarded in the same position as relevant appendage, if not stronger, on the basis that it is joined with it according to Sharia. If one claims he is a debtor, his statement should be considered, since the basic rule is his freedom of obligations; and this is the concept of relevant appendage. Similarly, if one claims ownership of a particular thing that is really in his hand, his statement should be also considered, since the possessing hand here is regarded in the same position as relevant appendage. The basic rule requires that such of things as found in the hand of a certain man is his own so long as there is no clear sign otherwise.

The third proof is that everything refers to a genre that is unlimited, or a

person that is unidentified should not be considered, no matter decisive it might be: what then about its being probable? If something is known to be owned by Zaid, his right prevents anyone from disposing of it without his leave. If it is known to have an owner in the world, who is lost, and there is no hope to find him or his heirs, it should be set aside for the interests of Muslims, and it is permissible to dispose of it according to the interest. If it is known to have an owner who is included in, say, ten or twenty, the interest requires that it should not be disposed of. He who has doubt as to whether a certain thing has an owner other than him in whose hand it falls is no more than him who is certain that it has an owner, although he does not know him in person; and thus it is permissible for him to dispose of it as is required by the interest. The interest is the same as we've mentioned in the five probabilities.

It is a well-known fact that every property whose owner is lost, is subject to the disposal of the governor to serve the interests, such as to spend on the poor and others. If it is given to a poor, it becomes his own, and his disposal of it is effective. If a thief steals it, his hand will be cut off. How then has his disposal of the possession of another been effective? This is only due to the fact that the interest requires possession to transfer to him, and the property to become lawful for him.

It may be argued that none but the governor has the authority to dispose of such. Let say that, nothing other than the interest makes it permissible for the governor to dispose of the possession of another without his leave. The interest here is that if it is left, it would be lost. It is either to be lost or spent on what is important. Of a surety, to spend it on what is important is more fitting than to be lost; and this is why it preponderates. The interest concerning what is doubtful, whose being unlawful is not known for certain requires one to judge depending upon the indication which the hand gives of possession, since taking it depending only upon suspicion, and making them satisfied only with what they need leads to the harm we've mentioned earlier.

The areas of interests are different: sometimes, the governors see it better, to spend that property on building a bridge, sometimes on the soldiers of Islam, sometimes on the poor, and so turns with the interest wherever it turns. Likewise, the fatwa turns with the interests wherever it turns.

It might be elicited that the people should not be treated, concerning property, depending upon probabilities that are not supported by a clear evidence that it belongs to a particular possession, just like the governor and the poor who take from him are not blamed for their knowledge that the property (they dispose of) has a particular owner, since the knowledge does not identify a certain owner. There is no difference between the property's having one or more owners.

This is a clarification of the suspicions of mixing, and there remains only the mixing of liquids and Dirhams, and goods that are in the hand of one possessor. All of that will be explained later in the chapter on the details of the way to get rid of grievances.

## The Third Suspicion-Rouser

It is that the reason for which a particular thing is lawful is related with a sin, whether in its presumptions, its precedings, its subsequents, or its compensation, provided it does not belong to those sins that corrupt the contract or cancel out the reason for which it is lawful.

An example of the sins that are connected with the presumption is to sell at the time of call (to prayer) on Friday, to slaughter with a usurped knife, or cut bundles of fire wood with a usurped axe, to override another's sale transaction. However, to refrain from anything that is forbidden in contracts, but there is no clear evidence that it corrupts the contract is out of piety, even though nothing refers to their being prohibited.

Naming this kind with the name of suspicion is out of easiness, since suspicion is, more often, intended to mean confusion and ignorance; and there is no confusion here, because the sin of slaughtering with another's knife is known, and the permissibility of the slaughtered animal is also known. But, a thing is suspicious if there is similarity between it and another that is unlawful; and since it is undesirable to get what results from both (the unlawful and lawful), undesirability might be thought to resemble prohibition. If suspicion is so intended, it is justifiable, otherwise, it should be named undesirability rather than suspicion. Therefore, if the concept is clear, the names are of less significance, since it is the custom of jurisprudents to show easiness in regard to names.

It should be known to you that such undesirability is of three levels, the first of which brings one close to the unlawful, and it is very important to abstain from it, whereas the last one is hyperbole, which is about to belong to the piety of skeptics; and in between both extremes, there are various degrees.

For example, it is more undesirable to catch a game with the help of a usurped dog than to slaughter with a usurped knife, or to catch a game with the help of a usurped arrow. That's because a dog is able to choose, and there is difference as to whether the game caught by it should go to the dog's owner or to the hunter.

The next suspicion is to sow seeds in a usurped piece of land. It is true that the crop should go to the owner of the seeds, but it is suspicious, for if we prove the right of forbidding the crop to the land's owner, it will be like the unlawful price. But it is more appropriate not to prove the right of prevention, just like grinding with a usurped millstone, or catching with a usurped net, if the right of the net owner is not related with its benefit for catching.

Following that is to cut the bundles of fire wood with usurped axe, and slaughtering his own animal with a usurped knife, for none tells that the slaughtered animal is unlawful. Next is to sell at the time of call (to prayer on Friday), in view of its weak relation with the main purpose of the contract, although some are of the opinion that the contract is corrupt. The point is that he only was engaged by selling from another obligation that was due upon him.

Were selling to become corrupt for such a reason, then, the selling of anyone owing even a single Dirham as Zakat, or a missed prayer to be compensated or a grievance, whatever insignificant, would become corrupt.

That's because his involvement in selling impedes him from undertaking the obligations due upon him: of a surety, Friday prayer should be performed after the call (to prayer). This leads to the invalidity of marrying the offspring of the wrongdoers, or of everyone owing a Dirham, for he was engaged by his statement from the deed that was due upon him. It may be that on Friday, there is forbiddance (to occupy oneself by anything else at the time of prayer), and this makes it particular in this issue, thereupon the relevant undesirability is more severe. There is no harm to be cautious (not to violate it). But, it might arouse obsessive doubts, that makes one feel shy of marrying from the daughters of the wrongdoers, and refrain from all kinds of dealings with them.

It is reported from a man that he bought something from another, and on hearing that he bought it on Friday, he returned it, for fear he might have bought it at the time of the call (to prayer). This is the utmost exaggeration which caused him to return a thing only because of suspicion. Such illusion in guessing the things which forbid or corrupt (the deeds) never ceases to function on Saturday, and the whole days of the week.

It is true that piety (abstention from what is suspicious) is good, and exaggeration therein is better, but it should not go beyond the reasonable limits. (According to the narration of Muslim on the authority of Abdullah Ibn Mas'ud) the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ruined be those who are engaged in the hair-splitting (issues of religion)."

So, let one be cautious of those illusions, for although they might not harm him, it, therefore, might cause others to have the false impression that they are important, and feeling so, he might fail to do even the things that are much easier. On doing so, he would leave the fundamental piety. It is under such pretext that most people behave in our time. The way has been constricted upon them, which caused them to despair to do the deeds, and thus they left the whole matter.

As well as the doubtful in purification might fail to get purified, which causes him to leave it entirely, some doubtful in the matter of the lawful had the false impression that the whole property in this world is unlawful, and this made them extend their impression to leave the distinction (between what is lawful and what is unlawful); and this is evident error.

The examples of sins that are connected with the subsequents imply any behaviour that leads to committing a sin in the end. The highest of it is to sell grapes to wine makers, slaves to one famous for doing lewdness with slaves, and swords to highway men. The scholars differ about the validity of this transaction, and the lawfulness of the price earned therefrom. It is more appropriate to be valid, and the price taken is also lawful, but the man (seller) is as sinful because of his contract, as the one who slaughters his animal with a usurped knife, whereas

the slaughtered animal itself is lawful. But the sin he commits is to help others become sinful, since the sin is not connected with the contract itself. But this does not mean that taking the price of such things is critically undesirable, and leaving it is out of significant and important piety, even though it is not unlawful.

Next to that is to sell grapes to him who drinks wine, even though not a wine maker, or to sell the sword to him who fights, although he is a wrongdoer, in view of the contradiction of probability as shown. The righteous predecessors disliked to sell the sword during the time of affliction, for fear a wrongdoer might buy it. This piety is higher than the first, and undesirability therein is less.

Next to it is what is described as exaggeration, which is about to belong to obsessive doubts. According to it, some say that it is impermissible to deal with farmers by selling to them the equipment of plow for they use it in plowing and sell food to the wrongdoers. So, no cows, nor crops nor plowing equipment should be sold to them. This piety is close to obsessive doubts, for it leads to selling no food to such farmers since they utilize it in plowing, nor to let them drink from the common water for the same reason. This results in engagement in the hair-splitting issues of religion, which is forbidden. One might be inclined to do a thing, for the sake of good, in which he exceeds the due limits, if not criticized by knowledge; and he might come to do a religious innovation, causing harm to the people who would do after him, thinking that he is engaged but in good. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a scholar to a worshipper is like the superiority of me to the best of my companions." It is these engaged in the hari-splitting matters of religion for whom it is feared that they might be intended by the following statement (of Allah Almighty): "Those whose efforts have been wasted in this life. While they thought that they were acquiring good by their works." (Al-Kahf 104)

﴿ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

In total, one should not engage in the finest details of piety unless in the presence of a learned man endued with knowledge, for if he exceeds the prescribed limits, and behaves depending upon his own mind, without hearing from anyone, what corrupts him shall prevail over what reforms him. it is narrated from Sa'd Ibn Abu Waqqas "Allah be pleased with him" that he burnt his vine for fear grapes might be sold to him who utilizes it as wine. I do not know which grounds could it be based, unless he himself knew a particular reason which makes it binding upon him to burn his vine and date-palms, and who is higher in status than the companions? Were it to be permissible, surely, it would have been permissible to cut one's penis for fear of committing fornication, or the tongue for fear of telling lies, and so on.

In regard to the precedings, the sins connected with them are of three levels:

The first which is the most undesirable is that whose effect remains in the given thing, like eating the flesh of a sheep foddered with a usurped fodder, or

ate from a grazing land illegally: this is a sin, whose effect remains (even after doing it), since the remaining portion of its blood, flesh and parts might be from such fodder or grazing land. Although this piety is important, it is not obligatory. It is reported from a group of the righteous predecessors. It is narrated that Abu Abdullah At-Tusi had a sheep which he used to carry on his shoulder everyday to the desert and let it graze there while he was praying. He used to sustain himself with its milk. Once, he was heedless of it for an hour, during which it ate from the vine leafs at the end of a garden. So, he left it in that garden, and regarded it unlawful to take it.

But, it might be argued that it is narrated that Abdullah Ibn Umar and Ubaidullah "Allah be pleased with them" bought a herd of camels which they sent to the protected zone to graze there, until they became fat. Umar "Allah be pleased with him" said to them: "Have you let them graze in the protected zone?" they answered in the affirmative, thereupon he took half of them from them (for the interest of Muslims). This signifies that the flesh produced from such fodder is permissible for the fodder's owner, and thus it is not prohibited.

Let's say in reply that it is not so, for fodder becomes corrupt by eating from it, and the flesh is a new creation, and not the same fodder. So, the fodder's owner has no right, from the perspective of Sharia, to take part in that flesh. But Umar "Allah be pleased with him" made the value of grass due upon them, which he estimated, depending upon his Ijtihad, to be equal to half their camels, in the same way as he took half the wealth of Sa'd Ibn Abu Waqqas when he came back from Kufah, half the wealth of Abu Hurairah, seeing that all they had was beyond what an appointed governor would deserve, and that half of it was enough for their effort.

The middle level (of sins) is similar to what is reported from Bishr Ibn Al-Harith that he refrained from having water that was running in a river dug by wrongdoers, since the river might lead to it, and by digging it, he had disobeyed Allah. Another one abstained from grapes of a vine which was watered from a river dug by wrongdoers; and this is higher and much stronger in piety. A third one refrained from drinking from the wells prepared by the governors along the streets. Higher is the abstention of Dhun-Nun from a lawful food for it was brought to him by a custodian, saying that it had come to him at the hand of a wrongdoer. The degrees of such level is unlimited.

The third level is close to obsessive doubts, according to which one abstains from a lawful thing, for it was brought to him through a sinful one, who disobeyed Allah by committing adultery or launching a charge of adultery against an innocent woman. It is different from disobeying Allah Almighty by eating the unlawful, for the bringer, whose power resulting from the unlawful food, adultery and false charging does not require a counterbalancing to utilize in carrying. So, to abstain from taking a lawful thing to be brought at the hand of a disbeliever is out of obsessive doubts, unlike eating the unlawful, since disbelief does not lie in

carrying food. This leads to refraining from taking anything from him who disobeys Allah Almighty even with backbiting or telling a lie; and this is, to be sure, the highest degree of involvement in the splitting-hair issues and extravagancy.

So, let the sin which lies in the conveying means such as the river or the power of the hand produced from unlawful food be compared to the piety of Dhun-Nun and Bishr. If one refrains from drinking with the pot because the pottery maker which made it disobeyed Allah one day when he beat or abused a particular man, it will be out of obsessive doubts. If one refrains from having the flesh of a sheep driven by one whose food was unlawful, this will be more farther than the hand of the custodian, for the food brought by the power of the custodian, whereas the sheep walks by itself, and the driver only prevents it from swerving from the straight way; and this is, of a surety, much closer to obsessive doubts.

Consider how we assumed a gradational approach in showing the consequences to which those matters might lead. You should know that all of that is beyond the Fatwas of the scholars of the exoteric knowledge, for the fatwa given by a jurisprudent addresses only the first level, which the laymen could be obligated to do, and were all to do it, the world would not be ruined, unlike the piety observed by the pious and righteous men. The principal fatwa is that which the Messenger of Allah “Allah’s blessing and peace be upon him” said to Wabisah, when he said to him: "Seek the advice of your heart, even though the people advise you more, more and more." He defined it when he said: "The sin is that which arouses doubt in the hearts."

So, if a seeker for the hereafter does any of those causes although they arouse doubt in his heart, his heart will darken as much as is equal to the doubt that arises in it. Moreover, if he does an unlawful thing in the Sight of Allah Almighty, which he thinks to be lawful, this will not harden his heart. If he does what is judged to be lawful by the jurisprudents of the exoteric knowledge, although doubt arises in his heart, it will harm him more.

The forbiddance of exaggeration here is intended to clarify that the pure and moderate heart is that which finds no suspicion in such things. If a heart possessed by doubts inclines from moderateness and finds suspicion which leads one to translate that into act, that will harm him, for he is seized, in the nature of relation between him and Allah, by the guidance of his heart (which is doubtful). In this way a severe warning should be made to him, who is seized by doubts, say, in purification and the intention of prayer. If he is convinced that the water has not reached all parts of ablution in his body thrice, he will be seized by doubts, which require him to wash the parts of his body for the fourth time; and thus, he will have laid something more upon himself, given that he might be mistaking in his doubt.

These are a people who persist in the hard terms of religion, thereupon Allah made it hard upon them. This is why He made it hard upon the people of Moses "Peace be upon him" when they delved into asking about the finest details about

the cow; and had they taken the general concept referred to by the word cow, it would have sufficed them. So, you should not overlook those subtleties which we've explained in more detail, for whoever does not understand the essence of words, and encompass their indications and significations is about to fail in perceiving their main purposes.

The sin pertaining to compensation is also of several levels, the highest of which therein that is severely undesirable is to buy a thing on credit, and pay its price from usurped or unlawful money. Let's consider: if the seller hands over the food to him before receiving its price with good pleasure, and he eats it before the fulfillment of its price, it is lawful, and leaving it is not compulsory by consensus before repaying the price, nor is it out of stressed piety. If he fulfills the price after eating food from unlawful money, it seems as though he has not paid it, and if he does not pay the price, he will become wrongdoer, as he will leave himself in pledge of the debt, even though it will not turn into unlawful. If he gives the price from the unlawful money, and the seller sets him free from the debt, even though he knows it is from the unlawful, he will have become free from obligation, and nothing is due upon him except the sin of his disposal of the unlawful Dirhams, by giving them to the seller. But if he sets him free on the basis of his thinking that the price is lawful, he will not be free from obligation, for the seller's clearing him is only to clear him from the fulfillment of the price, and this is not valid for setting him free from obligation. This is the ruling pertinent to the purchased thing, eating of it, and the freedom from obligation.

But if he does not give it to him with good pleasure, but he takes it anyway, his taking and eating it are unlawful, whether he ate it before or after fulfilling the price from the unlawful. That's because the fatwa here pertains to affirming the right of detaining the buyer in favour of the seller until what is equal to his possession is specified by receiving the money (i.e. the compensation), in the same way as the purchaser's possession is specified (by receiving the purchased thing). But the right of detaining is abrogated either by setting him free (from obligation) or by fulfillment of the price; and nothing of both is here. What happens is that he ate the possession of himself, therewith he commits the same sin as is committed by the one who takes food as mortgage from which he eats without the leave of the owner who mortgages it. Although there is difference between eating such food, and eating from the food of the other, both are included in the prohibition, i.e. in the case of receiving food before fulfillment of the price, whatever with or without the good pleasure of the seller.

But in the case he gives first the price from the unlawful, and then receives (the sold thing): if the seller learns that it is unlawful, and this does not prevent him from giving him the sold thing, his right of detaining the purchaser lapses, and what is due to him is also the price, since what he took is not price; and eating the food does not become unlawful because the price still remains due upon him. If the seller does not know that the price he is going to take is unlawful in such a way as if he knows it, he would not be pleased with that, nor give him the food, his right of detaining him does not lapse, and eating such food

is unlawful, like eating the mortgaged food (without the leave of the mortgager) until the seller sets him free, or he fulfills the price from the lawful, or the seller is satisfied with the unlawful, and thus sets him free. Although setting him free is valid, his being satisfied with the unlawful is invalid in itself.

This is the basis of jurisprudence, and explanation of the first level of the lawful and unlawful. To refrain from it is out of important and significant piety, for if the sin pertains to the means leading to the thing, it becomes much more undesirable as we've mentioned earlier; and of a surety, the price is one of the strongest means that lead directly to the thing. Had it not been for the unlawful price, the seller would have pleased Allah by giving it to him (the purchaser), but even his pleasure does not turn it from being strongly undesirable. But justice does not disappear because of it. Nevertheless, the level of piety and Allah-fearing vanishes.

If a governor, for example, buys a garment to pay its price later, and he receives it with the good pleasure of the seller before fulfilling the price, and then he gives it to a jurisprudent or anyone else, by way lf keeping good relation with him, or as a gift, and he doubts whether he is going to fulfill its price from the lawful or the unlawful, this will be easier, since doubt here lies in the probability of sin to occur in the price. The degrees of easiness here differs by the different rates of the unlawful in the wealth of that governor, and what is close to certainty.

In relation to the middle level, it is that the compensation is neither usurped nor unlawful, but it is gained through a sin, like giving grapes as compensation to him who drinks wine, or a sword to a highway man. Although this does not lead to prohibition concerning a sold thing one buys to give its price later, but it results in undesirability, even less than that of usurpation. This degree also is of different degrees, according to the different rates of sin of the compensation receiver.

Since the compensation is unlawful, giving it also as a price is unlawful. If it is likely to be unlawful or lawful, giving it as a price is undesirable. It is within this framework that, in my sight, the earnings of a cupper is forbidden and undesirable (according to the narration of Ibn Majah on the authority of Abu Mas'ud, and An-Nasa'i on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" forbade the cupper's earnings so many times, and ordered that it might be utilized in foddering the camels used for carrying water (according to the narrations of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Muhaiyyisah). The false impression that the direct cause of such forbiddance is touching what is filth and impure is corrupt, since it is more favourable to be valid in tanning and sweeping, and it is incorrect; and even if it is said: what about the butcher who touches what is filth and impure more than the cupper, who takes blood by the cupping tool and sweep it with the cotton: how then should his earnings be considered undesirable given that it is to substitute meat, which is, in itself undesirable? But the reason is that cupping is to ruin the body of the living being, by taking out the blood, with which it lives. The

basic rule is to be prohibited, and it does not become lawful except under necessity and need; and both necessity and need are learnt by way of anticipation and personal thinking, by which it might be thought as beneficial, although it is harmful, which makes it unlawful in the Sight of Allah Almighty. Its being lawful is judged by both thinking and anticipation. For this reason, it is impermissible to make an operation of bloodletting to a mad, child, or a slave except with the leave of his guardian and a physician's prescription. But, had it not been outwardly lawful, the Messenger of Allah "Allah's blessing and peace be upon him" would not have given fee to a cupper (according to the narrations of both Al-Bukhari and Muslim on the authority of Ibn Abbas). Nevertheless, had it not been likely to be unlawful, surely, the Messenger of Allah "Allah's blessing and peace be upon him" would not have forbidden it. Both his giving (fee to a cupper) and forbidding (of cupper's earnings) could not be joined except under that way of understanding. This should have been mentioned in the presumptions relevant to the cause, since it is nearer to it.

The lowest level pertains to the doubtful. It is like a man who swears he would not wear the spin of his mother, thereupon he sells her spin, and buys a garment to wear. This is not undesirable, and abstention from it is out of obsessive doubts. But it is narrated that Al-Mughirah said about that event that it is impermissible, quoting the narration of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "Might Allah curse the Jews: when wine was made unlawful for them, they sold it, and consumed its price." But this is mistaking, since selling wine is invalid, for wine has no benefit in Sharia, and thus, the price of the invalid selling is unlawful. But anyway, this does not belong to that type. The correct example is that a man has a slave-girl who is his foster-sister, whom he sells and buys another slave-girl, foreign to him. It is not befitting for anyone to abstain from such a thing. But to liken it to selling wine is extreme overstatement.

We have learnt then the different levels, and how to assume a gradational approach in connection with them, and although they are not included in three or four, or even in a definite number, counting here is intended to show and make it understandable.

But, it might be argued: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who buys a garment for ten Dirhams, one of which is unlawful, Allah will not accept a prayer from him so long as he puts it on." Ibn Umar (the narrator) got both his fingers into his ears and said: "Let them (my ears) become deaf if I did not hear it from the Prophet."

Let's say in reply that this pertains to buying it for a particular ten Dirhams, and not for a price to be paid later; and if it is bought as such on credit, it is judged to be unlawful in most cases.

## The Fourth suspicion-Rouser: Difference of Evidences

This is like the difference of causes, since the cause itself is a reason for judging a thing as lawful or unlawful, where as evidence is a cause of

knowing whether a particular thing is lawful or unlawful. Thus, it is a cause of knowledge. If it does not prove the knowledge of anything, there is no significance of having it, even though it is in the Knowledge of Allah. It is caused either by the contradiction between the Shari-based proofs, or the contradiction between indicative signs, or the contradiction between resemblance.

The first division pertains to the contradiction between the Shari-based proofs, like the contradiction between two general concepts in the Qur'an or the Sunnah, contradiction between two analogies, or contradiction between an analogy and a general concept. All of that leads to doubt, and depends upon relevant appendage or the origin that was known before it in case there is no preponderance. If the side of forbiddance appears preponderant, it should be observed; and if the side of lawfulness appears preponderant, it is permissible to be adopted, even though it is out of piety to leave it.

In relation to piety, to avoid the points of difference and dispute is important on the part of the Mufti or the imitator, although it is possible for the imitator to follow such of Fatwas as issued by him, whom he follows, thinking he is the best of his town's learned. This is known through hearing from one another, in the same way as the best of physicians of the town is known through hearing from one another and presumptions, even if he is not competent in medicine. The seeker of fatwa should not choose such of juristic schools as the easiest to him: on the contrary, he has to investigate until the best appears most likely to him, which he has to follow and not disagree with. It is true that if his imam gives him a fatwa in which he differs from others, it is out of stressed piety for him to flee from difference and dispute to adopt the consensus.

Similarly, if a Mujtahid has contradicting proofs, and the side of lawfulness becomes preponderant by way of anticipation and probability, it is out of piety for him to avoid it. Some Muftis gave Fatwas of making lawful many things, which could not be done, out of piety and abstention from doing them, and caution of falling in what is suspicious concerning them. Let's divide that also into three levels:

The first level pertains to that in which it is certainly desirable to abstain from it. It is that in which the proof by which a juristic school disagrees and it becomes abstruse to be preponderated by the other juristic school. It is of special importance, for example, to abstain from the game caught by a trained hound, when it eats thereof, even if the Mufti gives a fatwa that it is lawful to eat of it, and that's because preponderance here is abstruse. To our preference, it is unlawful, and it is the more right of both opinions of Shafi'i "may Allah have mercy upon him". Nevertheless, if there is another opinion adopted by Shafi'i, in which he agrees with Abu Hanifah or anyone of the imams, abstention from it

out of piety should be observed, although the other Mufti might give fatwa in support of the other opinion.

The same is true of abstention from that on which Allah's Name is not mentioned, in connection in which the opinion of Shafi'i did not differ, for the Holy Verse is clear about obligating it, and the narrations pertaining to it is continuous. (According to the narrations of both Al-Bukhari and Muslim on the authority of Adi Ibn Hatim and Abu Tha'labah Al-Khushani) the Messenger of Allah "Allah's blessing and peace be upon him" said to him who asked him about the game: "Eat of the game after which you've sent your trained hound on which you've mentioned the Name of Allah." There are many versions of that narration which is reported repeatedly. The narration to slaughter in the Name of Allah is famous (according to the narration of both Sheikhs on the authority of Rafi' Ibn Khadij). All of that strengthens the proof of making it prerequisite.

But, as it is reported in an authentic narration that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believers slaughters in the Name of Allah, whether he does or does not mention the Name of Allah." It might probably be general to divert the Holy Verse and all the related narrations from their contexts,, and it also might be probably be particularized by certain people, in the absence of general context, and thus it has no interpretation. Understanding it to be particularized by certain people is possible in preparation for a legal excuse to leave mentioning the Name of Allah (on slaughtering) forgetfully. But if it is more likely to make it general, which requires us to interpret the Holy Verse appropriately, we then should give it preponderance, without denying the cancellation of the other probability. To be sure, the abstention from such things is important, and it lies in the first degree.

The second level, which mixes with obsessive doubts, implies that a man abstains from eating the fetus he happens to find in the womb of the slaughtered animal, although it is reported (by Abu Dawud, At-Tirmidhi, Ibn Majah and Ibn Hibban) in an authentic narration that (the Prophet said) "What makes its mother lawful makes it also lawful (to eat)." Its authenticity is reliable, beyond all doubts in term of its text and Isnad. Similarly, it is reported in an authentic narration (in both Sahihs on the authority of Ibn Abbas, Ibn Umar and Khalid Ibn Al-Walid) that the mastigure was eaten on the table of the Messenger of Allah "Allah's blessing and peace be upon him". This narration is reported in both Sahihs, and I think such narrations did not reach Abu Hanifah, and had they reached him, he would have adopted it.

The third level is that there is no affirmed difference over a certain issue, but its being lawful is known only from an isolated or solitary narration. One then might say: "The people are different about the solitary narrations. And since some of them do not accept them, let me then abstain from that. That's because the transmitters, no matter fair and just they might be, could possibly commit mistakes, as well as they could tell a lie for a hidden purpose, and they

could possibly be subject to false impressions, for they might hear something different from what is said: which is reflected on their understanding. This kind of abstention has not been reported from the companions in what they heard from a just and reliable person. If there is suspicion in the narrator because of a particular reason and a specific indication, it is justifiable to refrain from accepting it, even though he is just and fair.

The difference about the isolated or solitary narrations is not considerable in this connection. Had such abstention been permissible, then, one would have rejected to accept the inheritance of the grandfather, under pretext that the Book of Allah Almighty does not mention but the son (and daughter), and the grandson was joined by the consensus of the companions, who are not infallible, and they could fall in mistakes (like all human beings). This is, to be sure, profanation, since it leads to leaving what is known from the universalities of the Qur'an, for some scholastic theologians go as far as to say that as such universalities have no definite forms, what is reliable is only that which the companions understood from them, with the help of presumptions and indications. All of that belongs to obsessive doubts, for almost all parties of suspicion here implie somewhat exaggeration and hyperbole. Let one then understand that well.

If something seems difficult upon anyone, let him seek the advice of his heart, and abstain from that which arouses doubt in him to that which arouses not doubt, and leave what he doubts; and this differs according to the difference of persons and events. But he should keep his heart from the causes of obsessive doubts, in order to judge only with the truth. It should take the position which allows it to have suspicion only caused by undesirability, and not by obsessive doubts; and how dear that heart is! For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" did not refer everyone to seek the advice of the heart, but he said so to Wabisah because he knew well his state.

The second division pertains to the contradiction between signs indicative of lawfulness and unlawfulness. A particular item of furniture might be robbed at a time, and it might rarely exist at another time, without being robbed. When it is seen in the hands of a righteous man, his righteousness gives the impression that it is lawful, whereas its kind, as being rare without robbery signifies that it is unlawful; and this is how both contradict. Similarly, a just witness might tell that it is lawful, while another tells that it is unlawful. Also, it implies the contradiction of witnesses of two wicked persons, or the witness of a child and that of an adult. If one of both (opposing things) seems preponderant over the other, it should be judged according to it, although it is out of piety to avoid it. But in case none is preponderant, it is incumbent to leave them. This issue will be explained later in more detail in the chapter on recognition, investigation and questioning.

The third division pertains to the contradiction of similarities in the characteristics upon which judgement depends. The typical example is that a

wealth is bequeathed to the jurisprudents, which gives the impression that the excellent among the jurisprudents is implied, and the novice who began learning a day or even a month ago is not implied. Between both extremes, there are countless degrees, in connection with which there is suspicion. Since the Mufti gives his fatwa concerning that matter according to what is more likely, it is out of piety to abstain it.

This is, therefore, the most abstruse motive of suspicion, as it has different forms which put the Mufti to confusion in which he has no way to judge. One, for instance, might have a characteristic which situates him in the middle between both extremes, and there is nothing indicative of his inclination to any of them. The same is true of the objects of charity given to the needy. Whoever has no identifiable property is considered needy, whereas whoever has a certain property is regarded a rich; and in between both, there lie many abstruse questions and problems, like him, who has a house, furniture, dresses and books. The degree of neediness does not change his being given, unlike him, who has surplus. However, the neediness is not limited, but it is perceived by approximation. It extends to imply the consideration of the largeness of the house, its buildings, its value as being in the centre of the city, the kind, amount and value of furniture, the things which he needs daily, and those he needs yearly, etc. the relevant solution here is the statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: "Leave what arouses doubt in you to what arouses not any doubt."

All of that pertains to the points of suspicion in which the Mufti stops. It is the most important point of piety. An example is the obligation of providing sufficient financial maintenance of the relatives and dress of wives, and the sufficient financial maintenance of jurisprudents and scholars is due upon the treasury. Two parties are involved, one of which is known to suffer from shortage (of maintenance) and the other to have abundance (of wealth), and in between both, there are suspicious things which differ according to the difference of the person and state. It is Allah Almighty Who is Well-Acquainted with all needs, and by no means could human beings encompass in knowledge their limits. A daily quantity of food that is less than a Meccan pound is insufficient for a huge man, and what is beyond three pounds is extra sufficient, and what is between them is unlimited. So, let one abstain from what arouses suspicion in his heart to what arouses not.

That applies almost to all judgements and rulings for not all words of any language are explicitly clear in representing a particular meaning in such a way which gives no probability for another one to be implied. In other words, not all words of vocabulary are like "six" for example, and the like of it in the terminology of arithmetic which provides no probability to be nothing other than this exact number with neither reduction nor addition. There is almost no word in the Book of Allah and the Sunnah of the Messenger of Allah “Allah’s blessing and peace be upon him” but that there is probably doubt in

its having various mediocre meanings lying between both opposing extremes. So, there is dire need of mastering that linguistic art in relation to bequests and endowments.

Those are suspicions raised by contradicting signs attracted to two opposing extremes. All such suspicions should be avoided unless the side of lawfulness is preponderant by way of an evidence that is close to certainty, or by way of continuation of the original state, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what rouses doubt in you to that which rouses no doubts in you", and depending also upon the remaining proofs we've already mentioned.

Those are the different suspicion-rousers, and some are stronger than others. If there are many suspicion in one thing, the matter becomes severely aggravated, like having disputable food, whose price was a compensation for grapes sold to a wine addict, and it was sold after the call to prayer on Friday, and something unlawful mixed with the property of the seller which represents not the greatest portion of his property, but therewith it became suspicious. The combination of suspicions then aggravates the matter, and makes it difficult upon one to indulge in.

We have learnt then the way of tackling those different levels of suspicion, and it is not within the capacity of a human being to enumerate them all. Take them what has been made clear from that explanation, and leave what is not, for the sin is that which arouses suspicion in the heart. Seeking the advice of the heart is in so much as the Mufti makes permissible, but one should refrain from whatever he prohibits. Furthermore, it is not that all hearts are reliable in that effect: one might be skeptic by nature, who refrains from everything, and another might be greedy and indulgent who accepts all things. Both hearts are not considered here. What counts is the heart of the guided learned who observes the subtleties of matters. This is the trial with which the concealed and hidden matters are examined. How dear that heart is! Whoever is not confident of his heart, let him seek the light of that characteristic, and judge his event according to it.

It is reported in Psalms that Allah Almighty revealed to David "Peace be upon him" the following: "Tell the children of Israel that I do not consider your prayers or fasts, but I consider whomever has doubt in anything thereupon he leaves it for My Sake. It is he, whom I consider, and support with My victory, and commend him in front of My angels."

## CHAPTER THREE
## ON INVESTIGATION, QUESTIONING, ACCEPTANCE AND INDULGENCE AND THEIR CAUSES

It should be known to you that it is up to you to inspect and question everyone who gives you food or a present, or from whom you want to buy or give a gift and say: "As I could not verify of the lawfulness of that, I do not take it, and rather I should inspect about it." Similarly, it is not up to you to leave

investigating that of whose unlawfulness you are not certain. Therefore, questioning might sometimes be obligatory, sometimes recommended, sometimes unlawful, and sometimes undesirable. So, there is a need to be explained in detail, and tackled satisfactorily.

To be sure, the cause of questioning lies in the places of usury; and the origin and motives of usury pertain either to the property itself or to the owner of the property.

## The First Motive: The Various States Of The Owner

There are three states concerning the owner in relation to your knowledge: he might be either unknown, or suspicious, or known to be suspicious resulting from a certain indication.

The first state is that when he is unknown to you. The unknown person is he in connection with whom there is no presumption indicative of his corruption or injustice, like the uniform of soldiers, or indicative of his righteousness like the uniform of Sufism, trade, knowledge, or any such sign. If you enter a village of which you are ignorant, and see a man whom you know nothing about, and he has no sign to ascribe him to righteousness or corruption, he will be unknown to you. If you enter a strange town and goes to the market, and find there a baker, a butcher, and there is no sign on him to signify that he is suspicious or treacherous, or to give the impression that he is the opposite of that, he will be unknown to you, and his state is unidentified.

We do not say here that he is suspicious, for suspicion results from two opposing beliefs, which have two opposing reasons. However, most jurisprudents do not know the difference between what is unidentified and what is suspicious; and you have already learnt that it is out of piety to abstain from what is unidentified. According to Yusuf Ibn Asbat : "For thirty years, nothing has aroused suspicion in my heart but that I abstained form it." Some people discuss the most difficult deed, thereupon it was said: "It is piety." Hassan Ibn Abu Sinan: "Nothing is much easier to me than piety. Whenever anything arouses doubt in my breast, I shall leave it immediately."

This is the condition of piety. But now, let's mention the ruling of the outward side of it. The ruling pertinent to that matter is that if a person unknown to you gives you food, a gift, or you like to buy anything form his shop, it will not be incumbent upon you to question about him, but his possessing hand and being a Muslim are sufficient indications for you to accept to take it. It is up to you to say in this case: "Both corruption and injustice prevail in the greatest portion of the people." This is obsessive doubt and evil expectations from this particular Muslim, and of a surety, some suspicions are sins; and this particular Muslim deserves, by (the right of) his Islam he has upon you not to have evil expectations from him. If you have evil expectations from him just because you have seen corruption in anyone else, you will really drawn crime upon him, which causes you to become sinful immediately, even with no point of suspicion. If you

then take the property, its being unlawful is suspicious.

The proof thereof is that we know that the companions "Allah be pleased with them" used, in their holy battles and journeys, to halt at certain towns and villages, therein they did not reject hospitality, and whenever they entered cities, they would not avoid (dealings in) their markets. Although their time was not void of the unlawful, no reports of questioning were handed down from them except about what would arouse suspicious to them. the Messenger of Allah "Allah's blessing and peace be upon him" did not ask about all that was brought to him. But, a short time after his arrival in Medina, he asked about what was brought to him in relation to its being a gift or an object of charity (according to the narration of Ahmad and Al-Hakim on the authority of Salman). That is because there was a presumption indicative of the importance of the question, i.e. the Muhajirun's entrance into Medina while being in the state of poverty, which made it close to certainty that what was brought to them was by way of charity, and the giver's Islam and possessing hand were not sufficient indications that what is given was not by way of charity.

Moreover, the Messenger of Allah "Allah's blessing and peace be upon him" used to answer the invitations of hospitality without asking whether it was a gift or by way of charity (according to the narration of both Sahihs on the authority of Abu Mas'ud). That is because it was not the habit to give hospitality by way of charity. For this reason, Umm Sulaim invited him, and a tailor also invited him, according to the narration reported on the authority of Anas Ibn Malik "Allah be pleased with him", and served him with food containing gourd. in addition, a Persian man invited me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I and A'ishah." He said: "No." he said: "Then, it is not." Later, he agreed, and the Messenger of Allah "Allah's blessing and peace be upon him" went along with A'ishah, racing one another, thereupon he served them with food. There is no report of questioning in anything of that.

Abu Bakr "Allah be pleased with him" asked his slave about the sources of his earnings when he became doubtful about it. Umar "Allah be pleased with him" asked him, who gave him out of the milk of camels assigned to charity when he became doubtful about him, although it tasted good to him in a different way that was not habitual to him earlier. Those are the causes of suspicion.

Hence, if one accepts the hospitality of a particular person, unknown to him without inspecting his affair, he will not be sinful. Moreover, if he sees in his house aspects of luxury and abundance of wealth, it will not be up to him to say that the lawful is dear and this (which I see) is more: how then should it come from the lawful? It is likely that this particular person has inherited property, or has good earnings, and thus he deserves to be reliable. Additionally, it is not up to him to ask him: if he adheres to piety, which causes him to eat only what he knows about its sources, it will be good: so, he should be kind in leaving it. If he should inevitably eat, let him eat it without questioning, since questioning is to cause harm, and uncover the screen (of modesty), which is undoubtedly unlawful.

But you may argue that perhaps he would not be harmed, and I say that he might be harmed, and you should be cautious not to cause harm by questioning. If you are satisfied, perhaps his property is lawful. However, the forbidden sin of causing harm to a Muslim is not less than eating what is suspicious or unlawful. The people more often regard it terrible to be subject to inspection. It is impermissible for him to ask anyone else about that, which he knows, for it is more harmful, and if he asks about what he knows not, it belongs to lack of confidence of others, uncovering the screen (of modesty), spying, and backbiting, even though not explicit. All of that is forbidden in one Holy Verse in which Allah Almighty says: " O you who believe! Avoid many suspicions; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ
أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ ﴾

How many an ignorant ascetic, who hurts the hearts by his inspection, and speak with unkind harmful words. Of a surety, Satan makes that alluring to him in pursuit of fame and celebrity for eating the lawful. Were only the religion and faith to motivate him to do that, he would fear for the heart of a Muslim to do harm to it more than he would fear for his abdomen to get into it what he knows not about its sources, although he is blamed not for what he knows not about its sources, particularly in the absence of any sign which assures avoidance.

It should be known then that the way of piety is to leave (what should be avoided) without spying, and if it is necessary to eat, then, piety is to eat, and have good expectations. This was customary to the companions "Allah be pleased with them". Whoever goes beyond their piety is heretic and religious innovator and not a good follower. (The deed of) anyone of the people has never attained a Mudd or even half a Mudd of anyone of them (to be given in charity), even if he spends all that the earth contains. Why not given that the Messenger of Allah "Allah's blessing and peace be upon him" ate from the food of Barirah (the slave-girl of A'ishah) and when it was said to him that it was given to her by way of charity he said: "It is an object of charity to her, and a gift (from her) to us" (according to the narration of both Al-Bukhari and Muslim on the authority of Anas), without asking about the almsgiver, who was unknown to him, nor rejecting to eat it.

The second state is that he is suspicious because of an indication that gives rise to doubt. Let's make a mention of a form of doubt, followed by its related ruling.

As for features, it is that he might have the features of the Turks, famous for their injustice and cutting off the highway, with a long mustache, with his hair

parted on his head in a way adopted by those of mischief.

As for the dress, a mention might be made of fez and hat, in addition to the uniform of the people of mischief and injustice among soldiers and others.

In relation to deeds and words, it is that he is seen to do what is unlawful, and this is an indication that he also indulges in the wealth, and accepts what is unlawful. Those are the points of doubt.

If one wants to buy anything, take a gift or accept an invitation of hospitality from such a person, who is unidentified to him and nothing appears from him but those signs, it might probably be said that the possessing hand signifies ownership, and those indicative signs are weak, and thus it is permissible to accept it, although to leave it is out of piety; and it might probably be said that as the possessing hand is a weak indication, and counteracted by those signs, which give rise to doubt, it is then impermissible to accept it; and it is that which we choose and give fatwa in favour of it, depending upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to what arouses not doubt in you." The command here represents the apparent meaning of it although desirability is also probable, in accordance with the other statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The sin is that which one does with doubt in his heart."

The effect of that in the heart is unquestionable. The Messenger of Allah "Allah's blessing and peace be upon him" asked whether (the food brought to him) was by way of charity or a gift; and both Abu Bakr and Umar "Allah be pleased with them" asked their slaves. All of those situations were suspicious, and although it might be construed within the framework of piety, but it should not be understood as such unless by way of analogy in effect; and even such analogy does not prove its being lawful, for the indication of the possessing hand in addition to Islam, as being counteracted by those signs, give rise to doubt. If both opposing indications gather together, there will be no grounds for making it lawful.

Nevertheless, the indication of a possessing hand and the continuation of the original state should not be left just because of a doubt that is not supported by a pinpointing sign, like the case in which we find the water having changed, with probability that it has resulted from the long endurance. But if we see a deer having urinated in it, with probability that the change has resulted therefrom, we should not stick to the basic rule. Although being close, there is divergence between those indications.Although the long mustaches wearing fezzes and the uniform of soldiers, refer to injustice through wealth. Both word and deed that defy Sharia might be regarded apparent indication of injustice because of property, like hearing him enjoin usurpation and injustice or contract a transaction on usury basis. But if he sees him abusing another in the course of his anger, or catching a glimpse of a passing-by woman, this indication should be regarded weak. How many a man who feels it difficult to pursue money and does not gain but what is lawful, but he could not have control over himself when

irritated by anger or sexual desire. So, let one pay attention to that divergence. Since this could not be determined, one should seek the advice of his heart.

Let me say that the ruling pertinent to seeing such from a person who is unidentified to him differs from the ruling pertinent to seeing it from a man recognized for his piety in purification, prayer and reciting the Qur'an. It depends upon the contradiction of indications in relation to the wealth, in which case the man becomes unidentified seeing that none of both indications befits the wealth in particular. How many a person who feels it difficult about the affairs of wealth, although he takes it easy in other affairs; and how many a person who is perfect in praying, performing ablution and reciting the Qur'an, and at the same time, he eats from what is available to him (without investigation). The ruling in connection with those situations depends upon the heart's inclination since this matter is between a servant and Allah. It is not unlikely to result from a hidden cause which one knows but he and Allah, the Lord of all lords, i.e. the judgement of what gives rise to doubt in the heart.

A special attention should be given to another subtlety, i.e. this indication should give the impression that the greatest portion of his property is unlawful, by being a soldier, a governor appointed by a sultan, a wailing woman, or a songstress. If the indication gives impression that the unlawful represents but only little in his property, questioning will not be incumbent in so much as out of piety.

The third state is that his affair is known, through one's experience and practice, in a way that gives rise to suspicion whether that property is lawful or unlawful. The typical example is to know man's justice, faith and righteousness outwardly, and the probability of being otherwise inwardly should not enjoin questioning, like the unidentified person, in which case to accept is more preferable. Moreover, to accept it here is farther from suspicion than to accept the food of the unidentified, which is far from piety, even though not unlawful.

As for eating the food of the righteous, it was the custom of the Prophets and devotees of Allah Almighty. Here, let's quote the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Eat not but the food of a pious, and let not but a pious eat of your food."

If he knows, from his experience, that he is a soldier, a singer, etc, without need to attest it from his appearance, features or dress, questioning here becomes obligatory, the same as when he is doubtful, if not more preferable.

## The Second Motive: The Doubt Because Of The Property Itself And Not The Owner

It is to mix the lawful with the unlawful, like offering in the market loads of usurped foodstuff and the people present in the market buy it. In that case, it is not incumbent upon those who buy in this market, in that town to question about what they buy unless it appears to them that most of what is in their hands is unlawful. At this point, questioning becomes incumbent. But if it does not

represent most of it, inspecting becomes out of piety, and not incumbent. The big market takes the same ruling of a city. The proof that questioning and inspecting are not incumbent when the unlawful represents not the greatest portion of the property is that the companions "Allah be pleased with them" did not refrain from buying from markets, although they had the Dirhams gained through usury, misappropriated spoils of war, etc. they did not question in every deal, but questioning is reported from a few individuals among them in rare cases in which that particular person (about whom they asked) was suspicious.

Additionally, they took the war spoils from the disbelievers who fought the Muslims, and might have captured these spoils from them, and thus, probably those spoils might imply something of what was taken from the Muslims. It is unlawful to take such things by consensus. But rather it should be restored to its owner (once he finds it) according to Shafi'i, and its owner has more right to take it in return for its price according to Abu Hanifah. But even, no inspection about that was reported from the companions.

Umar sent a letter to the Muslims in Azerbaijan in which he said: "You are in a town in which the dead animals are slaughtered. So, point out the slaughtered from the dead among them." Although he commanded that they should ask about those animals, he did not give the same order to ask about the Dirhams which were to be paid for their price, for the price of hides (of dead animals) did not represent the greatest portion of their Dirhams, although the hides (of dead animals) were sold and they formed the greatest amount of hides at that time. Similarly Ibn Mas'ud said: "You are in a town, most of whose butchers are Magians. So, distinguish the slaughtered from the dead animals." He thus assigned his command to question about the most.

However, the purpose of that chapter could not be made clear unless some individual cases and questions which more often occur among the people are referred to. Suppose that the property of a particular person has been mixed with the unlawful, like selling usurped foodstuff or robbed things at the shop, or like the case in which a judge, chief, appointed governor, or a jurisprudent has inherited property, trade or anything like it, and at the same time, takes salary from a wrongful ruler, or a trader who has legal dealings along with usurious dealings. If the unlawful represents the greatest portion of his property, it will be impermissible to accept his hospitality, gift or charity, except after inspection. If it appears that what is taken is from the lawful, let it be, otherwise, it should be left. But if the unlawful represents the least part of his property, and what is taken is suspicious, it is questionable, since it lies in the middle between both levels.

We've already judged that if a slaughtered animal is ambiguously mixed with ten dead animals, all then should be avoided. There is similarity between both cases in the sense that the property is a particular person is limited, given that it is not so much like that of the ruler. But it differs from it in that the dead is known immediately with certainty, whereas the unlawful that has been mixed with the person's property might probably have come out of his hand currently, and is not present at the time. But if the property is little, and the unlawful is

clearly known to be present in it at once, it resembles then the confusion of the slaughtered with the dead animals; and if the property is much, and the unlawful might probably not be present at once, it is easier, and it has resemblance to the mixing with the unlimited like what is in the markets and towns, but it is more grievous on the grounds of its belonging to a particular person.

There is no doubt then that accepting it is far from piety. But to regard it wickedness is to contradict justice. As far as tradition is concerned, it is abstruse, in view of the interaction of things, and what is reported concerning the prevention of the companions and their followers from such things might be construed as out of piety, and there is no text in prohibition of it. What is reported also about the acceptance, like Abu Hurairah's eating from the food of Mu'awiyah, given that the unlawful supposedly represented the greatest portion of what was in his hand, might probably be after inspection and knowing that what he was eating came from lawful sources.

However, the evidence in those acts are weak, and there is difference among the late scholars, to the extent that one of them says: "If the ruler gives me something, I will take it (without inspection)." Permissibility is considered also even when the unlawful represents the greatest portion of ht property, so long as what is taken is not known for certain (to belong to the unlawful), and there is probability that it might be lawful. The evidence used for it is that some predecessors accepted the presents given to them by rulers, as will be explained later in the chapter on exposition of the property of the rulers. If the unlawful represents the least part, and it might probably not be present at the time, eating then is not unlawful; and if it is known for certain to be present at the time, like the doubt resulting from mixing of a slaughtered with the dead animals, I do not know what to say in this case, for it belongs to the suspicious things, in which the Mufti is put to confusion since it is uncertain whether it belongs to the limited or the unlimited. If a female foster (sister or daughter) is present in a town having no more than ten girls, avoiding all is incumbent. But if the number is over ten thousand, avoiding then is not incumbent. But if I was asked about the numbers lying between both, I would not know what to say concerning it.

The scholars themselves stopped at questions which were less complicated. Once, Ahmad Ibn Hanbal was asked about a man who shot a game which fell in the land that was owned by another: should the game be to the shooter or the owner of the land? He said: "I do not know." He was discussed about it many time, and every time he said: "I do not know." There are many like it we've narrated from the righteous predecessors in the Book of Knowledge. So, let a Mufti cease to hope to attain the relevant judgement in all cases and forms. Once, Ibn Al-Mubarak was asked by his companions from Basra about dealing with the people who deal with the rulers, thereupon he said: "If they have no dealings but with the rulers, then, deal not with them; and if they have dealings with the rulers

as well as with others, then, you might deal with them." This refers to the indulgence in the least part, and indulgence also in the most part is possible.

In total, there is no report from the companions that they ceased to deal with a butcher, a baker, or a trader just for a single corrupt contract, or for a single dealing with the ruler. However, it is almost impossible to estimate it with exactness, since the question in itself is abstruse.

But, it might be argued that it is narrated from Ali Ibn Abu Talib "Allah be pleased with him" that he gave concession pertaining to it and said: "Accept what the ruler gives you, for he indeed gives you from the lawful, and what he takes from the lawful is more than the unlawful." Once, Ibn Mas'ud "Allah be pleased with him" was asked by somebody: "I have a neighbour, who is wicked to the best of my knowledge. Sometimes he invites me and sometimes we are in need and take up loans from him." On that he said: "If he invites you, answer his invitation; and if you become in need, take up loan from him, fro the benefit will be for you, and the sin will be due upon him." Salman "Allah be pleased with him" issued a similar fatwa, giving the reason that the unlawful represents the most and not the whole, whereas Ibn Mas'ud gave the reason that the sin would be laid upon him, and the benefit would be for the other, for the sinful knows for certain where the unlawful is, and the other knows it not.

It is reported that a man said to Ibn Mas'ud "Allah be pleased with him": "I have a neighbour, who devours usury; and he invites us to his food: should we answer his invitation?" he answered in the affirmative. There are many various narrations reported from Ibn Mas'ud in the same respect. Moreover, both Shafi'i and Malik "Allah be pleased with them" accepted the presents given to them by rulers, although they knew that the unlawful was mixed with their property.

Let's reply to that by saying that in relation to what is narrated from Ali "Allah be pleased with him", the piety for which he was famous signifies the opposite of that. He used to cease to take from the treasury and rather would favour to sell his sword (to satisfy his need). So many times, he had no more than a single shirt at a time, and even when he wanted to take bath or to wash it, he would have no other shirt to put on. However, I do not deny that his concession is explicit in making it permissible, and doing it might probably be out of piety, but if it is proven to be authentic, let's say that the property of the ruler is subject to a different kind of ruling, based upon its being almost unlimited and countless, as will be shown later. Similarly, the behaviour of both Shafi'i and Malik "Allah be pleased with them" in this respect pertains to the property of the ruler; and this issue will be explained in more detail later. We talk about individuals whose property, although so much abundant, could be under calculation.

As to the statement of Ibn Mas'ud "Allah be pleased with him", it is said that it is Khawat At-Taimi who reported it, and he was of weak memory, for Ibn Mas'ud

was famous for avoiding all kinds of suspicion. He said: "Let none of you say 'I'm afraid', or 'I wish', for indeed, the lawful is evident, and the unlawful is evident, and in between them there are suspicious matters. So, leave what arouses doubt in you to that which arouses not doubt in you." He also said: "Avoid what gives rise to suspicion in your hearts, for therein sin lies."

It might be argued: "Why have you said that if the unlawful represents the greatest part, taking then becomes impermissible, although the taken thing has no sign to indicate that it is prohibited; and one's possessing hand is a sign of ownership so much evident that if one steals his property his hand will be cut off; and the muchness here enjoins uncertainty that is not restricted to a particular part of the thing, which gives it resemblance to what is close to certainty in relation to the mud in the streets, and what is close to certainty in relation to mixing with the unlimited, in case the unlawful represents the greatest portion; and it is impermissible here to take evidence from the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you", since it is particular to certain situations by consensus, i.e. to arouse doubt in him by a sign in the owned thing, depending upon the mixing of the little with the unlimited: this enjoins suspicion. But even, you have already decided that it is not unlawful."

Let's say in reply that the possessing hand is a weak evidence, like the continuation of the original state, and it is effective if it is safe from a strong opponent, and if mixing is certain, and that the mixed unlawful is currently present in the property, and that the unlawful represents the greatest portion in the property of a particular person, which is almost under calculation, it appears that it is incumbent to leave the sign of the possessing hand, and if the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you" is not construed in relation to it, it will have no significance, since by no means could it be understood in relation to the mixing of a little with unlimited lawful, for this type was prevalent during his lifetime, and he did not avoid it. But to construe it to give the sense of full abstention is to divert it from its apparent meaning with no analogy. However, prohibiting it is not far from the analogy of signs and continuation of the original state. Both muchness and limitation are effective in the matter of uncertainty.

They combine together that Abu Hanifah said: "Do not be diligent (to investigate) the vessels unless the pure ones represent the greatest part." Thus, he makes it prerequisite the combination of both continuation of the original state and diligence depending upon the sign and muchness. Whoever is of the opinion that one might take any vessel i.e. without diligence , depends only upon the continuation of the original state; and thus drinking is permissible, and permissibility here is made depending only upon the sign of the possessing hand. But this does not apply to urine that is doubtful to be mixed with water, in view of the absence of continuation of the original state, nor to the dubiousness of the

mixing of a dead with a slaughtered animals, because of the absence of the sign of continuation of the original state, and the possessing hand does not signify that it is not dead, whereas in the permissible food, it signifies that it is owned.

There are then four appurtenances in relation to independent reasoning: continuation of the original state, littleness or muchness of the mixed, limitedness or unlimitedness of the mixed, and a particular sign in the thing itself. Whoever neglects those four might fall in mistakes, and give incorrect resemblances to some questions.

From what we've mentioned, it might be elicited that the mixed in the ownership of a particular person takes several situations: either the unlawful represents the greatest portion, or the unlawful represents the least part; and each might be known either with certainty, or with probability, through a particular sign, or by way of illusion. Questioning them is incumbent if the unlawful represents the greatest part, with certainty, or with probability, such as the case in which one sees a Turkish person unidentified to him, whose property in full might probably be gained from war spoils; and when the unlawful represents the least part, to be known with certainty, it is the case in which one should stop, and there is inclination to give concession pertaining to that. Questioning is obligatory in the remaining situations.

Situation: if a man attends a banquet of a person, known to have received unlawful property from a salary he got earlier, and it is uncertain whether or not it remains with him until now: in this case, he might eat, and inspection is not incumbent upon him, except by way of piety; and even, if he knows that something of it remains with him until now, without knowing whether it represents the greatest or the least part, he then could have the impression that it represents the least part. We've already mentioned that the matter in which the unlawful represents the least part is abstruse in itself.

Situation: if the custodian of alms, endowments or bequests has in his hand two kinds of property, and a person deserves to be given one of them, and not the other, because of the absence of the characteristics required for it: should he take only what is given to him by the custodian of endowment? If that characteristic is known by the custodian, who is thought to adhere to justice, he then should take it with no investigation, for the custodian is thought not to give anyone but from the property that he deserves. But if the characteristic is hidden, and at the same time, the custodian is recognized for his mixing and carelessness about what he does, questioning here becomes incumbent, since there is neither possessing hand nor continuation of the original state to rely on.

It is similar to the question of the Messenger of Allah "Allah's blessing and peace be upon him" about the gift and almsgiving when he hesitated about them, because neither the possessing hand nor the continuation of the original state distinguishes the gift from the almsgiving, and nothing other than the question could secure him from it. When we cancel the question in

the case of the unknown, we do so depending upon the sign of the possessing hand and Islam. But even, if he does not know that he is a Muslim, and he wants to take flesh from his slaughtered animal, that is, in his possessing hand, and there is probability that he might be a Magian, it will be impermissible for him unless he knows that he is a Muslim. That's because the possessing hand does not single out the dead (from the slaughtered), as well as the features do not indicate to Islam unless the greatest number of the inhabitants of the town are Muslims, which allows for him to think that the one who has no clear sign indicative of disbelief that he is a Muslim, putting in mind that the error therein is possible. So, you should not be put to confusion about the situations in which the possessing hand and state are indicative and those in which they are not.

Situation: one has to buy a home in a certain town, even if he knows that it contains many usurped homes, for this is a mixing with the unlimited. But questioning here is out of caution and piety. But if a particular street has, say, ten houses, and one of them is usurped or given as endowment, buying is impermissible, unless it is distinguished and it should be sought (in order to be avoided). Similarly, if one enters a town, having many hostelries assigned as endowments to those of different juristic schools, and he himself belongs to a particular juristic school, it is not fitting for him to live in and eat of such of them as he likes without asking for this belongs to the mixing of the limited; and thus differentiation here is necessary. Accepting in the absence of differentiation is impermissible, for hostelries and schools in towns are inevitably limited.

Situation: as we make questioning out of piety, it is not fitting for one to ask the holder of food or property if his (the latter's) anger is secured. But questioning is made binding when it is certain that the greatest portion of his property is unlawful, and at that point, his anger should not be taken into consideration, since the wrongful should be harmed even more than that. Such a person more often does not grow angry because of the question. It is true also that if he takes from his deputy, slave, disciple, or anyone of those under his guardianship, he should ask once he feels doubtful, for they do not grow angry because of his question, and he has to ask them in order to teach them the way of the unlawful.

For this reason, Abu Bakr asked his slave, and Umar asked him who gave him milk from the camels assigned to almsgiving, as well as he asked Abu Hurairah when he brought to him much property, saying: "Woe to you! Is all of that good (and lawful)?" he asked him when he was amazed by the great quantity of wealth he had brought, and he was one of his wards, and this is why he was kind in his question to him. Ali Ibn Abu Talib said: "Nothing is much dearer to Allah Almighty than the justice of an imam (ruler), and his kindness to his wards; and nothing is much hateful to Him than the imam's (ruler') injustice and harshness (with his people)."

Situation: Al-Harith Al-Muhasibi "may Allah have mercy upon him" said: "If one has a friend of a brother, from whose anger he is secure, he should not ask

him out of piety, for it may seem to him what was concealed from him, and by asking him, he might have led him to uncover the screen, which may result in hatred and anger." However, what he said is good: if asking is to be out of piety, and not obligatory, then, it is out of piety here not to uncover the screen and raise anger. Furthermore, he said: "If something doubtful seems to him from that person, he also should not ask him, and rather should have the good faith that he feeds him from the unlawful, and keeps the unlawful from him. But if he is not confident of him, let him avoid it kindly, without seeking to uncover the screen by asking, and that's because I have not seen anyone of the learned having done it."

Taking his asceticism for which he was famous into consideration, what he said signifies his tolerance in case the property is mixed with little unlawful. But this is applicable when it is illusion and not verification, for the word suspicion refers to illusion with an indication and does not impose certainty. So, let one observe those subtleties by asking.

Situation: one might say: "Which benefit does lie in asking anyone, a portion of his property is unlawful, given that he, who renders lawful the unlawful might tell a lie, and if he is to be reliable in his honesty, he should be also reliable in his telling about the lawful."

Let me say in reply to it, that if it is known that the unlawful mixes with the property of a particular man, who wishes to invite you to his banquet, or to give you a gift, do not rely only on his saying, in the sense that there is no benefit from asking him, and you might ask another about him. Similarly, if there is a seller, who wants to sell a thing in pursuit of the profit, do not rely on his saying that it is lawful, in the sense that there is no benefit from asking him, and you might ask another about him. The one of the possessing hand is asked only when he is beyond suspicion, like asking the property custodian by him who receives money from which area it has been brought. In this way the Messenger of Allah "Allah's blessing and peace be upon him" asked about the gift and almsgiving, without causing harm or launching charge against anyone.

Likewise, if one accuses him that he does not know the right way to gain lawful earnings, there is no accusation in his statement in case he tells him about a right way. In this way should one ask his slave or servant, in order to know the right of earning; and this is the benefit of the question. If the property owner is under suspicion, one should ask about him anyone else. If a just one tells about him, he should accept his witness; and if a dissolute one tells about him, and he is presumed to be not lying as he has no purpose, he might accept his statement, for this is a thing that is between him and Allah Almighty, and it is the confidence that is required; and the dissolute's statement might be, in some cases, more reliable than that of a just person.. it is not that every dissolute person is a liar, and it is not that everyone on whose face the signs of justice appear tells the truth. But the witness requires apparent justice because of the necessity of judgement, since in no way could the innermost mysteries be known.

Abu Hanifah "may Allah have mercy upon him" accepted the witness of a

dissolute person. How many a person whom you know to likely commit sins, and when he tells you about anything, you are confident of it. Similarly, if a discerning adolescent whom you recognize to be balanced tells you about something, you might be confident of his statement, and thus it is permissible to rely on him.

But if the one is unidentified, whose affairs are unknown, we've made it permissible to eat from his hand, for his possessing hand is a clear indication of his ownership. It might be said that one's Islam is an apparent indication of his truthfulness; and this is questionable. His statement is hardly free from having somewhat effect. So, one should consider the limit so such effect on his heart, which takes the position of a Mufti in this case. However, the heart might pay attention to many hidden presumptions which the tongue could hardly speak about. So, let one put that in consideration.

The obligation of it is attested by the narration of Uqbah Ibn Al-Harith that he said: I married a woman and then a black lady came to us and said: "I have suckled you both (you and your wife)." So I came to The Prophet "Allah's blessing and peace be upon him" and said: "I married so-and-so and then a black lady came to us and said to me, I have suckled both of you." But I think she is a liar." The Prophet "Allah's blessing and peace be upon him" turned his face away from me and I moved to face his face, and said: "She is a liar." The Prophet "Allah's blessing and peace be upon him" said: "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e. divorce) her (your wife).

If the untruth of the unidentified person is not known, and no purpose appears for him to tell a lie, his statement shall have an effect in the heart. So, his command to avoid the matter is certain, and if one becomes confident of him, he should inevitably avoid the matter.

Situation: Where questioning is incumbent: if the statements of two just men are contradictory, both should lapse, and the same is true of the contradictory statements of two dissolute persons. But it is possible that one of both statements, either of the two just or the two dissolute persons is given predominance in his heart over the other. It is also likely that one of both sides might be made preponderant either by virtue of muchness, or the particular experience or knowledge that characterizes one and not the other. But this matter is of various branches and details.

Situation: if a particular furniture is robbed, and furniture of the same kind happens to be found in the hand of a certain man, and one likes to buy it, and it might probably not be of the robbed furniture: if the seller is recognized for his righteousness, buying it from him is permissible, and leaving it is out of piety. But in case the seller is unidentified, and nothing appears on him: if the furniture that is not robbed represents the greater part, it is permissible for him to buy it. But if the furniture in that place exists in a small amount, and it increased only by virtue of the robbed furniture, the possessing hand then should be considered, which is contradicted, anyway, by the sign of the similarity to the same kind and form of the robbed furniture. In this case, to refrain from buying it is out of the serious

and important piety. That it is obligatory to refrain from buying it is questionable. However, the sign here is contradictory; and I could give no particular judgement other than reducing it to the heart of the seeker for guidance in order to consider which of both is stronger in himself: if the thought that it is robbed has stronger effect, it becomes incumbent upon him to leave it, otherwise, it is lawful for him to buy it. In the largest part of those cases, one is put to confusion, for they are among the suspicious things, which a lot of people do not know. So, he, who safeguards himself from them has become free from sin in regard to his honour and religion; and he, who indulges in them has approached the protected zone, and put himself in danger.

Situation: One might argue that the Messenger of Allah "Allah's blessing and peace be upon him" asked about the source of milk that was brought to him, and when he was told that it was a sheep milk he asked about the sheep, from where had it come? When he was told, he stopped from asking. This raises the question whether or not it is incumbent upon one to ask about the sources of fund, and about the number of resources. Indeed, there is no just estimate to be fixed for this matter. But let one consider the extent of suspicion that requires the question, in terms of being out of obligation or piety. The only objective of the question is to remove suspicion that requires it.

It differs by the different states: if the accusation pertains to the fact that the man of the possessing hand does not know the right way of gaining lawful earnings. If he says that he has bought it, the suspicion then will be removed from the first question. But if he says that it is from his sheep, the suspicion then will be focused on the sheep, and if he says that he has bought it, the suspicion will be removed. If suspicion comes from injustice, caused by what is in the hands of the Arabs, which proliferate from which the usurped represents a great part, suspicion then will be removed neither by his saying that it is from his sheep, nor by his saying that the sheep has been born by my sheep. But if he attributes it to the legacy inherited from his father, whose affair is unknown, question then should stop; and if the whole property of his father is known to be unlawful, it should be rendered unlawful; and if the unlawful is known to represent the greatest portion of the property of his father, the ruling should not be changed by the large amount of proliferation, the long time, and the state of being inherited.

Situation: I was asked about a group of Sufis, who were living in a house, and in the hand of their servant who serves them with food an endowment assigned to them, and another endowment assigned to other people, and he mixes both, and spends on all from the mixture: is it lawful or unlawful or suspicious to eat from his food? My reply is that in this case, seven principles should be considered:

The first principle is that he most likely buys the food which he presents by

way of taking and giving, and this is right according to our choice, particularly in the foodstuff and the trivial things. Nothing therein is harmful except the suspicion of difference.

The second principle is that the servant should be considered whether he buys it by the same unlawful property, or on credit. If he buys it by the same unlawful property, of a surety, it should be rendered unlawful; and if it is unknown, he most likely buys it on credit, and it is permissible to rely upon the most likely, and thus, no prohibition ensues in so much as it is the suspicion based upon a far probability, i.e. the possibility of buying it by the same unlawful money.

The third principle pertains to the place from where he buys it: if he buys it from one the greatest part of whose property is unlawful, it will not be permissible; and if it is from one the unlawful represents the least part of whose property, it is then questionable as we've already explained. But if it is unknown, it might be taken on the faith that he has bought it from one whose property is lawful, or from one whose affair is unknown with certainty. We've already made it permissible to buy from an unknown, as it is the prevailing custom, from which no prohibition but suspicion of probability should ensue.

The fourth principle is that he buys it for himself or for the people. However, the custodian or the servant is like a deputy, who could buy for himself or for the people. But this depends upon the intention or the explicit words. However, if buying could be achieved through giving and taking, the word itself could not do. More often, there is no intention to determine to whom a thing is bought at the time of giving and taking, and such sellers as the butcher, the baker, and anyone with whom he deals, sell to him and not to those who do not attend. In this way, the sold thing transfers from him to enter into the ownership of the buyer. And there is neither prohibition nor suspicion to ensue from that principle. All that it does is that it proves that they eat from what is in the possession of the servant.

The fifth principle is that as the servant serves them with food, neither hospitality nor gift should be made without compensation, a thing which he does not accept. But he serves them with food depending upon the compensation he receives from the endowment that is under his guardianship. Although this is a kind of compensation, it is not a result of selling or lending. That's because it is unlikely that he should stand and demand the price form them, as the presumption of state supports that. The most similar to that principle is the gift that is conditional upon reward, i.e. the present with no explicit word from a person, who is desirous, as shown from his state, for the reward. This is true, and the reward is binding. The servant desire neither to take a reward for what he serves them with more than their right in the endowment, therewith to fulfill his debts due to the butcher, the baker and the grocer. There is no suspicion in that kind, since no explicit word is a prerequisite in giving a gift or serving others with food, even though he waits

for the reward. The opinion of whom renders invalid the gift to be given in expectation for the reward.

The sixth principle is that there is difference about the reward that is binding. It is said that it should cover the least amount of money, or what is equal to the value, or as much as to please the grantor, even if he is not pleased but with many times the value. What is right here is that his pleasure should be sought, and if he is not pleased, the gift then should be given back to him. In our case, the servant has accepted to take the right of the residents in the endowment. If their right is equal to the amount of their food, let's be so, and if it falls short and the servant is pleased, it is also right. But if the servant is known not to be pleased were it not for his guardianship over the other endowment of the other residents, he seems to have been pleased with such of reward as a part of which is lawful, and a part is unlawful. But the unlawful itself has not approached the residents. This is similar to the deficiency of the price, and we've already mentioned the ruling pertinent to it, and when it should be made lawful, and when it should be made suspicious. No prohibition ensues from that as we've explained in detail, for by no means could a gift turn to be unlawful by which the giver of a gift is exposed to the unlawful.

The seventh principle is that the servant repays the debt due to the butcher, the baker and the grocer from the revenues of the endowment. If such of their right as taken is to cover the same value of food he has served them with, it is right, and if it falls short of it, and the butcher, the baker or the grocer accepts the price whatever, be it lawful or unlawful, this is deficiency in the price of food. So, let one consider whether it was bought on credit, and whether the price was paid from unlawful property, in case it is known to have been paid from what is unlawful. But if it is probable and not certain, in the sense that the opposite is also probable, it is more inclined to be suspicion.

What might be elicited from that is that eating such kind of food is not unlawful, but it is suspicious, and far from piety. That's because in the event of increasing number of the principles, each having probability of being unlawful, the probability of the unlawful becomes stronger, in the same way as the longer the chain of transmission is, the stronger it becomes probable for the related narration to have lies and faults than it is with the short chain of transmission.

This is the ruling pertinent to that event, and although it belongs to Fatwas, we've mentioned her in order to know thereby how similar confusing and complicated events could be tackled, and how they are reduced to their principles. However, this is what most Muftis fail to deal with.

## CHAPTER FOUR

## THE WAY A REPENTANT GETS RID OF HIS FINANCIAL INJUSTICE

It should be known that if one repents while he has still in his hand a property in which the lawful is mixed with the unlawful, two duties become incumbent upon him: first, he has to distinguish the unlawful and take out (from

the property). Second to determine the way of spending what he has taken out.

## The First Duty: How To Distinguish And Take Out The Unlawful.

It should be known that if one repents (to Allah) and he has in his hand a property in which the lawful is mixed with the unlawful, but at the same time, the unlawful is known as of what is usurped or deposited with him, it is easy to distinguish and then take it out. but if it is confusing, it should be either in a property of similar kinds such as grains, currency or oils, or in a property of distinctive things such as the slaves, houses and dresses.

If it is in the property of similar kinds, or it is common in the whole property, such s the case in which one earns wealth through trade in which he knows that he has told a lie in part and told the truth in part in terms of Murabahah (resale with fixed profits), or usurps some oil and mixes it with his own oil, or does the same in the grains, Dirhams or Dinars, al of that should be either known or unknown in amount. If it is known in amount, like the case in which one knows that half his property is unlawful, he has then to distinguish half his property (and then take it out). In the event of his doubt, he has two ways to follow:

The first is to depend upon what is certain, and the other is to depend upon what is more likely. Both ways are considered by the learned men in one's doubt and being put to confusion about the number of the rak'ahs of his prayer. Concerning the prayer, we do not make permissible but to follow what is certain. The basic rule here is the diversion of the attention, which is not changed except by a strong sign, and there is no reliable sign in relation to the number of the rak'ahs of the prayer. But here, it is impossible to say that the basic rule is that what he has in his hand is unlawful, in so much as it is problematic, and thus it is impermissible for him, out of diligence, to depend upon what is most likely. But it is out of piety to depend upon what is certain.

So, if he likes to abide by piety, the right way to piety is not to keep in his hand but that amount which he is certain to be lawful. If he likes to depend upon what is most likely, the typical way is, for example, that he has property gained from traffic, and a portion thereof is corrupt, thereupon he is certain that half the property is lawful, one-third is unlawful, and the remaining sixth becomes questionable, which he judges depending upon what is most likely.

This is the way of investigation to be followed in every kind of property: i.e. to set aside the amount that he is certain to be lawful or unlawful, and take out the remaining unsettled amount if it is close to his certainty that it is unlawful, or keep it if it is close to his certainty that it is lawful, although it is out of piety to leave it. If he has doubt in it, it is permissible for him to keep it, although it is out of piety to take it out. such piety so stronger for it has come to be doubtful, whereas the permissibility for him to keep it depends upon its being in his own hand, which makes it most likely lawful, in spite of its being weak after the certainty of having been mixed with the unlawful.

But it might probably be argued that the basic rule is the prohibition, and thus he should not take but what is close to his certainty to be lawful, and none of both sides is preferable, and none is preponderant over the other; and this is one of the problems. If it is said that he depends upon what is certain, but he does not know that what he takes out is really the unlawful, and perhaps it is the unlawful that remains in his hand: then, how should he do it? If this is permissible, it will be likewise permissible to say that if a dead animal mixes with nine slaughtered animals making a total of ten, he then could throw away one whatever, and take the remaining nine, and make them lawful. But it might be said that perhaps the dead one is in those nine which he keeps, and even if he leaves nine and keeps only one, it will not be made lawful, for it might probably be the unlawful dead.

In reply to that, let's say that this comparison could have been right had the property been lawful by taking out the exchange in view of its being subject to the rules of compensation, whereas the rules of compensation do not apply to the dead. Let one uncover the abstruseness of that matter through the following supposition: suppose that a particular Dirham is confused with another in the money of a person who has only two Dirhams, one of which is unlawful, although it is confused with the other that is lawful. When Ahmad Ibn Hanbal "Allah be pleased with him" was asked about a similar case, he said: "Let him leave both until he is certain (which of them is the lawful and the other is unlawful). It is reported that he once mortgaged a vessel, and when the term of mortgage was over the mortgagee brought to him two vessels and said to him: "I do not know which of them is yours." On that he left both. The mortgagee said to him: "This is yours. I've just wanted to test you." He then fulfilled his debt and did not take the mortgaged thing.

Although this is out of piety, it is not obligatory. Suppose that one of both Dirhams has a particular owner who is present: let's say that if one of both Dirhams is given back to him, and he accepts it in spite of his knowledge of reality, the other Dirham will be made lawful for the other person, for it has two possibilities: either that which is given back is the same that was taken, in the Knowledge of Allah, and thus the goal has been achieved; otherwise, each Dirham has become in the hand of its owner, and it remains cautious for them to enter into transaction over that by words, and if they do not do, exchange will have become effective only by way of giving and taking.

That's because if a Dirham of anyone from whom it is usurped has escaped him to the hand of the usurper, and it is difficult to identify it, which makes him liable for the surety, the surety would lapse from him once he takes and receives the object of surety; and this is clear in his side, for the one to whom surety is made possesses the surety once he receives the object of surety even by no word. The problem in the other side lies in the fact that it has not entered into his possession. In this case, let's say that if he has received his own Dirham, another Dirham of him has escaped him to the hand of the other man, and as it is not

difficult to identify it, it is like the absent, which allows for the Dirham (which he has received) to be a substitute for it, in the Knowledge of Allah; and this exchange occurs in the Knowledge of Allah.

Such exchange is applicable in the case each one wastes the Dirham of the other. In regard to our issue: if each one throws in the sea or burns what is in his hand he will have wasted it. Suppose he is not committed to exchange by a pledge with the other. The same is true also if it is not wasted. This is preferable to saying that if one takes a single Dirham that is unlawful, and mixes it with a wealth of a million Dirhams belonging to another person, therewith the whole property becomes subject to restriction of legal competence which hinders him from disposal of it. But this is not selling as some might seem to say, for there is no sold thing to be referred to herein, nor is it known for certain in itself.

Furthermore, it might be of those things that are not susceptible to sale, such as the case in which one mixes a single pound of baking powder with one thousand pounds of baking powder belonging to another person. The same is true of molasses, fresh dates, and the like of it from those things which could not be sold as part for part thereof.

But it might be argued that 'you have made permissible for him to give up as much as is equal to his right in that form, and made it a kind of selling'. We say that we do not make it selling in so much as it is an exchange for what has escaped from his hand: so, let him possess it in the same way as when one whose fresh dates are ruined by another possesses the like of which he takes in substitution for it.

This is true in case the property holder helps him. But if he helps him not, and cause damage to him, by saying that he would not take any Dirham but his own, and (in case he does not find it) he would not give it as a gift, but would leave it, in order to make idle the property of the other person, I am ready to say here that the judge should act as his deputy in receiving such a Dirham until it purifies the property of the other for him, for this is, to be sure, extreme obstinacy and pigheadedness, and is not intended by Sharia.

If he fails to find a judge to undertake the matter, let him resort to a religious man to receive it on the behalf of the other person, and if he could find none to do so, he then should do it himself, i.e. take out a Dirham with the intention to give it to the other person, and this is permissible for him, and it purifies his property. This ruling is more obviously effective in the mixing of unaccountables.

But, if it is said that taking is lawful for him, which allows the right to transfer to him: why is there a need for him to take it out first, and dispose of the remaining afterwards? The reply is that some people say that it is lawful for him to take in so much as the amount of what is unlawful remains, and it is impermissible for him to take the whole, and if he is to take it, it will not be permissible for him. But others are of the opinion that he has no right to take

unless he takes out first the amount that is equal to the unlawful, by way of repentance and for the purpose of exchange. According to a third group, it is permissible for the taker to take from him, but it is not permissible for him to give, and were he to give, he would become disobedient, unlike the taker from him. Therefore, none of the learned makes it permissible the taking of the whole, for if the owner appears, he has the right to take only his right from it, arguing that what he takes might be his own right.

To be sure, the distinguishing and taking out the right of the other from the property empowers that probability, and the property becomes more inclined to be lawful depending upon that probability. It is well-known that what is close to the truth should have the precedence over anything else, just as the like has precedence over the value, and the same thing has precedence over the like, the probability of bringing back the like has precedence over the probability of bringing back the value, and the probability of bringing back the same thing has precedence over the probability of bringing back the like.

Had it been possible for one to say so (i.e. there is no need to take it out first and then dispose of the remaining), it then would have been possible for the owner of the other Dirham to take both Dirhams and dispose of them and say to the other: "Your right is due upon me, but from another sources." That's because mixing lies on both parties, and it is not in the possession of anyone in the sense that he might guess his missed one to be more preferable to the other but to consider the lesser as being his missed, or consider that which has been mixed, and regard himself having ruined the right of the other by such mixing. Both possibilities are more unlikely to happen. This is more obvious in the property of similar kinds (like grains, oils, etc), in which compensation for damage is available with no contract.

But in case a house is confused with other houses, or a slave with other slaves, there is no way to reconciliation or mutual consent. If he insists on taking but his own right, and the other fails to give it to him, and he thus intends to make idle the property for him: if they are of the same value, the right way for the judge is to sell all houses, and distribute on them the price in proportion to their definite shares; and if they are of different value, the judge then should take from the sale petitioner the value of the most expensive house, and give to the rejecter (to take but his own right) the value of the cheapest among them, and keep the amount of difference as charges for it is very abstruse and problematic. But if there is no judge to do so, one who likes salvation and he has the whole property then could do it by himself. This is the most fitting benefit, and the other probabilities are weak, which we should not choose.

In all that we've already introduced, the cause should be highlighted. This matter is clearly obvious in, say, wheat, followed by currency, whereas it is abstruse in case of goods which could not be substituted on the basis of a portion for a portion and thus selling here is needed. Let's raise some situations therewith to make perfect the exposition of that matter.

Situation: if one is involved in inheritance with a group of people, and the ruler had usurped a piece of land from their inheritor, and then he gave him back a particular piece of land: in this case, it should go to all the heirs. If he gave him half the piece of land, which is the right of the heirs from him, this half could not be distinguishable in order that it would be thought to be the one brought back, and the remaining half be the usurped. It would not become distinguishable even by the intention and purpose of the ruler to limit usurpation to the share of the others.

Situation: If one has property in his hand which he has taken from a wrongful governor and then he repents; and the property consists of a house, from which he has got benefit, he should then count the utilization fee due upon him during that period. The same is true of everything that is usurped, from which one has got benefit, or which has yielded in his hand. However, it is so much difficult to estimate the charge of slaves, dresses, vessels, and the like of that, unless by way of endeavour and guessing. Thus, all estimations is achieved by way of endeavour and guessing. The way of piety is to depend upon the maximum. Furthermore, what one profits from the usurped property, in relation to transactions and deals he made on credit, and then he fulfilled the price, becomes his own possession; but it is suspicious, since its price is unlawful, as we've already explained.

If it pertains to the property itself, the contracts made thereof are corrupt, although it might be effective by the consent of the one from whom it was usurped, for the sake of the interest; but the one from whom it was usurped is more fitting for it. But the right analogy is that those contracts should be repealed, and the price should be brought back, as one of both compensations (the price or the commodity). If he fails to give it back in view of being so much, it is unlawful property, and the one from whom it was usurped has as much as is equal to his capital, and the surplus is unlawful, and it should be taken out and given in charity; and it is unlawful for the usurper and the one from whom it was usurped, for it is subject to the same ruling pertinent to every kind of the unlawful that falls in his hand.

Situation: If one inherits property and he does not know from which sources has his inheritor gained it, and whether it is lawful or unlawful, and there is no sign (to indicate whether it is lawful or unlawful), it should be rendered lawful by consensus. If he knows that it has a portion that is unlawful, and he has doubt in its definite amount, he should take out as much as is equal to it which he should estimate by way of investigation. But if he does not know that, and rather knows that his inheritor was in charge of some jobs for the governors, and he has doubt whether or not he used to take charge for his work, and even in the event of taking, nothing remained with him by virtue of the very long time, this is a kind of suspicion, that it is better and not obligatory for one to abstain from.

If he knows that some of his property was gained wrongfully, it becomes binding upon him to give out that amount, which he should endeavour to estimate, although some scholars are of the opinion that it is not incumbent upon

him, and the sin thereof is due upon the inheritor. Their evidence is once a man who was in charge of a certain job belonging to the governor died, thereupon a Companion said: "Now, his property has become lawful for his heir." But this is a weak narration, since the companion referred to herein is not named; and perhaps, this word was given by an indulgent one, for among the companions, there were some who used to indulge in some matters, but we do not like to name those because of the sanctity of the holy companions. How should the death of a man make permissible the unlawful that is certain to be mixed (with the lawful)? On which grounds does it depend? It is true that in the absence of certainty, it might be argued that he is not blamed for what he knows not, and thus it might be made lawful for an heir who does not know for certain that it has unlawful.

## The Second Duty: The Way of Spending It

Once he takes out the unlawful from the property, there are three cases:

The first is that it might have a particular owner, to whom it should be given, or to his heir, and if he is absent, one should wait until he comes back, or he should send it to him. In the event of the profit or surplus benefit, it should be counted and accumulated until he attends.

The second is hat it belongs to an owner, but he is not identified, and there is despair to find him, and it is not known whether or not he died and left heirs. This is not possible to be given back to the owner (since it is unknown), and it should be made endowment until it becomes clear. It might be impossible to be brought back in view of the numerous owners, like in the case of the misappropriation of war spoils: after the fighters disperse, how could they be gathered together in order to be distributed among them; and even if it is possible, how could a single Dinar be distributed among one or two thousand fighters? For this reason, such should be given in charity.

The third belongs to the property of Fai' (what is gained with no fight), and the property assigned for the public interest of all the Muslims: this should be spend upon building bridges, mosques, public houses, the wells of water dug on the way to Mecca, and the like of those affairs, the benefit of which is shared by all of the Muslims who pass by.

There is no suspicion in the first division. as for building bridges and giving in charity, it is the judge who should undertake the process. In case a religious judge is available, money should be handed over to him. The judge whatever should be liable for what he is given, and his religiousness should be judged by townsmen. If there is no such judge, let him undertake take the process by himself, for what is intended is to spend it, and the spender is sought only to direct it to the public interests. So, spending should not be abandoned because of the failure to find the spender who is preferable once he is available.

If it is asked: "What is the evidence to support the permissibility of giving in charity what is unlawful? And, how should one give in charity what he possesses not? Some people are of the opinion that this is impermissible due to its being

unlawful. In this issue, it is reported that two Dirhams fell in the hand of Al-Fudail, and on knowing that they were not lawful, he threw them between the stones and said: "I do not give in charity but the lawful, and I do not accept for anyone else but the same as I accept for myself."

In reply to that, let's say that this is probable, and it might be valid. But we otherwise choose depending upon a Prophetic narration, tradition and analogy.

As for the Prophetic narration, it is reported that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the sheep of the praying woman brought to him be given in charity, and it had talked to him, and told him that it was unlawful. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Feed therewith the captives." (This narration is reported by Ahmad on the authority of a man from the Ansar)

When Allah Almighty revealed the following statement: "The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." (Ar-Rum 2:3) on that the disbelievers and pagans (of Quraish) belied him and said to the companions: "Do you not turn your face to that which your companion (Muhammad) is saying? He alleges that the Romans would emerge victorious." Abu Bakr betted with them, by permission of the Messenger of Allah,"Allah's blessing and peace be upon him". When Allah Almighty fulfilled His truthfulness (by having the Romans emerge victorious) and Abu Bakr brought to the Messenger of Allah "Allah's blessing and peace be upon him" what he betted with them on, he said to him: "This is illegal thing. Give it in charity." The believers were very happy with the victory of Allah. Afterwards the Messenger of Allah "Allah's blessing and peace be upon him" prohibited betting. (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas, but void of the statement that such betting was by the permission of the Messenger of Allah "Allah's blessing and peace be upon him". The narration of At-Tirmidhi and Al-Hakim is void of the statement of the Prophet "This is illegal, so, give it in charity").

In regard to the tradition, it is reported that Ibn Mas'ud "Allah be pleased with him" bought a slave-girl, and he could not get her owner to give him the price, and he demanded him pressingly, but in vain. On that he gave the price in charity and said: "O Allah! This is on his behalf if he accepts, otherwise, let the reward be for me."

Once, Al-Hassan was asked about the repentance of the one who misappropriates war spoils, and the destiny of what is taken from him after the dispersal of the army, thereupon he said: "It should be given in charity."

It is further reported that it was made alluring to one to misappropriate one hundred Dinars from the war spoils, and when he came to give them back to the leader, he rejected, and said: "The people have dispersed." He went to Mu'awiyah who also rejected to receive them. He went to a devout worshipper who told him to give one-fifth to Mu'awiyah, and give the remaining in charity. When the news

of that reached Mu'awiyah, he grew sad in sigh of his failure to catch this idea. This opinion is adopted by Ahmad Ibn Hanbal, Al-Harith Al-Muhasibi and others from amongst the pious people.

The right analogy is to say that this money should be either wasted or spent in what is good, since there is despair to find its owner. Necessarily, it is well-known that spending it in what is good is preferable than throwing it in the sea; and if we throw it in the sea, we will waste it from ourselves as well as from the owner, with no benefit to be got from it. But if we give it to a poor, who invokes good upon its owner, the owner will get the blessing of his invocation, and the poor will satisfy his needs. Furthermore, the reward that the owner receives even without his choice (to give in charity) is undeniable. According to an authentic narration, the sower of seeds and farmer has reward in all that the people and birds get from the yields of his fruits and crops. (This narration is reported by Al-Bukhari on the authority of Anas).

Furthermore, the statement that "We do not give in charity but the lawful" is held valid if we demand the reward for ourselves. But now, we demand salvation from the injustice, and not the reward, and standing between wasting the money or giving it in charity, and of a surety, we give predominance to giving it in charity over wasting it.

The statement "We do not accept for anyone else but the same as we accept for ourselves" is true, but it is unlawful for us due to our dispensing with it, whereas it is lawful for the poor due to his need for it, once it is made lawful by a Sharia-based proof. If it is required by interest to be made lawful, it should be made lawful, and once it becomes lawful, we've accepted the lawful for him.

We go further by saying that he has the right to spend it on himself and his dependents in case they are poor. To be spent on his dependents is obvious, for in no way could poverty be removed from them only because they are his family and dependents: on the contrary, they are preferable to others for charity to be given to them. As for him, he might take from it as much as is in proportion to his need, due to his poverty; and if he gives it to another poor by way of charity it will be permissible; and why is it not so in case he himself represents that poor? Let's draw many situations in exposition of that principle.

Situation: If one has property belonging to a governor. Some people say that it should be brought back to the governor, since he knows, more than anyone else, from whom it was taken. This is better than to give it in charity. This is the preference of Al-Muhasibi, who says in his argument: "How should he give it in charity, given that it might have a particular owner? Had it been permissible, it would have been also permissible to steal anything from the governor, and then give it in charity." But according to other people, he might give it in charity if he knows that the governor will not give it back to its real owner. But to give it to

the governor is to help the wrongful and increase injustice. To give it to him then is to waste the right of the owner.

The preferred opinion here is that if the governor is known not to return it to its owner, then, it is better for the owner, in case there is any, to give it in charity on his behalf, than to give it back to the governor. That is because perhaps it may have no particular owner, and rather might be a right for the Muslims in general; and to give it to the governor is to waste it from the Muslims; and it might probably have a particular owner, in which case, to give it back to the governor is to waste it from such owner, help the wrongful governor (persist in injustice), and hold back the blessing of the invocation of the poor in favour of the owner.

If it falls in his hand from a legacy, and he does not take it by himself from the governor, it is similar to the Luqatah, whose owner is not available, and he fails to find him, and he has no right to dispose of it by giving it in charity on behalf of its owner, in so much as he has the right to own it. On the other hand, if he is not in need, and has gained it by a permissible way, which is the picking up, here, it has not been gained by such a permissible way, which prevents it from being owned but not from being given in charity.

Situation: If he has money which has no owner, and we make it permissible for him to take from it as much as in proportion to his need, in view of his poverty, what is equal to his need is questionable as we've already mentioned in the Book of the Mysteries of Zakat. According to some people, he might take as much as is equal to suffice him and his dependents for a year, and if he is able to buy an orchard or build a commercial enterprise to utilize in earnings for himself and his dependents, he could do.

Although this is the favorite of Al-Muhasibi, he is of the opinion that it is preferable for him to give in charity the whole if he finds himself having the power to put his trust on Allah, and keep patient in expectation for the lawful by virtue of Allah's kindness and mercy. If he is not able to do so, he could then buy an orchard or build a commercial project to earn his living thereof fairly. Everyday he finds other lawful sources, let him then refrain from that property for this day, until at the end of a whole year: if he finds particular lawful sources (for earnings), let him give in charity as much as is equal to what he has spent during that year, regarding it a loan with him. Let him be satisfied with eating bread and leaving meat if he has the power to do so, otherwise, he could eat meat but not liberally.

We could hardly add more to what he said: but to regard what he has spent (during the year) a loan with him is questionable. Undoubtedly, it is out of piety to regard it a loan, and once he finds lawful sources , he has to give the like of it in charity. But as this is not binding upon the poor to whom it is given in charity, it is not unlikely not to be binding upon him too in case he takes it because of his poverty, given that it falls in his hand from a legacy and he does not seek to usurp and gain it in order to become subject to hard terms concerning it.

Situation: If he has in his hand the lawful, unlawful, and suspicious property, and none of them is beyond his need. If he has dependents, he should not assign the lawful to himself apart from them, because the argument is more likely to be against himself than to be against his dependents, whom he should safeguard from the unlawful, provided that it should not result in giving them what is more grievous, in which case, let him feed them (from that unlawful) as much as is in proportion to their need. In brief, he should beware for others the same as he bewares for himself and more. That's, he takes from it with his knowledge (of being unlawful), whereas the dependents might be excused in the absence of knowledge of that.

So, he has to start with the lawful for himself and then for his dependents. If he is to spend on his own sustenance and dress on the one hand, and on providing for the various services like the butcher, baker, tailor, cupper, porter, painting and furnishing the house, looking after the riding mount, preparing the oven, paying for the fire wood, lighting up the lamp: in all of that, he should not assign the lawful only to his sustenance and dress, for what is related with his body, which is indispensable should more likely be good and lawful. If the matter is to revolve between his sustenance and dress, it might probably be aid that he has to assign the lawful to the sustenance for it is directly mixed with his flesh and blood, and of a surety, the fire (of Hell) is more likely to burn every (piece of) flesh that grows out of the unlawful. But the benefit of the dress is to cover his private parts, protect him from heat and cold, and avert sights from his complexion. This is more evident in my sight.

But Al-Harith Al-Muhasibi is of the opinion hat he should give precedence to dress over food for the dress remains on his body longer than food which is digested soon. This is supported by a narration (in which the Prophet said): "Allah Almighty never accepts the prayer from anyone who has on him a dress that he has bought for ten Dirhams, one of which is unlawful." (This narration is reported by Ahmad on the authority of Ibn Umar). This is probable. But such statements were said in connection with such of people as had unlawful in his belly and his flesh grew up from the unlawful. It is preferable for one to endeavour to nurture his flesh and bone from the lawful. For this reason, Abu Bakr As-Siddiq "Allah be pleased with him" forced himself to vomit what he drank while it was ignorant of its sources, for fear an amount of flesh would grow out of it.

It might be argued: "If the whole is being spent on his affairs, what is the difference between his own affairs and the affairs of others? Additionally, what is the difference between each area on which he is to spend? And what is the way to perceive such differences?"

In reply to that, let's quote the narration in which it is reported that Rafi' Ibn Khadij "Allah be pleased with him" died and left a camel to be used for carrying water and a slave whose profession was cupping. When the Messenger of Allah

"Allah's blessing and peace be upon him" was asked about that, he forbade the earnings of a cupper; and he was asked many times, and he insisted on his forbiddance. When it was said to him that he had orphans, he said: "Then, utilize it (the cupper's earnings) in foddering the camel used for carrying water." (This narration is reported by Ahmad and At-Tabarani on the authority of Abayah Ibn Rifa'ah Ibn Rafi' Ibn Khadij). This refers to the difference between what one eats and what his riding animal eats. You could then compare the other differences on it.

Situation: In regard to the unlawful that is in his hand: if he gives it to the poor by way of charity: he could give them liberally, whereas if he spends it on himself, he should do stingily as much as is within his capacity. He has to be moderate in what he spends thereof on his dependents. Let him be in the middle between liberality and stinginess. Thus, he has three levels of spending:

If he is to spend on a guest who comes to visit him, and he is poor, let him spend on him liberally as much as he could; and if he is rich, he has to feed him only in case he is in the desert, or comes at night has finds nothing (to eat), for at that time, he becomes poor. If the poor guest who comes to visit him is pious and on his knowledge (of the unlawfulness of the property from which he feeds him), he surely would refrain from eating, he should serve food to him, and tell him about it, in combination of the right of hospitality and the right not to deceive him. It is not fitting for him to provide hospitality to his brother with what he dislikes, nor to rely on his ignorance, and thus it harms him not to eat. However, if the unlawful enters the stomach, it would increase the harshness of the heart, even if one knows it not. For this reason, both Abu Bakr and Umar "Allah be pleased with them" forced themselves to vomit, although they drank while they were ignorant (of the sources).

If we give a fatwa that it is lawful for the poor, we will have made it lawful because of the need to it, like (the flesh of) swine and wine if made lawful because of necessity; but they could never join the lawful.

Situation: If one's parents have in their hands the unlawful or suspicious, he should refrain from sharing food with them. If they are to grow angry because of that, he should not submit to them: on the contrary, he should not cease to advise them, since there is no obedience of any creature in what leads to the disobedience of Allah Almighty. If what they have is (not unlawful but) suspicious, and his refraining from it is out of piety, it should be known that it is out of piety, if not obligatory, to seek their pleasure. So, he should be kind in refraining, and if he fails, let him submit to them provided that he should belittle his food, by making small the morsel, prolonging chewing, and avoiding openhandedness, since this will be transgression. Both brother and sister are also included, since their rights are certain.

Similarly, if his mother dresses him in a dress whose sources are suspicious, and she will become angry in case he rejects it, let him accept it, and wear it in

front of her, and take it off in her absence, and endeavour not to pray in it unless she is present, and pray in it as if he is forced by necessity. One should investigate those subtleties when the causes of piety contradict each other. In this respect, it is reported that the mother of Bishr "may Allah bestow mercy upon him" gave him fresh dates which he disliked, and said to him: "By my right upon you, you should eat it." Then, he came up to his chamber, and his mother followed him and behold! She saw him having forced himself to vomit it. He did so because he liked to combine pleasing his mother and maintaining his stomach (from what is unlawful or suspicious).

It was said to Ahmad Ibn Hanbal: When Bishr was asked whether it is incumbent to obey one's parents in what is suspicious, and he answered in the negative, Ahmad said: "This belongs to the hard terms in religion." It was said to him that when Muhammad Ibn Muqatil was asked about it he said: "Be dutiful to your parents": "What is your opinion?" he said to the asker: "I like you excuse me and exempt me from answer. I've heard what you said." Then he added: "How excellent is that if you adulate them."

Situation: If one has unlawful property in his hand, no Hajj is binding upon him, and no financial expiation is required from him, and Zakat is not due upon him for he is regarded bankrupt. That's because the Zakat is the obligation to give out one-fortieth, whereas it is obligatory for him to take out the whole of his property, either by way of giving it back to the owner in case he knows him, or spending upon the poor in case the owner is not known.

But if this property is suspicious, and it might probably be lawful: if he does not take out of his hand, Hajj becomes binding upon him, due to the fact that its being lawful is possible, and Hajj does not lapse except because of poverty, which is absent here in this case. Allah Almighty says: "And Hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)." (Al Imran 97)

﴿ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿٩٧﴾ ﴾

If it becomes due upon him to give in charity hat is beyond his need, as it becomes close to his certainty that it is unlawful, then, Zakat is more binding. If he is to make expiation (for anything) let him combine both fasting and emancipating, in order to get salvage with certainty.

According to some people, fasting and not feeding is binding upon him in case of expiation on the grounds that he has no definite richness. But Al-Muhasibi is of the opinion that feeding is sufficient for him. What we choose is that every kind of suspicious property that we judge to be avoided, and make binding upon him to take out as its being unlawful is probable, causes him to combine both fasting and feeding. Fasting is due to his being bankrupt in effect, whereas feeding is because it is due upon him to give the whole in charity, and as

he might probably have a share (in the property that is lawful), it becomes due upon him by way of expiation.

Situation: If one has unlawful property in his hand which he keeps because of his dire need, and he likes to perform voluntary Hajj: in case he is going on foot, there will be no sin on him for if he is to devour that property in anything other than the act of worship, then, it is preferable to devour it in the act of worship. But if he has no power to go on foot, and he needs extra to afford for the riding mount, it will be impermissible for him to take from the property to afford for hiring or even buying such a riding mount. If he expects to get lawful money if he waits for some time to dispense thereby with the unlawful that he has, then, it is more fitting to wait in expectation for the lawful than to go on foot for Hajj with the unlawful property.

Situation: If one has suspicious property and he sets out to perform the obligation of Hajj, let him endeavour to get his sustenance from the lawful. But if he fails during the period from assuming until putting off Ihram, let him do his best on the Day of Arafah not to stand before and supplicate Allah Almighty at a time his food and dress are from the unlawful. Let him endeavour to have nothing unlawful in his abdomen, or on his body. However, if we make Hajj permissible with that, it is because of necessity; and if he fails to do what we join with the lawful, let him at least adhere to fear and anxiety for his being forced to get what is not lawful, perchance he will be seen with the eye of mercy, and excused because of his fear, anxiety and aversion (towards what is unlawful).

Situation: Ahmad Ibn Hanbal was asked by a man who said to him: "My father died and left property, and he used to deal with those dealing with whom is undesirable." On that he said to him: "Leave out of his property as much as he profited." He said: "He has debt due to him, as well as owing debt." He said: "Repay what is due upon him, and take back what is due to him." He asked him: "Do you see that?" he said: "Then, should you leave him detained because of his debt?"

However, what he mentioned is right, and it signifies that he is of the opinion that one should investigate to take out as much as is equal to the lawful, as shown from his saying that he should leave out as much as is equal to what he profited. He also sees that the capital itself belongs to him, in return for what he gave as a corrupt compensation (i.e. the price), no matter how many dealings he had, and no matter how difficult it was to give them back. He also relied, in regard to fulfilling his debt, on its being certain, which should not be left because of suspicion.

## CHAPTER FIVE: ANNUITIES AND GIFTS OF RULERS; AND WHAT IS LAWFUL AND UNLAWFUL OF THEM

It should be known that if one takes money from a ruler, he should consider three things: the resources of the income from which the governor gets it, the

qualities for which it is worthy of being taken, and the amount which he takes, and whether or not he deserves it in relation to his partners who share eligibility with him.

## The First Consideration: The Resources Of Income Of The Governor

There are two resources of income that are lawful for the governor whether apart from or in common with his subjects: what is taken from the disbelievers, i.e. the war spoils taken through fighting, Fai' that is gained with no fighting, Jizyah and funds gained by way of reconciliation, i.e. the money that is taken through certain conditions and contracting. The second is that which is taken from the Muslims, and nothing thereof is lawful except two things: the legacies and all things which have no unidentified owners, and the endowments, which have no guardians. In regard to alms, there are no alms to talk about in this time. All things that are beyond that, like the taxes, imposed upon the Muslims, confiscated property and bribes are unlawful.

If a jurisprudent or anyone else is to be given by a written deed an annuity, a gift, or anything like it, it should be one of the following eight things:

It might be given to him by a written deed from Jizyah, from legacies, from endowments, from estate that is given life by the governor, from property which he has bought, from a collector of taxes imposed upon Muslims, from a seller who is one among the traders and merchants, or from treasury.

In regard to Jizyah, four-fifths should be spent on the public interests and the remaining fifth on particular areas. What is given by a written deed from that fifth, or even from the four-fifths to serve the public interests, with observation of caution in relation to the given amount, is lawful, provided that the Jizyah should be imposed in accordance with Sharia principles, which is no more than one to four Dinars. This is a matter of endeavour. The governor should do his best not to exceed.

Another condition is that the Jizyah taken from a non-Muslim should not be from unlawful earnings, i.e. he should not be an employee belonging to a wrongful governor, nor a wine seller, nor a boy, nor a woman, from whom no Jizyah is binding. So, one should observe the way the Jizyah is imposed, its amount, the way it is spent, the eligibility of those to whom it is spent, and the amount that is to be given to him.

**The second** pertains to legacies and lost property. They should be spent on the public interests. In this respect, one should consider the inheritor or the owner, whether the whole or the greatest or the least portion of his property is unlawful; and we've already judged it. If it is found to be not unlawful, one should next consider the eligibility of him on whom it is to be spent, with observation to the condition of benefit and interest to be achieved from spending on him. The spent amount also should be considered.

**The third** pertains to endowments, and the same rulings of legacies apply to

it, besides one thing, i.e. to consider the conditions stipulated by the grantor, in order that what is taken should go in accordance with those conditions.

**The fourth** pertains to the estate that is given life by the governor, and there is no particular condition to be considered herein, for he has the right to give from his own property whatever he likes to whomever he likes. But what should be considered here is that the governor most likely gives life to land by forcing the workers to work under compulsion, or give them their fees from the unlawful. To give life to an estate results, from digging canals and rivers, building walls, leveling the land, etc, a work that the governor does not do by himself. If they are forced to do, what they do then does not belong to the governor, and thus, it is unlawful for him; and if they are hired, and their charges are paid from the unlawful, this will summon suspicion to which we've already alerted.

**The fifth** pertains to what is bought by the governor on credit, like a piece of land, a garment, a horse, etc. all of that is his own property, and he has the right to dispose of it in the way he likes. But as he will fulfill the price from the unlawful, this will summon prohibition in some cases, and suspicion in other cases; and we've already explained that in more detail.

**The sixth** is what is given by a written deed from the collector of taxes of Muslims or the collector of his wealth through distributions and confiscated property: it is that which is illegal and unlawful, in which there is no suspicion. Most annuities in those days come from that division, except what comes from the land of Iraq, for it is endowment for the interests of Muslims according to Shafi'i "may Allah have mercy upon him".

**The seventh** pertains to what is taken by a written deed from a seller who has dealings with the governor. If he has no dealings with anyone other than him, his property then is like that of the treasury; and if he has dealings more with other people, what he gives is a loan due upon the governor, and he should take payment instead of it from the treasury. In this way, deficiency lies in the compensation, and we've already mentioned the ruling pertinent to the unlawful price.

**The eighth** pertains to what is taken by a written deed from the treasury or from an appointed deputy with whom both the lawful and unlawful gather together. If the governor has no income to be known other than the unlawful, it will be merely illegal; and if it is learnt with certainty that the treasury contains lawful as well as unlawful property, and what is given to him might probably be from the lawful, and this is his prevalent thought, or from the unlawful, and this is more likely for the property of governors are unlawful for the most part at those times, whereas the lawful in their hands represents the least, if there is any at all, what should be done then is debatable.

Some people say that we take all which we are not certain that it is unlawful; and others say that it should not be taken unless it is verified to be lawful, on the grounds of prohibiting the suspicious. Both opinions are extremely radical. The

moderate judgement is what we've mentioned earlier, i.e. if the unlawful represents the greatest portion, it should then be made unlawful, and if the lawful represents the greatest portion, and there is certainty of having unlawful, it is the situation at which we've stopped.

The argument driven by those who makes it permissible to take the funds from the governors even if both unlawful and lawful mix in it, and what is taken is not verified to be lawful or unlawful, is the narration from some companions that they caught the times of the wrongful rulers, and took form them, like Abu Hurairah, Abu Sa'id Al-Khudri, Zaid Ibn Thabit, Abu Ayyub Al-Ansari, Jarir Ibn Abdullah, Jabir, Anas Ibn Malik, and Al-Miswar Ibn Makhramah.

Both Abu Sa'id and Abu Hurairah from Marwan and Yazid Ibn Abdul-Malik; Ibn Umar and Ibn Abbas took from Al-Hajjaj. Many of the followers also took (from wrongful rulers) like Ash-Sha'bi, Ibrahim, Al-Hassan, and Ibn Abu Laila; and Ash-Shafi'i took one thousand Dinars from Harun Ar-Rashid; and Malik took much property from many caliphs. It is reported that Ali Ibn Abu Talib said: "Take what is given to you by the governor, for what he gives you is from the lawful, and what he takes from the lawful is more (than what he takes from the unlawful)."

Those who refrained from taking did so out of piety, and because of their fea for their religion, lest he would be forced to do the unlawful. Consider th statement of Abu Dharr to Al-Ahnaf Ibn Qais: "Take what is given to you as long as it is not for purpose, but if it leads to sin in religion, leave it." According to Abu Hurairah : "If we are given, we'll accept it, and if we are forbidden, we'll never ask for it." It is reported on the authority of Abu Sa'id that whenever Mu'awiyah gave Abu Hurairah, he would keep silent, and whenever he withheld from him, he would attack him.

It is narrated on the authority of Ash-Sha'bi from Masruq that he said: "The gift will keep tempting those who take it until it leads them to the fire." i.e. it leads them to commit the unlawful, and it is not that it is unlawful in itself.

It is narrated by Nafi from Ibn Umar that Al-Mukhtar used to send money to him, and he would accept it and say: "I do not beg anyone, nor do I reject what Allah Almighty has bestowed upon me." He gave him a she-camel as a gift, and he accepted it, and it was known as the she-camel of Al-Mukhtar. But there is a contradictory narration according to which Ibn Umar is reported to have rejected no gift except for the gift of Al-Mukhtar. The chain of transmission of this narration is stronger.

It is reported on the authority of Nafi' that Ibn Ma'mar sent to Ibn Umar sixty thousand, which he distributed among the people, and when someone came to beg him, he took a loan from a person of those whom he had given, and gave the beggar.

When Al-Hassan Ibn Ali came to Mu'awiyah, he said to him: "I will give you

a gift which I've never nor will I give to anyone of the Arabs other than you." He gave him four hundred thousand Dirhams, which he accepted. It is further reported on the authority of Thabit Ibn Habib that he said: "I saw the gift of Al-Mukhtar to both Ibn Umar and Ibn Abbas, and both accepted it." When he was asked about it he said: "It consisted of money and clothes."

It is narrated on the authority of Az-Zubair Ibn Adi that he said: Salman said: "If you have a friend who is a governor's deputy or trader, and he deals with others on usury basis, and he invites you to food or the like of it, or gives you anything, accept it, because the benefit will be for you, and the sin will be on him." If this is proven in regard to the usury devourer, then it should apply to the wrongful.

It is narrated on the authority of Ja'far from his father that both Al-Hassan and Al-Hussain used to accept the gifts of Mu'awiyah. Hakim Ibn Jubair said: "We came upon Sa'id Ibn Jubair and he was appointed in charge of the lower part of Euphrates, thereupon he sent to the tenths collectors 'that you should feed us from what you have', and they sent food, and he ate and we share food with him."

Al-Ala' Ibn Zuhair said: "Ibrahim visited my father, and he was the governor's viceroy of Hilwan, and he gave him a gift, which Ibrahim accepted and said: "There is no harm to accept the gifts of the viceroys, since they have provisions and sustenance and both the lawful and unlawful enter his treasury: but what he gives you is from the lawful of his own property."

All of those people accepted the gifts of wrongful governors, and all of them criticized him who obeyed them in what led to the disobedience of Allah Almighty. This group (of debaters) pretend that the reports that show how many of the predecessors rejected to accept such gifts do not refer to prohibition in so much as they indicate to piety; and a mention might be made here of the rightly-guided caliphs, Abu Dharr, and their likes from amongst the ascetics who refrained from the lawful out of abstention, as well as from such of lawful as it is feared to lead to the forbidden. However, their abstention was out of piety and Allah-fearingness.

In this way, the acceptance of those whom we have already mentioned affirms the permissibility, whereas the rejection of the others does not indicate to prohibition. The reports that show how Sa'id Ibn Al-Musayyab, for instance, refrained from getting his income from the treasury until it accumulated and amounted over thirty thousand, and the statement of Al-Hassan: "I never perform ablution from the water belonging to a money changer even if the prayer is due, for I do not know the original sources of his property, belong to undeniable piety, and to adopt it is much better than to adopt liberality, although the adoption of liberality is not unlawful.

This is the argument of those who make it permissible to take the funds from the wrongful rulers. But the reply to it is that the reports which show the

acceptance of some of them are limited and they represent the least in comparison with the reports which affirm the rejection and denial. But, putting in mind the probability that their refraining was out of piety, three probabilities of different levels and degrees according to their difference of piety might be elicited. There are four levels of piety in regard with the governors:

**The first level** is to take nothing from their funds in principle, like what the pious among them did, and so did the rightly-guided caliphs. Abu Bakr "Allah be pleased with him" counted all that he got from the treasury (during his caliphate) and it was six thousand Dirhams, which he made himself owe to the treasury. Umar "Allah be pleased with him" was distributing the money of the treasury one day when one of his daughters entered and took a single Dirham, thereupon Umar got up in pursuit of her until the covering fell down from one of his shoulders. The female child entered the house of her mother weeping, making the Dirham in her mouth. Umar got his finger and took it out of her mouth and placed it with the money of the taxes. Then he said: "O people! It is not for Umar, nor for the family of Umar more than what is for the Muslims, their near and far."

According to another narration, while Abu Musa Al-Ash'ari was sweeping the treasury he found a Dirham. At the same time, one of the children of Umar "Allah be pleased with him" passed by him, to whom he gave the Dirham. When Umar saw it in the hand of the child, he asked him about it, and he told him that Abu Musa had given it to him. He said to him: "O Abu Musa! Is there not amongst the inhabitants of Medina a house easier to you than the house of Umar? Do you like that there remains none from amongst the nation of Muhammad "Peace be upon him" but that he will have a claim of grievance against us?" he brought back the Dirham to the treasury.

Although the money here was lawful for him, he feared he might not deserve it. He used to keep his religion and honour blameless, and satisfy himself with the minimum requirements of living, in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Leave what arouses doubt in you to that which arouses not doubt in you" and: "Whoever leaves (what is suspicious) has indeed kept his religion and honour blameless." He heard many severe warnings from the Messenger of Allah "Allah's blessing and peace be upon him" of the funds of governors.

An example is the statement of the Messenger of Allah "Allah's blessing and peace be upon him" to Ubadah Ibn As-Samit when he sent him to collect almsgiving: "Fear Allah O Abu Al-Walid, lest you would come on the Day of Judgement with a camel that is grunting you are carrying on your shoulder, or a cow that is mooing, or a sheep that is bleating." He said: "O Messenger of Allah! Is it really going to happen?" he said: "Yes, by Him in Whose Hand is my soul, except for him, upon whom Allah has bestowed mercy." On that he said: "By Him Who has sent you with the truth, I will never become in charge of anything

like this." (This narration is reported by Shafi'i in his Musnad on the authority of Tawus, and Abu Ya'li on the authority of Ibn Umar, and its chain of transmission is correct).

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not fear for you that you will become pagans after me, but I fear for you that you come to compete one another." (This narration is reported by Al-Bukhari and Muslim on the authority of Uqbah Ibn Amir). He feared for them that they would compete in the funds. For this reason, Umar "Allah be pleased with him" said in a long narration in which he was talking about the funds of treasury: "I find myself only like the guardian of an orphan's property: "if I find myself not in need, I shall refrain from it, and if I find myself in need, I shall eat of it fairly and reasonably."

It is narrated that one of Tawus's sons wrote a message on the tongue of his father to Umar Ibn Abd Al-Aziz, thereupon Umar sent to him three hundred Dinars. On hearing that, Tawus sold an orchard belonging to him and sent to him from its price three hundred Dinars. We should put in mind that in no way could any ruler be like Umar Ibn Abd Al-Aziz. This is the highest level of piety.

**The second level** of piety is that one takes the funds of the ruler, provided that he knows that what he takes is from lawful sources. Thus, the ruler's having other funds from unlawful sources harms him not. It is within this concept that all or most reports or at least those connected with the glorious companions, and the pious among them in particular like Ibn Umar should be understood. Ibn Umar was of those who attained an extreme degree of piety: how then should he take liberally from the ruler's funds despite the fact that he was the most disapproving of their acts, and the most censorious of their funds?

It is reported that they gathered in the house of Ibn Amir during his fatal illness, and he feared for himself the evil consequences of his office as a governor, as he would be blamed in the Presence of Allah Almighty for it. They said to him: "We hope good for you: you've dug springs, provided pilgrims with water, and did such and such good things." Ibn Umar kept silent. He asked him: "What do you say O Ibn Umar?" he said: "I say that this will be good if the earnings are lawful, and the expenses are purified; and of a surety, you will be brought back (to life after your death) and see (yourself)." He also said to him according to another version of that narration: "No doubt, in no way could malice plot out malice, and you was appointed the governor of Basra, and I do not think but that you've got evil from it." Ibn Amir asked him: "Would you not supplicate for me to good effect?" Ibn Umar replied: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah never accepts prayer without purification (ablution), nor does He accept almsgiving from misappropriation." (This narration is reported by Muslim). He resumed: "You were appointed the governor of Basra."

It is narrated that Ibn Umar said about the days of Al-Hajjaj: "Since the house was robbed, I've never been satiated from food until this day of mine." It is narrated that Ali Ibn Abu Talib "Allah be pleased with him" used to get Sawiq in a sealed utensil from which he would drink. It was said to him: "Do you do so in Iraq in which food is abundant?" he said: "I do not seal it with a stick, but because I dislike that something strange might be put in it, and I dislike that anything other than the lawful should enter my abdomen. This was their custom. It is reported that Ibn Umar did not admire a thing but that he would abandon it (for fear of temptation). Once, Nafi' was demanded from him fro thirty thousand, thereupon he said: "I fear the Dirhams of Ibn Amir (the petitioner) would be kept with me. Go and you are free." According to Abu Sa'id Al-Khudri : "There is none of us but that the world has inclined with him except for Ibn Umar." Thus, it should not be thought that neither he, nor anyone of the same status had taken funds which he knew not to be lawful.

**The third level** of piety is to take what he takes from the ruler just to give it by way of charity to the poor and needy, or spend it on those who deserve it. This is the ruling of Sharia pertinent to the funds which have no particular owner. If the ruler, in case it is not taken from him, will not distribute it among those who deserve it, and rather will make use of it in doing wrong, we might say here that it is more preferable to take it from him and distribute it among those who deserve it than to leave it in his hand. This is the opinion of many scholars, and the rationale for it will be explained later. It is in this connection that what most of them took should be understood.

Let's quote Ibn Al-Mubarak who said: "Those who accept the gifts (from the rulers) today, under pretext that they imitate Ibn Umar and A'ishah do not follow both, for Ibn Umar, for example, distributed all that he had taken until he was forced to take up a loan of sixty thousand after distributing all that he had (to give it to another beggar who came to ask him after the property was used up), and A'ishah did the same. When funds were brought to Jabir Ibn Zaid he distributed it entirely and said: "I saw it better to take it from them, and distribute it than to leave it in their hands." Ash-Shafi'i "may Allah have mercy upon him" did the same with what he had accepted from Harun Ar-Rashid, which he distributed entirely to the extent that he did not keep even a single grain for himself.

**The fourth level** is that one is not verified that it is lawful, and thus he does not accept and distribute it in so much as he leaves it. but he might take form a ruler the lawful represents the greatest portion of his property. As such was the caliphs during the lifetime of the companions "Allah be pleased with them", and the followers after the rightly-guided caliphs, in which case, the unlawful did not represent the greatest part of their property. This is attested from the justification given by Ali "Allah be pleased with him" who said: "What he (the ruler) takes form the lawful is more (than he takes from the unlawful)." This is made

permissible by a group of scholars, depending upon the fact that the lawful represents the greatest portion of the property.

We've stopped at that issue in regard to the ordinary people, what then about the property of the ruler which is likely beyond calculation? It is not unlikely that the assiduousness of a diligent person might lead him to make it permissible to take what is not known to be unlawful, depending upon the fact that the greatest portion is lawful. We've forbidden it in case the unlawful represents the most.

Having understood those levels, you should be certain that the annuities of the wrongdoers in our time are not similar to that. On the contrary, they differ from it in two things:

One thing is the property of the rulers in our time is unlawful in whole or for the most part, and why not since the lawful comes from the almsgiving, Fai and war spoils: things which are no longer present now? And if there is any, nothing of them is brought to the ruler. There remains nothing but Jizyah which is taken wrongfully which is unlawful in most cases. That is because they exceed the due limits of Sharia in what they take and the one form whom it is taken. If you add to that the taxes imposed upon Muslims, confiscated things and bribes, and the various kinds of injustices and grievances, the lawful would not amount even to one-hundredth the whole of it.

The other thing is that the wrongdoers during the first generation, as being still close to the time of rightly-guided caliphs, used to feel they were wrongdoers, and they always were eager to attract the hearts of the companions and followers, and keen on getting them accept their gifts and presents. They used to send that to them without forcing them to ask or put themselves to humiliation: on the contrary, they used to feel themselves under obligation and grow happy to them because they accepted their gifts. In turn, the companions and followers used to take from those rulers, and distribute what they took (among the needy), and did not comply with the political desires and purposes of rulers, nor did they attend their gatherings, nor did they frequent them, nor did they like them to remain in power: they used to invoke evil against them, attack them with their words, and disapprove of their evil acts and deeds. So, there was no fear to affect their religion in the same way as they would affect their world; and no harm was caused to them.

But now, the rulers do not agree to give a gift but to him whom they covet to use in fulfillment of their desires, increase their number, seek their aid to support their power, adorn themselves with their frequenting them in their gatherings, oblige them to regularly invoke good upon them and praise them so much, whether in their presence or absence. So, if the taker does not put himself to humiliation, first by begging the ruler, second by serving him so much repeatedly, third by praising and invoking good upon them, fourth by helping him fulfill his own desires when his aid is sought for, fifty by increasing the number of his sitters and processions, sixth by demonstrating love, loyalty and support against

his enemy, and seven by screening his injustices, evildoings, and vices, he will not be given even a single Dirham.

If it is impermissible to take from them in this time what is known to be lawful, for fear it might lead to these concepts, what about what is known to be unlawful or at least suspicious? For this reason, he, who takes the courage to accept their funds, in imitation of the companions and companions, will have compared the angels with the blacksmiths. To take funds from them means that one should mix with them, take care of them, serve their appointed employees, endure humiliation from them, praise them, frequent their doors; and all of that is sin as we shall explain later in the coming chapter.

Having become clear the sources of their property, and what is lawful and unlawful of it, if man imagines he could take from what is lawful of it, what he deserves, while he is sitting in his house, and it is brought to him without being in need to serve a governor, praise them, or even help them, it will be not unlawful, but it will be undesirable in view of many things we are going to explain in the next chapter.

## The Second Consideration: The Amount of What Is Taken, And the Quality That Makes Taking Valid

Let's focus here on the funds to be spent on the public interests, i.e. four-fifths the Fai and legacies, for what is beyond that, such as endowments, almsgiving, one-fifth Fai or war spoils, the own property of the ruler, of such of things as he gives life or buys, is under the disposal of the ruler: he has the right to give of them whatever he likes to whomever he likes. But let's consider here the lost property and the property to be assigned to the public interests: it is impermissible for him to spend it but in what serves a public interest, or to him who is in need of it, and at the same time, he is unable to get his earnings. But it is impermissible to spend from the treasury to the rich, particularly if there is no general benefit to be achieved from that. This is the right opinion, although it is a debatable matter among the scholars.

The words of Umar "Allah be pleased with him" provides evidence that every Muslim has a right in the treasury, just because of his being a Muslim, who increases the number of Muslim community. But even, he never distributed the property among all the Muslims in equality, but he used to give such of them as had particular characteristics (which made them worthy of it). if this is proven, let's say that everyone does a job, which returns with interest for the Muslims, from which he might be hindered in case he is engaged in getting his earnings, should have a right in treasury that is to suffice him.

This includes all scholars, i.e. those engaged in the sciences related with the interests of religion, such as the sciences of jurisprudence, Hadith, exegesis, recitation; and it also includes teachers, Mu'adhdhins, and also the students of

those sciences, for if they are not sufficed, they will not be able to follow up their studies. It includes workers, with whose work the interests of this world depend, such as soldiers who safeguard the state with their weapons from the enemies and transgressors. It includes also scribes, accountants, deputies, and all of those who are needed to arrange the department of taxes, and I mean of course the workers who are in charge of the lawful and not unlawful funds.

Those funds are for the public interests. The interest might be related with the religion or with the world. It is with the scholars that religion is safeguarded, and it is with soldiers that world is safeguarded. Both religion and sovereignty are twins in the sense that each could not dispense with the other. If the knowledge of the physician does not imply any religious matter, its concern with the health of the body is important for the religion without which it would not be practiced. For this reason, it is permissible for him, as well as for any such like, to whose profession there is a need to serve the interest of the body or the country, to have rights in those funds, in order to be able to devote themselves to remedy the Muslims, and I mean of course those among them who remedy for no charge.

It is not prerequisite for those to be in need in order to deserve the annuities: if they are rich, they also might be given. However, the rightly-guided caliphs used to give both the Muhajirun and Ansar, without depending upon their need. It also has no fixed amount, since it is subject to the estimation of the imam, who has the right to give liberally to the point of richness, or to give only what is sufficient in so much as is fitting for the state of the taker, and the availability of funds. Al-Hassan "Allah be pleased with him" took from Mu'awiyah four hundred thousand Dirhams all at once. Umar "Allah be pleased with him" used to give many of people an annuity of twelve thousand Dirhams, and A'ishah "Allah be pleased with her" was enlisted among those. He used to give other group ten thousand each, others six thousand each, and so on.

Such money should be distributed among those until there remains nothing of it. if he favours anyone of them with much property, there will be no harm. The ruler has the right to give from that money gifts and presents to whose whom he sees to be qualified for them. This was done by the righteous predecessors. But the public interest also should be considered here. If he favours a scholar, or a brave man with a gift, this might encourage the people and prompt them to engage in labour, in imitation of him.

This is the benefit of gifts, presents and specifications given by the ruler. All of that is due to the diligence of the ruler. But two things should be considered in relation to the wrongful rulers:

One thing is that the wrongful ruler should desist (or is forced to desist) from his ruling: he is either ousted or should be ousted: then, how should it be made permissible to take from his hand, given that he is really not ruler? The other thing is that he does not comprehend with his money all of those who deserve it: how should it be permissible for the individuals to take from

it? is it permissible for them to take in proportion to their shares or is it impermissible for them to take at all? Is it permissible for anyone of them to take what he is given?

In regard to the first thing, we see that it should not stand against taking one's right. That's because if a wrongful tyrant is helped by his armed force to remain, and it is difficult to oust him, and replacing him with another might lead to raising intolerable affliction, it becomes obligatory to let him remain in his office, and it also becomes binding to obey him, in the same way as one obeys his rulers, depending upon the narration in which one is commanded to obey his rulers, (the narration referred to is reported by Al-Bukhari on the authority of Anas, and Muslim on the authority of Abu Hurairah and Abu Dharr) and another narration which forbids one to refrain from helping him (as shown in both Sahihs on the authority of Ibn Abbas and Abu Hurairah).

We see that the office of caliphate is held for him who undertakes it from amongst the offspring of Al-Abbas, and the ruling is enforced for the rulers in different parts of the state, who give the pledge of allegiance to the caliph. We should consider the conditions and qualities which a ruler should have, in achievement of the public interests, and had we decided that all rulings now are invalid, surely, all public interests would have become idle. Moreover, ruling now mainly depends upon the armed forces, and the caliph is the one given the pledge of allegiance by the leader of the army, and if one takes the lead of the army, and proves obedient to the caliph in terms of sermons and currency, his ruling is effective. On the other hand, the judgements of the judiciary in the different parts of the state are enforced.

As for the other thing, i.e. if the ruler does not comprehend with his gifts all of those who deserve, is it permissible for the individuals to take that? This is a matter of debate among the scholars, who divide into four opinions: some exceed to the extent of saying that if what he takes belongs to that in which all of the Muslims share, and he himself does not know exactly his share of it, he should leave it entirely. According to other people, he might take as much as is equal to his daily sustenance, for it is that amount which he deserves for satisfying his need is due upon the Muslims. A third group are of the opinion that he might take his yearly sustenance, for taking what suffices him on daily basis is difficult, and as he has right in that property, how should he leave it?

The fourth group of people say that he should take what he is given, and the wronged are the remaining (who are left without taking anything); and this is the right analogy, for the funds is not equally shared by all the Muslims, in the same way as the booty is by the winners, or the legacy by the heirs. That's because the booty and legacy becomes their own whereas if this funds is not distributed among them until their death, distributing it among their heirs is not incumbent under the rules of inheritance. This is not a right to be fixed for them, and it is fixed only by receiving it. It is more likely similar to

almsgiving. If the poor are given their share of almsgiving, it becomes their own property.

They are not forbidden their right if the ruler deals unjustly with the other groups, by refraining from giving them their rights in the almsgiving. This is in case he does not give him the whole funds. But he gives him only the same amount which will be permissible, if he gives it to him by way of favouring, along with comprehending the others with the funds. To be sure, favouring is permissible in gifts. When Abu Bakr "Allah be pleased with him" regarded them as equal in gifts, Umar "Allah be pleased with him" discussed him, he said to him: "Their superiority is in the Sight of Allah Almighty, and this life of world is but a means of conveyance (to the hereafter)." But Umar "Allah be pleased with him" gave some preference to others during his lifetime. He gave A'ishah "Allah be pleased with her" twelve thousand, and gave Zainab "Allah be pleased with her" ten thousand, Juwairiyah "Allah be pleased with her" six thousand, and Safiyyah "Allah be pleased with her" likewise. Umar allocated to Ali "Allah be pleased with him" in particular a landed property, and to Uthman "Allah be pleased with him" five gardens. When Uthman became the caliph, he favoured Ali "Allah be pleased with him" with them apart form others, and Ali accepted them from him.

All of that is permissible but in its appropriate place, and it is subject to the independent opinion of the giver. The independent opinion is applicable in the cases in which there is no text, nor is there in a similar case, which allows for analogy, like the case of the legal punishment of drinking wine. Abu Bakr gave forty lashes as legal punishment for drinking wine, and Umar rose it to eighty lashes, and both are out of the Sunnah. However, both Abu Bakr and Umar "Allah be pleased with them" were right by the consensus of the companions, in the same way as they were right in their different ways of giving. The one who was made inferior during the lifetime of Umar did not return anything to the superior from what he took during the lifetime of Abu Bakr, when both were equal, nor did the superior refrain from accepting the extra that was given to him during the lifetime of Umar. All the companions joined them in their opinions, thinking that each of them was right. So, let this be taken as a pattern to be followed in the disputable matters in which every diligent is regarded right in his independent opinion.

But we do not say so in every case, in which a diligent has skipped a particular text or an evident analogy, whether heedlessly or because of his bad opinion: i.e. we do not say in this case that every diligent is right, because here the right is him who gets the related text or the evident analogy.

From all of that, it might be elicited that if one is found to have a characteristic of those related with the public interests of the religion or world, and he takes from the ruler an annuity or a gift, from the funds of legacies or Jizyah, he will not become dissolute by such taking: but he will become dissolute by serving them, helping them, frequenting them, praising and flattering them,

and doing such thing from which the funds could more likely hardly be free from, as we shall explain later.

# CHAPTER SIX

# LAWFUL AND UNLAWFUL SOCIABILITY WITH WRONGFUL RULERS; AND RULING ON ATTENDING THEIR GATHERINGS, FREQUENTING AND HONOURING THEM

It should be known to you that there are three states to govern your relation with the wrongful rulers and chiefs: the first which is the worst is to visit them. The second, which is less in evil is that they themselves visit you. The third, which is the safest is to leave them, that is, not to see them, nor to let them see you.

## The First State

In relation to the first state, i.e. that you visit them, it is extremely blameworthy under Sharia, and there are reports that relate severe warnings and grievous admonitions in that issue, and we are going to mention them, in order to know how Sharia criticizes it, and then, we shall mention what is unlawful, what is permissible, and what is undesirable thereof, according to the fatwa in the exoteric knowledge.

When the Messenger of Allah "Allah's blessing and peace be upon him" described the wrongful rulers and governors he said in comment on that: "He, who throws them away, will be saved (from their evil), and he who leaves them will be safe or at least about to be safe, and whoever shares them in their world belongs to them." (This narration is reported by Tabarani on the authority of Ibn Abbas, but with a weak chain of transmission). He further said: "He, who mixes with them will be ruined." That's because it is true that he, who leaves them, will be safe from their imam, but he will not be safe from being involved in the punishment that might comprehend them all, for he has not throw them away, nor has he disputed with them.

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, there will be rulers, who will be liars and wrongful: so, he who rust their lies, and helps them in their injustice does not belong to me, and I have nothing to do with him, and he will not come to drink from the Fountain-Lake." (This narration is reported by both An-Nasa'i and At-Tirmidhi and authenticated by Al-Hakim on the authority of Ka'b Ibn Ujrah).

It is narrated on the authority o Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The reciters (of the Qur'an) who are the most hateful to Allah Almighty are those who frequent the rulers."

According to a particular narration : "The best of rulers are those who visit

the scholars, and the worst of scholars are those who visit the rulers." It is said in another narration: "The scholars are the trustworthy persons of the Messengers and Prophets on the slaves of Allah Almighty so long as they do not mix with rulers; and once they do so, they have betrayed the Messengers, and thus you should beware of them and leave them." (This narration is reported by Al-Uqaili on the authority of Anas).

From amongst the traditions (sayings of the companions and followers), a mention might be made of the statement of Hudhaifah "Allah be pleased with him": "Beware of the standing places of temptations." It was said to him: "What are the standing places of temptations?" he said: "The gates of the rulers: anyone of you visits a ruler, and trust his lies, and describes him with what he has not."

Abu Dharr "Allah be pleased with him" said to Salamah: "O Salamah! Keep yourself far from the gates of rulers, for you get nothing of their world but that they get something better of your religion." According to Sufyan: "In (the fire of) Hell, there is a valley, which none inhabits but the reciters who used to frequent kings." According to Al-Awza'i : "There is nothing more hateful to Allah Almighty than a scholar who visits an appointed governor."

According to Samnun: "How distasteful is the scholar whom you will not find when you go to his gathering, and on asking about him, you are told that he has gone to visit a governor." I heard that it was said: "If you see a scholar having love for this world, you should suspect him about you religion." And I've experienced that myself. I've never visited the ruler but that after coming out form him, I would go on reckoning myself, and see darkness on it, although I always face them severely and disagree with their desires and whims." According to Ubadah Ibn As-Samit : "The devout reciter's love for rulers is hypocrisy, and his love for the rich is out of showing off."

According to Abu Dharr : "If the darkness among a people is predominant, it is due to the predominance of the darkness of their wrongful persons."

It is reported that Ibn Mas'ud "Allah be pleased with him" said: "A person visits a ruler and he is religious, and when he comes out form him, he comes to have no religion." It was said to him: "What is the reason for that?" he said: "Because he always pleases him by displeasing Allah Almighty."

Once, Umar Ibn Abd Al-Aziz appointed a man in charge of some job, and when he was told that he was one of Al-Hajjaj's employees, he drove him. On that the man said to him: "I worked for him but a little." He said: "It suffices you for evil and distrust to accompany him only one or a part of a day."

According to Al-Fudail : "The close one comes to a ruler, the farther he becomes from Allah Almighty." Sa'id Ibn Al-Musayyab used to traffic in oil (to get his earnings) and say: "In this job, one could dispense with those rulers." According to Wuhaib : "Those who visit kings are more harmful to the nation than the gamblers." According to Muhammad Ibn Salamah : "A fly on the dung is better than a reciter standing at the gate of those (rulers)."

When Az-Zuhri mixed with the ruler, one of his brothers in religion wrote to

him the following: "May Allah save us and you, O Abu Bakr, from temptations: you've become in such a state as anyone who knows you well should invoke Allah for you. May Allah have mercy upon you. You've grown old, and the blessings of Allah upon you have made you weighty, when He Almighty endowed you with the understanding of His Book, and taught you the Sunnah of His Prophet Muhammad "Peace be upon him". But it is not so. Allah Almighty took the covenant from the scholars as stated in His saying: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it." (Al Imran 187)

﴿ وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا ﴾

I know that the easiest thing you've done, and the lightest burden you've carried is that you've removed the loneliness the wrongful, and mad easy the way of transgression, by your coming close to him who fulfills no right, nor leaves falsehood. When those rulers draw you close to them, they take from you an axis, upon which the millstone of their wrongness turn, a bridge upon which they cross to their mischief, and a ladder on which they ascend to their error. It is with you that they put the other scholars to suspicion, and keep off the hearts of the ignorant. How easier is that which they're done in comparison with what they've ruined in you, and how much is that which they've taken from you in comparison with what they've taken from you, in such of your religion as they corrupt. What does make you feel secure to be of those in whom Allah Almighty says: "Then, there has succeeded them a posterity who have given up As-Salat (the prayers) (i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times) and have followed lusts. So they will be thrown in Hell." (Maryam 59)

﴿ ۞ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴾

Of a surety, you deal with Him Who is not ignorant, and the One Who records your deeds is not heedless. So, you should remedy your religion, for weakness has afflicted it, and prepare your argument, for the long journey (to the hereafter) has become close, and nothing is hidden from Allah in the earth and in the heavens, and peace be upon you."

All of those narrations and traditions provide evidence for the various temptations and mischief that lie in mixing with rulers. But let's explain that in more detail, in order to distinguish the forbidden, the undesirable and the permissible.

Let's say that the one who visits the ruler is exposed to disobey Allah Almighty, either by his act, silence, words, belief, and he could hardly be free from one of those things.

Concerning the act, visiting them most likely occurs in usurped houses, and it

is unlawful to step over them, and enter them without the leave of their owners. Let not you be deceived by the statement of those who say that this is of the matters in which the people indulge, like a date or a fragment of bread; for this is true but not in the case of what is usurped. But this is not true of the usurped, for if it is said that every simple sitting does not decrease the ownership of the thing, it belongs to the indulgence, and this is true of stepping over the usurped place. In this way, the all will come to share in the process of usurpation. It might be indulged in if it is done individually in such a way that if the owner knows it, he might not dislike it. But sharing of many causes the ruling of prohibition to comprehend all the people who join in it. In this way, it is impermissible to take the possession of a man under pretext that everyone of the passers-by takes only a step which decreases nothing from ownership. It is like a light strike in the course of teaching, which is permissible, provided that it is done by an individual. That's because if a group of people give several strikes which result in killing, retribution then should be exacted from all, although every strike in itself would have not led to the same result had it been made individually.

Suppose that the wrongful ruler is in a place that is not usurped, and he is underneath a tent or a bower like it made from his property, then, it is unlawful and it is impermissible to enter into him, for in this way, it is to utilize and make use of the unlawful. But suppose that all of that is lawful, one will not be sinful if he enters into him and salutes him with pace, but if he bows or prostrates in his salutation or service, he thus will have honoured a wrongful one because of his ruling, which is the tool of his injustice. To be sure, to humble one self before a wrongful is a sin. Moreover, if one humbles himself before a wealthy one, who is not wrongful, just because of his wealth and not because anything else, his religion will decrease by two thirds. What should it be then if one humbles himself before a wrongful person?

Only saluting with peace is permissible. But to kiss the hand or bow in service is a sin, unless one is forced by fear or it is done to a just ruler or a respectable scholar, or to him who deserves it because of religion. It is reported that Abu Ubaidah Ibn Al-Jarrah kissed the hand of Ali Ibn Abu Talib when he met him in Sham, and the latter did not disapprove of it. but one of the predecessors went as far as not to return their greetings, and turn away from them, out of scorning them, regarding this to be one of the best acts of worship. But to keep silent and abstain from returning the salutation is questionable, since it is obligatory, which should not lapse because of wrongness.

But even, if the visitor leaves all of that, and limits himself only to saluting them, he could not hardly be free from sitting on their carpets; and as the unlawful represents the greatest portion of their property, it is impermissible to sit on their furnishings.

In relation to silence, of course, he will see in their gatherings such undesirable things as the silk carpets and thrones, silver vessels and utensils, silk garments which they wear in addition to the unlawful that is visible on their

slaves. Of a surety, he who sees an evil from which he keeps silent is a partner in it. Moreover, he might hear of their speech the obscene and foul, abuse, insult, harm, and falsehood, and to keep silent from all of that is unlawful. He also might se them wearing unlawful garments, eating unlawful food, and all that is in their hand is unlawful; and it is impermissible to keep silent from all of that. It is incumbent upon him to enjoin what is right and forbid what is evil by his tongue if he is not able to do so by his act.

But you might argue that he fears for himself, which gives him excuse to keep silent, let me reply that it is true, but at the same time, he is not in need to commit what is impermissible except for a legal excuse. Were he not to enter into them and see what is disapproved, surely, it would not binding upon them to address them by way of accounting, in order that it would lapse from him for excuse. At this point, let me say that he, who learns that there is mischief in a certain place, and he knows that he is not able to remove it, it is impermissible for him to attend, lest this would occur in front of him, and while he is seeing it he keeps silent from it. On the contrary, he should avoid seeing it (as much as possible).

In regard with saying, it is to invoke for the wrongful, praise him (with what he has not), trust his falsehood, whether explicitly by words or implicitly by nodding, or from the signs of pleasure on his face, or to demonstrate to him love, loyalty, and longing for meeting him, and hoping his survival and long life. However, one more often does not limit himself to salutation: on the contrary, he speaks, and he hardly talks in anything other than those things.

It is unlawful to invoke to him but with the following: "May Allah reform your state", "May Allah guide you to what is good", "May Allah make long your life in His obedience", and the like of those statements. But it is impermissible to invoke Allah to safeguard him, give him long survival, and attribute blessing and favour to him, by calling him the 'lord', or any similar word. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes long survival and life for a wrongful, has loved that Allah Almighty should be disobeyed in his land.

If he goes beyond supplication to praising, of a surety, he will describe him with what he has not, which makes him among the liars and hypocrites who honour the wrongful. Those are three grievous sins. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty grows angry when a dissolute is praised." He said according to another narration: "He, who honours a dissolute person has indeed helped in destroying Islam."

If he goes beyond that, to trust him in what he says, and appreciates all that he does, he will become sinful by his trusting and helping him. As well as praising and appreciating are to help in sin, and motivate the desire for it, belying, criticizing and defacing are to scold one to do such evil act, weaken its reasons. Of a surety, to help in a sin even with half a word is in itself a sin. When Sufyan was asked about a wrongful who is about to perish in the desert: "Should he be given a sip of water (to save his life)?" He said: "No, but you'd rather leave him

until he dies, for to give him water is to help him (in his wrongness)." But another one said: "No, he might be given water until he returns to his senses, and then, he should be left alone."

Furthermore, he might go further by demonstrating his love and yearning for meeting him, and hoping for his long life. If he is a liar in those feelings, he will have committed the sin of lying and hypocrisy; and if he is truthful, he will have committed the sin of loving the survival of the wrongful, although he has to dislike him and have hatred towards him for the Sake of Allah. To dislike for the Sake of Allah is obligatory, whereas the lover of sin who accepts it is himself a sinful. If one likes a wrongful for his injustice, he will be a sinful because of his loving for him, and if he likes him for another reason, he will also be a sinful, for he has not disliked him, although it was incumbent upon him to dislike him (for the Sake of Allah). If both good and evil combines in a person, he should like him for such of good as lies in him, and dislikes him for such of evil as lies in him. We shall explain in detail the point of combining both love and dislike in the book on the brothers who love each other for the Sake of Allah Almighty.

If he is safe from all of that, and how far it is, he could hardly be free from the corruption that might infiltrate into his heart. He considers the abundance of blessing that is bestowed upon him, which causes him to despise Allah's blessing upon himself. By so doing, he will have indulged in the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" who said: "O assembly of Muhajirs! Enter not upon those who love this world, for indeed, it (the world with its delights and pleasures) always makes one discontented with such of sustenance (as provided for him by Allah)." (This narration is reported by Al-Hakim on the authority of Abdullah Ibn Ash-Shakhir, and he regards its chain of transmission as authentic).

Putting in mind that others might follow him in entering upon such wrongdoers, and through visiting them, he would help increase their injustice, and they might use him as a means of decoration and adornment if he is of those utilized for adornment, all of that is either forbidden or undesirable. Once, Sa'id Ibn Al-Musayyab was invited to give the pledge of allegiance to both Al-Walid and Sulaiman, sons of Abd Al-Malik, thereupon he said: "I never give the pledge of allegiance to such two so long as both night and day differ from each other, since the Messenger of Allah "Allah's blessing and peace be upon him" forbade giving pledge of allegiance to two simultaneously." (This narration is reported by Abu Na'im on the authority of Yahya Ibn Sa'id). When he was asked to enter from a certain gate and come out of another gate, he said: "No by Allah, lest anyone of the people would imitate me." On that he was given one hundred lashes, and forced to put on coarse and rough rag.

Therefore, it is impermissible for anyone to enter upon them except for two legal excuses: the first is that he is forced by compulsion to enter, not by way of

honouring them, but by learning that if he refrains from visiting them, he shall receive harm, or that this shall have a negative impact upon the people's obedience to them, and result in disorder. In this case, he enters upon them, not out of obedience or submission to them, but out of observing the public interests of the people, lest the governorate will be put to trouble.

The second is that he enters upon them to avert injustice from a Muslim other than himself, or even from himself, whether by way of accounting, or by way of complaint. This is a concession given to him, provided that he should neither tell a lie, nor praise, nor leave an advice he expects to be accepted (but that he will give it). This is the ruling pertinent to entering (upon the wrongful rulers and governors).

## The Second State

According to that state, the wrongful ruler or governor enters upon you. In this case, you should inevitably return his salutation. It is not lawful to stand to receive him, and honour him as a guest. By his honouring both knowledge and religion, he deserves to be honoured, as well as by his wrongdoing he deserves to be averted.So, to honour in return for honour, and respond with salutation in return for salutation.

But if he is with him in seclusion, it is preferable not to stand for him, in order to demonstrate to him the power and honour of religion in comparison with the worthlessness of wrongness, and his fury and passion for the sake of religion, and turning away from him who turns away from Allah Almighty, thereupon Allah Almighty turns away from him. But if he comes to visit him in a gathering, it is important to observe the retinue of those endued with authority among their subjects, and thus, there is no harm to stand for him just with that sole intention. If he learns that his not standing for him will not summon corruption among the subjects, nor cause him to become angry with him, it is preferable for him not to stand for honouring him.

Once the meeting occurs between them, it is incumbent upon him to advise him. If the ruler has committed what he does not know to be unlawful, and it is expected from him to leave it once he knows it, it is binding upon him to tell him about it. But it is of no benefit for him to remind him of what he knows to be unlawful, like his extravagance and wrongness. He has to frighten him from such of sins as he commits, if he thinks this will have a positive impact upon him. He has to guide him to the way of achieving the public interests, in a way that might serve the purposes of the wrongdoer in accordance with Sharia, without committing sin, in order to keep him off achieving his purposes through injustice. Thus, it is incumbent upon him to show to him what he is ignorant of, and frighten him from what he dares to do, and guide him to what he is heedless of, which makes him dispense with injustice.

Those three things are incumbent upon him if he expects his speech will

influence him. This also applies to him who happens to enter upon a ruler whether with or without legal excuse. In this respect, it is narrated on the authority of Muhammad Ibn Salih that he said: I was sitting with Hammad Ibn Salamah and in the house there was no more than a piece of straw mat on which he was sitting, a copy of the Qur'an in which he was reciting, a leather container having his books and papers, and a pot in which he was performing ablution. While I was with him, somebody knocked at the door and behold! He was Muhammad Ibn Sulaiman. He was admitted and he entered and sat in front of him. He asked him: "What is the matter with me that if I see you, I will be filled with terror of you?" he said: "That is because the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the scholars intends with his knowledge the Countenance of Allah Almighty, everything would come to fear of him, and if he intends therewith to heap up treasures, he will come to fear of everything." Then, he offered to him a sum of forty thousand Dirhams and asked him to take it to seek its help to satisfy his needs, thereupon he rejected it and said to him: "You'd rather give it back to him whom you've wronged by usurping it from him." He said: "By Allah, I've not given you but from what I've inherited. I'm not in need of it. Then, take it and distribute it (as it seems to you)." He said: "I'm afraid that if I even do justice in distributing it, anyone who is not given anything of it might say that I have not done justice in distributing it, and thus he will commit a sin. So, you'd rather keep it away from me."

## The Third State

The third state is that he retires from them, and does not see them, nor do they see him. This is obligatory, since peace and safety lie only in it. let him believe that he should dislike them for their wrongness, should not like them to survive, nor praise them, nor ask about their affairs, nor draw himself close to their acquaintances, nor feel sorry in sigh for what he might miss because of his leaving them in case he remembers them. It is better for him to be heedless of them. If their living in luxury occurs to his mind, let him remember what Hatim Al-Asamm said: "There is only a day between me and those kings. As for the day before, they could hardly taste its sweetness. Both they and I are in awe of the day to come. It is the matter of only today, and what would it to be on that day?" let him also remember the statement of Abu Ad-Darda' when he said: "Those of wealth and riches eat and we also eat, drink and we also drink, get dressed and we also get dressed, and they have surplus property which they consider, and also we consider it with them; but the difference is that they will be reckoned for it, whereas we are free from it."

It is incumbent upon everyone who is informed about the sin of a sinful one, or the wrongness of a wrongdoer, to decrease the status of that person he has in his heart in proportion to the degree of that sin and wrongness, for if one does what is disliked his status he has in the heart would decrease. Of a surety, the sin should be disliked. He should either be heedless of it, or accept it, or dislike it; and since there is none could be heedless with his knowledge of it, and there is

no point to accept it, he then should dislike it. so, you should regard the crime of anyone against Allah like his crime against you.

But, you might argue that "the dislike is not optional: how should it be made compulsory?" in reply to it, let's say that it is not so. The lover dislikes, by the necessity of nature, what is disliked in the sight of his beloved; and whoever does not dislike the disobedience of Allah does not in fact like Allah Almighty. However,none does not like Allah but he who knows Him not. So, both knowledge of, and love for Allah Almighty are obligatory; and when one likes Him, he surely will come to like what He likes, and dislike what He dislikes. This matter will be explained with verification in the Book of Loving.

If you argue that the earlier scholars used to enter upon rulers and governors, I will authenticate it, but in this case, let me ask you to learn the etiquettes of entering as they used to do it, and then do as they did. It is reported that Hisham Ibn Abd Al-Malik came to Mecca to perform Hajj. When he arrived he said: "Bring me a man from amongst the companions." It was said to him: "O Commander of Believers! They've perished." He said: "Then, bring me a man from amongst the followers." Tawus Al-Yamani was brought to him. When he reached, he took off his sandals and left them on his carpet. He did not call him the Commander of Believers when he saluted him, but he said: "Peace be upon you O Hisham." He did not call him by his nickname. He sat by the side of him and said to him: "How are you O Hisham?" Hisham grew so much angry that he intended to kill him, but it was said to him: "You are in the Sanctuary of Allah and His Messenger, and killing is not fitting." He said to him: "O Tawus! What has led you to do what you've done?" he said: "What have I done?" he grew more fuming and infuriated, and said: "You have taken off your sandals on my carpet, and you have not kissed my hand, nor have you saluted me by my title as the Commander of the Believers, nor have you called me by my nickname, and you have sat down by the side of me without my leave, and said: 'How are you O Hisham'."

On that he said: "That I have taken off my sandals on your carpet, I always take them off everyday five times while I am in front of the Lord of power and honour; and He does neither punish me, nor grow angry with me. That I have not kissed your hand, I heard Ali Ibn Abu Talib, the Commander of Believers having said: "It is not lawful for a man to kiss the hand of another except for a man who kisses the hand of his wife out of sexual desire for her, or a father who kisses the hand of his child out of pity and mercy for him." In regard to your statement that I've not saluted you by your title as the Commander of the Believers, it is not that all the people accept your commandership, and I have disliked to be a liar. As for your claim that I've not call you by your nickname, no doubt, Allah Almighty calls His Prophets and devotees like "O Yahya, O Jesus", whereas he calls His enemies by their nicknames like "Let the hand of Abu Lahab be cut off!" that I've sat by your side, I heard the Commander of Believers, Ali Ibn Abu Talib having said: "If one likes to see a man from the denizens of the

fire, you might look at a sitting man, surrounded by standing people." Hisham said to him: Then, admonish me." He said: "I heard the Commander of Believers, Ali Ibn Abu Talib having said: "In the fire (of Hell), there are fountains like buckets, and scorpions like mules, which bite such of rulers as does not observe justice in his subjects."" Then he stood up and turned away quickly.

It is reported from Sufyan Ath-Thawri that he said: I was made to enter upon Abu Ja'far Al-Mansur while he was in Mina, and he said to me: "Raise your need to us." I said: "Safeguard yourselves from (the punishment of) Allah for you've filled the land with wrongness and injustice." He lowered his head and raised it and said to me once again: "Raise your need to us." I said to him: "You have been given that position by virtue of the swords of both Muhajirs and Ansar, and their offspring are dying because of hunger. So, fear Allah, and convey to them their rights." He lowered his head and raised and said to me once again: "Raise your need to us." I said: "Once, Umar Ibn Al-Khattab performed Hajj and (on his return) he asked his slave how much this journey had cost them, and he said to him: "A few over ten Dirhams." Nowadays, I see so much property that camels could hardly carry." Then, he came out.

In this way they used to enter upon rulers and governors when they were compelled to do it, and in those visits, they used to put their own souls at risk, by their retribution from their wrongness for the Sake of Allah. Once, Ibn Abu Shumailah entered upon Abd Al-Malik Ibn Marwan, who asked him to speak. He said: "On the Day of Resurrection, people will not be saved from its bitterness, sourness, and destruction preview, except for him, who pleases Allah Almighty by displeasing himself." On that Abd Al-Malik went on weeping and said: "I'm going to put those words in mind as long as I live." It is reported that when Uthman Ibn Affan "Allah be pleased with him" appointed Abdullah Ibn Amir, the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and Abu Dharr, who was a close friend to him, delayed to visit him. On blaming him for that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a man appoints a governor, Allah Almighty moves far from him."

It is reported that Malik Ibn Dinar entered upon the governor of Basra and said to him: "O chief! I read in one of the Scriptures that Allah Almighty Says: "How foolish is a ruler, how ignorant is he, who disobeys Me, and how powerful and honoured is he, who seeks power and honour with Me!" O evil shepherd! A fat perfect sheep was given to you, thereupon you have eaten its flesh, put on its wool, and left it as parts of bone rattling each other." He said: "Do you know what causes you to dare to deal with us as such, and refrains us from harming you?" he answered in the negative, thereupon he said to him: "It is your not being covetous of us, and not desirous to get what we have."

It is reported that once, Umar Ibn Abd Al-Aziz was standing with Sulaiman Ibn Abd Al-Malik when the latter heard the sound of thunder, thereupon Sulaiman

got scared and placed his chest on the front part of a saddle. Umar said to him: "This is the sound of Allah's mercy: what should it be if you hear the sound of His punishment?" then, Sulaiman had a look of the people, and asked: "How many those people are!" Umar said to him: "Those are your opponents O Commander of Believers." On that he said to him: "May Allah test you by them (in reference to his being the would-be ruler)."

It is reported that Sulaiman Ibn Abd Al-Malik passed by Medina on his way to Mecca, and he sent a message to Abu Hazim, and invited him. When he came and entered upon him he asked him: "O Abu Hazim! What is the matter with us that we come to dislike death?" he said to him: "That's because you've destroyed your hereafter, and constructed your world, and thus you dislike moving from construction to destruction." He asked him: "O Abu Hazim! How should one meet Allah Almighty?" he said: "O Commander of Believers! The doer of good will be like the absent one who comes back to meet his family; whereas the doer of evil will be like the fleeing slave who comes to meet his master." Sulaiman went on weeping and said: "How far! What shall I have with Allah?" he said: "Expose yourself to the Book of Allah, Who says: "Verily, the pious and righteous will be in Delight (Paradise); And verily, the wicked, disbelievers, sinners and evildoers will be in the blazing Fire (Hell)." (Al-Infitar 13:14)

﴿ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ﴿١٤﴾ ﴾

He asked: "Then, where is the mercy of Allah Almighty?" he said: "It is close to the doers of good." Sulaiman asked him: "O Abu Hazim! Which of Allah's slaves is more honoured?" he said: "Those of righteousness and piety." He said: "Which deed is the best?" he said: "To perform the obligatory duties, and at the same time to avoid all that is prohibited." He said: "Which statement is more audible?" he said: "The word of truth in the presence of him whom you fear and desire for." He asked: "Which of the believers is the most prudent?" he said: "A man who acts according to the obedience of Allah Almighty, to which he invites the people." He asked: "Then, which of the believers does lose most?" he said: "A man follows in the steps of his brother wrongfully, thereupon he sells his hereafter for (the material benefits of) the world of another."

Sulaiman asked him: "What do you say about the state in which we are?" he said: "Exempt me!" he said: "No, it is necessary, since it is an advice you are giving me." He said: "O Commander of Believers! Your fathers have oppressed the people with the sword (power), and seized the ruling without consultation or consent of Muslims, until they killed a great number of them, and they left (by death). Would that you sense from what they said and what was said to them!" a man from amongst his sitters said to him: "How evil is that which you've said!" Abu Hazim said: "Allah Almighty took covenant from the scholars to show (the truth) to the people, and conceal it not."

He asked him: "How should we set right that corruption?" he said: "To take

it (property and ruling) from lawful sources, and place it in its right peace." Sulaiman asked him: "Who could do that?" he said: "He, who desires the Garden and fears the fire (of Hell)." Sulaiman asked him to invoke good for him, thereupon Abu Hazim said to him: "O Allah! If Sulaiman is one of Your devotees, make it easy for him to do what is good for this world and the hereafter; and if he is one of Your enemies, lead him to what You like and is pleased with." Sulaiman asked him to recommend him, thereupon he said: "I recommend you in brief: exalt your Lord, and refrain from making Him see you where He has forbidden you, and miss you where He has commanded you to be there."

It is reported that Umar Ibn Abd Al-Aziz said to Abu Hazim: "Advise me." he said to him: "Lie down, and make death by your head, and consider what you like to have in that particular hour, and take it, and leave what you dislike to have, for perhaps this hour (of death) might be very near."

It is further reported that a desert Arab entered upon Sulaiman Ibn Abd Al-Malik who asked him to speak, and he said: "O Commander of Believers! I'm going to speak to you with words: accept them if you endure them, and if you dislike them, what you like is beyond it if you accept it." he said to him: "O desert Arab! We endure generously the words of him from whom we do not expect to receive advice, and we do not feel safe from his cheating. Then, what about him from whom we expect to receive advice, and feel safe from his cheating?" the desert Arab said: "O Commander of Believers! The men who surround you have not made the good choice for themselves when they purchased their world for their religion, and your pleasure for the displeasure of their Lord. They fear (the onslaught of) you in their relation with Allah, and do not fear (the punishment of) Allah Almighty in their relation with you. To be sure, the war for the hereafter is the piece in this world. So, trust with them not what Allah Almighty has trusted with you. That's because they will spare no effort to waste the trust, and transgress and oppress the people; and you will be questioned about what they commit, whereas they will not be questioned about what you commit. So, do not reform your world with the corruption of your hereafter, for the one who loses most among the people is he, who sells hereafter for the world of the other." On that Sulaiman said to him: "O desert Arab! You have sheathed your tongue, which is the sharper of both your swords." He said: "Yes O Commander of Believers. But it is for your benefit, and not against you."

It is reported that once, Abu Bakrah entered upon Mu'awiyah and said to him: "Fear Allah O Mu'awiyah, and learn that on every day that comes upon you, and on every night that elapses on you, you but become farther from the world and closer to the hereafter. In pursuit of you, there is a petitioner whom you could not escape. He has appointed a goal which you could go beyond. And very soon you will reach that goal, and immediately your petitioner will join you. We, and that in which we are, are but visitors, and to that which we

shall go are proceeding: if it is good, it will be good, and if it is evil, it will be evil."

This is the way the scholars used to visit the rulers and governors, and of course, I mean here the scholars and learned of the hereafter. But as for the learned of this world, their purpose of entering is to come close to their hearts, which motivates them to guide them to the various concessions, and elicit for them, through the subtle tricks the liberalities which agree with their desires. More even, if they speak with the same words as we've already mentioned, their purpose will not be to reform in so much as it will be to gain celebrity and acceptability in their sight. This implies two deceptions which deceive none but the foolish:

The first is that he demonstrates that his purpose of entering upon those rulers is to reform their state through admonishing them, and in that they themselves might be put to confusion. But the real motive is a hidden desire within themselves for fame and reputation, and gaining recognition for being the men of knowledge among the people. The sign of the true desire for reform is that if admonition is given by anyone of his likes in knowledge, and has achieved its goal, resulting in the appearance of the effect of reform, he should be happy and pleased with that, and give a lot of thanks to Allah Almighty Who has sufficed him the task, in the same way as it is incumbent upon one who remedies a hopeless case, and then it is treated by another, to be happy and pleased with it so much. If he feels his speech is preponderant over that of someone else, he then is haughty.

The second is that he thinks that, by averting an injustice from a Muslim, I intend to intercede for him, and this is the suspicion of the haughty one, and the standard thereof is what we've mentioned earlier. Once the way of entering upon rulers has become clear, let's give some situations of mixing with rulers and governors, and taking from their property.

Situation: If a ruler sends to you some property to distribute among the poor. If there is an identified owner, it is unlawful to take it, and if there is any owner, and he likes to give it to the needy by way of charity, then, you have right to take it and distribute it by yourself. Although you will not be sinful by taking it, some scholars refrained from it. at that point, let's consider the preferable. We say that it is preferable to take it if you feel secure from three evil things:

The first is that the ruler might think that his property is lawful because of your taking it, and had it not been for its being lawful, surely, you would not have stretched your hand to take it. being so, take not it, for it is forbidden, and the good that lies in your distributing it is not equal to your courage to earn the unlawful.

The second evil thing is that others from amongst the scholars and ignorant people might look at you, and, thinking it is lawful, imitate you in taking it, and

depend upon your taking as evidence for its being permissible, without making distinction (between what is permissible and what is impermissible). This sin is greater than the former. A group of people rely on the taking of Ash-Shafi'i as evidence for permissibility of taking, and are heedless of his discrimination (between what is lawful and what is unlawful), and the fact that he took it with the intention to distribute it. so, the one whom the others follow and imitate should avoid such risks, for his act might lead so many others to go astray.

In this connection, it is narrated by Wahb Ibn Munabbih that a man was brought to a king at the sight of people in order to compel him to eat the flesh of swine, and he rejected. He presented to him the flesh of sheep, and he was put under compulsion by the sword, but he also rejected to eat. When he was asked he said: "The people think I have been required to eat the flesh of swine, and if I come out safely after having eaten, and they do not know what I've eaten, they will go astray."

It is reported that both Wahb Ibn Munabbih and Tawus entered upon Muhammad Ibn Yusuf, the brother and deputy of Al-Hajjaj, and this was on a cold morning. He said to his slave: "Take that silk cover and throw it on the body of Abu Abd Ar-Rahman" in reference to Tawus. He was sitting on a chair. He threw it on him, and he kept moving his shoulders until it fell from him on the ground. On that Muhammad Ibn Yusuf grew angry, thereupon Wahb said to him: "You would not in need of provoking his anger if you took the silk cover and gave it in charity." He said: "Yes, had it not been for the fact that anyone to come after me will say, (by way of argument to justify his taking) that Tawus had taken it, but he will not do the same as I did."

The third evil thing is that your heart might be moved by his loving for you, and favouring you with that property. Being so, accept it not, for it is the deadly poison, and the buried diseases, i.e. what causes you to like the wrongdoers, for if you like anyone, you should been keen on keeping relation with him, and adulate him. According to A'ishah "Allah be pleased with her": "The soul is predisposed to like him who does good to it."

The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of invocation): "O Allah! Do not cause a dissolute person to have a favour upon me, which prompts my heart to love him." (This is narrated by Ibn Mardawaih on the authority of Kathir Ibn Atiyyah from an unidentified man; Abu Mansur Ad-Dailami on the authority of Mu'adh. In this narration, the Messenger of Allah "Allah's blessing and peace be upon him" showed that the heart could hardly refrain from that.

It is narrated that a governor sent to Malik Ibn Dinar ten thousand Dirhams, which he distributed wholly. Muhammad Ibn Wasi' came to him and asked: "What have you done with the sum of money this man had sent to you?" he said: "Ask my companions." They told him that he had distributed them wholly. He asked him: "I beseech Allah to tell me: do you love him more now or you did

before he had sent to you the money?" he said: "No, but now (I love him more)." On that he said: "This is what I fear." However, he has told the truth. When he loves him (the ruler), of a surety he will like him to survive, and dislike him to be ousted, or exposed to affliction or even death; and he will also like his governorship to extend and his property to be more abundant. This is to love the means of wrongness, and it is blameworthy.

According to both Salman and Ibn Mas'ud "Allah be pleased with them": "He, who accepts a thing even though he is absent from it is like him, who attends it." in confirmation of that, Allah Almighty says: "And incline not to those who do wrong, or the Fire will seize you; and you have no protectors other than Allah, nor shall you be helped." (Hud 113)

﴿ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ ﴾

In interpretation of it, it is said that you should not accept their deeds.

But if you are powerful enough to have control over your heart in a way that you will not love them more because of taking from them, then, there is no harm to take from them. In this respect, it is narrated that one of the worshippers of Basra used to take money from the governors and distribute it wholly. He was asked: "Do you not fear that you will come to love them?" he said: "If a man takes hold of my hand and leads me to the Garden, and then he disobeys Allah Almighty, by no means will my heart love him. That's because He, who subjugated him to take hold of my hand and lead me to the Garden is the Same for Whose Sake I should dislike him, out of thankfulness to Him for His subjugating him to me." It now has become clear how to take property from them, and whether it is from lawful but forbidden and blameworthy sources, and it could hardly be free from any of those evils.

Situation: if it is said that in case it is permissible to take his (the ruler's or governor's) property and distribute it, is it permissible also to be stolen or is it permissible to hide and deny his deposit and distribute it among the people? In reply to that, let's affirm that it is impermissible, for this property might have a particular owner, and he (the ruler) has the intention to give it back to him; and it is not the same as in the case he sends it to you, for the rational does not think that he could give in charity anything he knows to have a particular owner, and his giving it to you signifies that he does not know its owner. If it seems difficult upon the taker to know that with certainty, then, let not him take it from him unless he knows that certainly.

On the other hand, how should he steal it, and it might probably be his own, which he has bought by his own money, given that the seizing hand is a clear sign of ownership? This is impossible. If a fallen thing is picked up, and it appears that its owner is a soldier who might probably have bought it by his own money, it should be then given back to him. For this reason, it is impermissible to steal their property, nor the deposits of others kept with them, nor is it permissible to

deny their deposits (with others). Moreover, the legal punishment of theft should be executed upon him who steals their property, unless he claims it is not their own, and at that point, the legal punishment should lapse by that claim.

Situation: it is unlawful to have dealings with them, for their property is unlawful for the most part, and thus, the compensations (prices) taken from them are unlawful. But if the price is paid from sources known to be lawful, then, what is delivered to them remains questionable. If they are known to disobey Allah therewith, like selling brocade to them, although the seller knows they wear it, it is then unlawful, like selling grapes to the makers of wine, with difference in the matter of validity. But if it is possible on the basis that the women of the house might wear it, it is (not unlawful but) undesirable suspicion. The same is true of selling horses to them at the time of their setting out to fight Muslims, or collecting their property (illegally), for in this case, the seller will help them do wrongness with his horse, and this is forbidden.

It is not lawful in so much as it is undesirable to exchange currency with them, for although they do not disobey Allah with it directly, they utilize it as access to disobedience. By selling currency to them, one helps them commit wrongness, for they utilize money, riding mounts and all that is available to them to do their injustice. This undesirability applies also to giving gifts to them, working for them for no charge, teaching them and their children the arts of writing and arithmetic. But of a surety, to teach them the Qur'an is not undesirable except in terms of taking charge, for it is unlawful unless it is from sources he knows to be lawful. If one is appointed as deputy to buy on their behalf from the markets for no charge, it is undesirable in terms of helping them do wrongness. If he buys for them such of things as he knows to use in committing sins, like a slave, brocade to be used for the throne and clothes, a horse or a riding mount to ride to do injustice, or commit murder, it is unlawful. If the purpose of sin appears to the seller, selling becomes evidently unlawful, and if it does not appear certainly, but probably from an indicative state, it is then undesirable.

It is unlawful to practice traffic or live in the markets they built with unlawful property. But if a trader live in anyone of them, and makes lawful earnings therein, his property will not be unlawful, but he himself will be sinful because of living therein. The people have right to buy from it, but in case they find another market, it is preferable to buy therefrom, in order not to help the wrongdoers, nor increase their funds, by renting their shops. Similarly, it is more desirable to practice deals in the markets in which they have no taxes due upon them than to do in markets in which they have taxes due upon them. Some people go as far as to avoid dealing with farmers and owners of pieces of land in which they have taxes due upon them, under pretext that they might spend the taxes they take and this is to help them do wrongness. But this is out of religious hyperbole, and putting the Muslims to difficulty, for the taxes now have come to comprehend the whole land, and in no way could it be withhold; and had it been possible, it

would have been made unlawful for the owner to cultivate the land in order not to give taxes. This is unattainable, and it pertains to the matter of living in general.

Situation: it is unlawful to deal with their appointed judges, workers and servants; and if it is unlawful to deal with those (rulers and governors), it is more unlawful to deal with their appointed workers.

As for judges, they take from their unlawful property, and increase their own wealth, and at the same time, they deceive the people with their uniform of judiciary. Although they put on the uniform of scholars and learned men, they mix with rulers and governors, take from their property. The people are predisposed, by nature, to follow and imitate those of authority and majesty among them; and it is through those judges that the people are encouraged to imitate the magistrates.

In regard with servants and retinue, most of their property is taken from the illegally usurped property of others, and they do not have in their hands the property of inheritance, public interests, Jizyah, or any lawful property so that suspicion of any lawful property to mix with their own is so much weak. According to Tawus : "I never give my witness to them even if I'm certain because I fear they might become aggressive towards him whom I witness against."

In brief, the subjects have become corrupt because of the corruption of their guardians, i.e. kings, and the kings have become corrupt because of the corruption of the scholars and learned. Had it not been for the evil judges and scholars, the kings would not have inclined to much corruption, for fear those judges and learned men might disapprove of it. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This nation will remain in the Hand of Allah, underneath His Shade (i.e. protected from Satan) so long as its reciters (learned and religious scholars) do not give in to its rulers and governors." (This narration is reported by Abu Amr Ad-Dani on the authority of Al-Hassan; and Ad-Dailami on the authority of both Ali and Ibn Umar). The reciters here are mentioned because they represented the scholars and learned at that time. Their knowledge was gained from the Qur'an and the Sunnah which explains its meanings, and the other sciences beyond it were innovated later.

According to Sufyan : "Mix not with the ruler, nor with anyone who mixes with him." He resumed: "The man of pen, the man of inkpot, and the man of paper are partners." He has told the truth. The Messenger of Allah "Allah's blessing and peace be upon him" cursed ten who are involved in wine, to the extent that he cursed even the presser and the one who gets it pressed. (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Anas). According to Ibn Mas'ud "Allah be pleased with him": "The usury devourer and giver, its witness and scribe are cursed on the tongue of Muhammad the

Messenger of Allah "Allah's blessing and peace be upon him". (This narration is reported by Muslim and those of Sunan). The same is narrated on the authority of Jabir and Umar "Allah be pleased with them". (The narration of Jabir is reported by Muslim, and the narration of Umar is reported by At-Tirmidhi, even though it was not heard directly from him).

According to Ibn Sirin : "Do not carry a letter of the ruler unless you know what it contains." Sufyan "may Allah have mercy upon him" rejected to give the caliph at his time an inkpot in front of him and said: "No, unless I know what you are to write with it." in total, all of their servants and retinue who are wrongful like them should be hated just for the Sake of Allah Almighty. It is narrated from Uthman Ibn Za'idah that a man from the soldiers asked him to guide him to the road, and he kept silent, and pretended to be deaf, for fear he might go to do injustice, and by guiding him to the road, he would have helped him do it.

But to be sure, no reports of such exaggeration are handed down from the righteous predecessors in their dealings with dissolute traders, tailors, cuppers, workers in public baths, smiths, tanners, and the like of them, who used to tell lies most frequently, nor even with the disbelievers from amongst the non-Muslims who live under the protection of Muslims. But this applies to wrongdoers in general, and in particular those who devour the property of the orphans and needy, and those who regularly harm Muslims, who go hand in hand on defacing the features of Sharia and its rites.

That's because the sin is divided into two kinds: transitive and intransitive. Dissoluteness and even disbelief are intransitive for their effects do not transcend to others, but they are to commit a crime against Allah Almighty, and reckoning thereof is incumbent upon Allah. But the sin of rulers and governors through injustice and wrongness is transitive, and this is why it is severely grievous. They become hateful in the Sight of Allah Almighty in proportion to the extent to which their wrongness and injustice are encompassing and transitive. For this reason, they should be disliked, and dealings with them should be avoided.

In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(On the Day of Judgement) it will be said to the policeman: 'Leave your whip and enter the fire (of Hell)'." (This narration is reported by Abu Na'im on the authority of Anas). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Among the portents of the Hour (of Judgement) is that a people will appear, having whips like the tails of cows." (This narration is reported by Ahmad and Al-Hakim on the authority of Abu Umamah).

This is the ruling pertinent to them. Whoever of them is recognized, that's good, otherwise, the sign which characterizes him is the fez and long mustaches, in addition to the remaining settings in uniform and features. One should avoid anyone of those seen in that setting, and this is not out of evil suspicion, for it is

he who has incurred crime upon himself, by getting dressed in their dress, and the evil of dress indicates the evil of the heart. None but a mad pretends to be mad, and none but a dissolute imitates the conduct of the dissolute persons. It is true that a dissolute might make himself of those of righteousness, but it is not fitting for a righteous to imitate the dissolute, since by so doing, he helps to increase their number.

When Allah Almighty revealed: "When angels take the souls of those who die in sin against their souls" (An-Nisa' 97)

﴿ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ﴿٩٧﴾ ﴾

It was in connection with a group of Muslims who used to increase the number of the pagans, by mixing with them. It is reported that Allah Almighty revealed to Joshua, son of Nun that 'We are going to ruin of your people forty thousand of their good, and sixty thousand of their evil'. He asked him: 'But, what is wrong with the good among them?' he said: 'They did not become angry for My Anger, but they used to share food and drink with them'.

It is then obvious that becoming angry with the wrongdoers for the Sake of Allah is binding. It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that Allah Almighty cursed the learned and scholars of the children of Israel for their mixing with the wrongdoers in their living. (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah).

Situation: in relation to the places constructed by wrongdoers, like bridges, hostelries, mosques, and wills should be regarded with caution. As for the bridge, it is permissible to cross over it because of need, although it is out of piety to avoid it as possible as it could be. This piety is affirmed if there is another way to go through. But we make it permissible to cross over it even though there is another place available for (the property from which it has been built) might probably have no particular owner, and in this case, it should be set aside for public interests and good; and crossing over it is good. But if he knows that the bricks or stones are taken from the place owned by a particular person, or that the property spent in building belongs to a particular person, it becomes incumbent upon him to seek its lawfulness from the owner he knows.

In regard to the mosque, if it is constructed in an illegally usurped land, or with wood that is illegally usurped from another mosque or property, it is impermissible to enter it, even to offer Friday prayer. Moreover, if the imam prays in it, let him pray behind the imam, and stand outside its borders, since the prayer in the usurped land suffices for the obligatory duty, particularly on the part of the follower, and this is why we make it permissible for the follower to pray behind an imam in an illegally usurped land, even if he disobeys its owner by standing in it. but in case it is built from a property whose owner is unknown, it is out of piety to leave it for another mosque in the event of availability; and if it is

not available, then, he should not leave Friday prayer nor the congregational prayer on the basis of probability. If there is no particular owner, it is made to the public interests of Muslims.

If in the big mosque there is a building belonging to a wrongful ruler, the praying one has no legal excuse, as far as piety is concerned, to pray in it given the immensity of the mosque. It was said to Ahmad: "What is your argument for which you forbid setting out for congregational prayer among the soldiers?" he said: "My argument is that both Al-Hassan and Ibrahim At-Taimi feared that Al-Hajjaj might put them to affliction, and I also that I might be put to affliction." But Khaluq and gypsum do not hinder from entering because they have no effect in the prayer itself, and rather belong to adornment and it is preferable that one should not look at it. Concerning the straw mats, if they have a particular owner, it is unlawful to sit on them, unless they are set aside for public interests, although it is out of piety to leave them, for it is suspicious.

The same ruling applies to the constructed well, and it is not out of piety to perform ablution or drink from it, unless the prayer is due, and one fears he would miss it; and the same is true of the wells along the road of Mecca.

As for hostelries and schools, if the land is illegally usurped or the bricks used in construction are moved from a place belonging to another, in a way that it might be restored to its owner, there is no concession to enter into them; and if there is confusion in regard to the owner, it is then set aside for one of the sides of good, even though it is out of piety to avoid it, but it is not necessary that one becomes dissolute by entering it.

If those buildings are set aside by the retinue of rulers, prohibition is more grievious, since they have no power of authority to set aside the property which has no owner to the public interests. Moreover, the unlawful represents the greatest portion of their property, and they have no authority to take the property of public interests. This task is up only to rulers and governors, and those endued with authority.

Situation: if the illegally usurped land is made a street, it is impermissible to walk in it. Although in case it has no particular owner, it will be permissible to walk in it, but it is out of piety to avoid it. if the street is permissible, and above it there is a roof, crossing it is permissible and even sitting underneath the roof is also permissible, in such a way as makes it of no benefit. But if the roof is utilized in shading against the heat of sun or the water of rain, it becomes unlawful, for the roof is intended only to be used as such.

This is the ruling pertinent to entering a mosque above which there is a usurped roof, or is walled with usurped walls, for once a man steps and enters, he will not benefit from the walls or the roof, unless in terms of the benefit of protecting against the heat of sun and water of rain, in which case it is unlawful, for it is to get benefit from what is unlawful.

# CHAPTER SEVEN: DIFFERENT PROBLEMS

It was asked about the Sufi servant who sets out to the market to buy food, or collect cash to buy food therewith: for whom it is lawful to eat thereof? Is it particular to Sufis only? In regard to Sufis, there is no suspicion of their right to eat thereof. It is lawful also for the others if they eat it by the accord of the servant. Its being lawful is due to the fact that what the Sufi servant gives is because of Sufis, and he has right to feed someone else's other than the dependents. That is because it is unlikely to say that it does not become the ownership of him to whom it is given, and the servant's being able to buy therewith does not mean that he has not the power of authority to dispose of it, on the grounds that giving alone is not sufficient.

This opinion is weak, if not meaningless in the event of the charitable objects and gifts. It is also unlikely to say that the ownership has expired from the standing Sufis who are currently present at the time of asking, for there is no difference that he could feed thereof such of them as comes after them; and even if one or all of them die, his portion should not be given to his heir. It is not unlikely to say that it has become the property of the area of Sufism itself, for this does not give individuals the power of authority to dispose of it. Those who are included in it are countless, for it implies everyone who is born to the Day of Judgement. It is under the disposal of the guardian, and the servant is not authorized to hold himself an agent of the area. There is no point but to say that it is his own property, and he feeds Sufis thereof under the condition of loyalty and allegiance to Sufism, in such a way that if he withholds it from them, they will prevent him from assuming the position of taking care of them, until his endowment terminates in the same way as the endowment of him whose dependents die expires.

Problem: it was asked about property that is bequeathed to be given to the Sufis: for whom it is permissible to be given? I say that Sufism is an internal matter which none could know, and there is no criterion of discrimination other than many apparent signs that are relied on by usage and practice to give the name Sufi. The general criterion is that the one who has a particular characteristic and comes to their hostelry should not be rejected or denied by them, since he is included in them. Five characteristics should be observed in him: righteousness, poverty, the uniform of Sufism, joblessness, mixing with them through co-living with them in the hostelry. The absence of some of those characteristics deprives one of the Name Sufi.

Dissoluteness in general deprives one of warrant for the Sufi is known to be one of those of righteousness, depending upon a particular characteristic. For this reason, such of them as appears in their uniform, but proves dissolute does not deserve to have what is bequeathed for them. The minor sins here are not considered.

Having a job, i.e. being engaged in earning also stands against that warrant.

The seller, worker, trader, craftsman in his shop or house, and the hireling do not deserve to take what is bequeathed for Sufis. This could not be repaired only by putting on their uniform, or mixing with them. But to engage in writing or tailing, and such of things as fitting for Sufis does not prevent warrant provided that he does it not in a shop, nor for the sake of earning therewith, in addition to its being repaired by his co-living with them, and having the other characteristics. But to have the power to work does not prevent it. Preaching and teaching do not contradict Sufism given that all characteristics of Sufism are available, like uniform, co-living and poverty. It is not contradictory to say a Sufi learned, a Sufi teacher, a Sufi reciter, in so much as it is contradictory to say a Sufi trader, or a Sufi worker.

In relation to poverty, if it is removed by excessive richness, because of which one is ascribed to apparent wealth, it will not be permissible for him to take the bequest of Sufis. But if he has property which does not satisfy his expenses, his right will not lapse; and the same is true when his property is less than the Nisab which makes alms due upon him, even though he has no expenses. The evidence for those things could not be elicited but from habits and customs.

Mixing and co-habitation with them are effective. But he who does not mix with them, and he lives in his independent house, or in the mosque, and puts on their uniform, and behaves according to their manners, shares the bequest with them. It seems here that the absence of mixing is repaired by adherence to uniform. But if he does not put on their uniform, and at the same time, has the other characteristics, he deserves nothing unless he co-habits with them in the same hostelry. Both mixing and uniform are alternates. This is the ruling pertinent to the jurisprudent who does not put on their uniform: if he lives outside their hostelry, he is not a Sufi, and if he co-habits with them, and has the other characteristics, he is not unlikely to be given the same ruling pertinent to them. Wearing the dress with patches is not a prerequisite to make one worthy, and its absence harms not particularly in the presence of the aforementioned conditions. He who lives independently who fluctuates between his house and their hostelry is included in them.

Problem: what is given as endowment to the hostelry of Sufis is more extensive than themselves , for being given as endowment means that it should be spent on their interests. Having been so, the non-Sufis then has the right to share food with them on their own accord, once or twice, for the matter of food is based on tolerance. It is permissible for anyone, with whom there is benefit for them, to share food with them by their consent. It is also permissible for him to whom they bring to attract his heart to them, like a jurisprudent, a judge, a learned, a trader, or a worker, provided that it should not be permanent, in the sense that a non-Sufi is not allowed to co-habit and share food with Sufis permanently even by their consent, for they have no right to change the conditions of endowment which do not allow for anyone outside them to share them.

But if a jurisprudent puts on their uniform and has their conduct, he is allowed to co-habit with them, provided that his being a jurisprudent does not contradict his being a Sufi. On the other hand, ignorance is not a prerequisite in Sufism in the sight of anyone well-acquainted with Sufism. Let none be deceived by the superstitious statement of the foolish that knowledge is a veil, since ignorance is a veil; and we've already mentioned the interpretation of that statement in the Book of Knowledge, and that the veil is the blameworthy and not the praiseworthy knowledge, and we've distinguished the praiseworthy from the blameworthy knowledge, and explained the differences between them. But if a jurisprudent does not put on their uniform nor does he abide by their manners, they have the right to prevent him from co-habiting with them. But if they accept him to co-habit with them, it is lawful for him to share food with them. The lack of uniform might be repaired by co-habitation, but by the consent of those of uniform.

Those matters are subject to the rules of usage and practice. They have opposing extremes, which are evident in terms of affirmation and negation. But at the same time, they have middle things which are suspicious; and if one avoids them, he will keep his religion and honour blameless as we've alerted in the chapters of what is suspicious.

Problem: it was asked about the difference between bribe and gift: although each is given by consent, and is not free from purpose, one of them is prohibited and the other is not. I say that giving property does not occur but for the sake of a certain purpose. But the purpose might be deferred like the reward, or on time, and the latter might be either in the form of money, or in the form of act and help to achieve a particular goal, or to come closer to the heart of him to whom it is given, by seeking his love, either for the sake of love in itself, or as an access to what is beyond it.

Five divisions then could be elicited:

The first pertains to the deferred reward in the hereafter, and it is because the one who is given might be in need, learned, of religious ancestry, righteous or religious. It is unlawful for a taker to take what he knows to be given for his need unless he is really in need; and it is unlawful for him to take what he knows to be given for the honour of his ancestry if he is liar in his claim; and it is unlawful for him to take what he knows to be given for his knowledge unless he is in the same status of knowledge as thought by the giver, in the sense that if the giver imagines him to be perfect in knowledge, and this is the cause that prompts him to give, and the taker is not perfect in knowledge, it is unlawful for him to take it; and similarly, it is not lawful for one who is given for his righteousness to take if he is inwardly dissolute, to such extent as if the giver knows, he will not give him. How rare are those righteous to whom the hearts remain attached by the exposure of their innermost mysteries, but it is the screening of Allah which endears the creatures to each other. The pious used to deputize in buying for them the one who does not know their reality, in order not to lead to leniency in selling, for fear this might belong to the devouring by

religion. This is, to be sure, of great risk, unlike knowledge, poverty and ancestry. For this reason, taking by religion should be avoided as possible as it could be.

The second division is that which aims at an immediate purpose, like the poor's gift to a rich, in covet of his good reward. This gift is conditional on reward, and the ruling pertinent to it is not hidden. It becomes lawful at the time of fulfilling the coveted reward.

The third pertains to the seeking help by a particular aid, like the one who is in need of the ruler, and he gives a gift to the ruler's deputy, retinue, or anyone who has authority with him. This gift is also conditional on reward which is known by presumption. Such deed, which is the reward then should be considered: if it is unlawful, like seeking to have an unlawful annuity, wronging a certain person, or the like of that, taking becomes unlawful. If it obligatory, like averting injustice from every wronged one on the part of him who has the power to do it, or giving witness from him upon whom it is due, taking also becomes unlawful, and this is the bribe in which there is no doubt that it is unlawful. If it is permissible, not obligatory nor unlawful, and it causes trouble in such a way that in the event of knowing it, paying charge for it is permissible, what is taken then is lawful, and it is like the present. It is like the demand which is executed with difficulty and effort: "Convey that story to the hand of the ruler and you shall have a Dinar for it" or: "Suggest to so and so to appoint me for such and such a job", and the like of that.

This is similar to what the deputy takes from the foes in front of the judge. This present is not unlawful, so long as he does not seek to do the unlawful. If the objective is to be achieved through a word in which there is no effort to be exerted, but it needs to be said by such of endued with authority, like your saying to the porter: "Close not the door of the ruler at his face", or "Give that story to the ruler", it is then unlawful, for in this case, it is a compensation for authority, for which nothing in Sharia provides evidence: on the contrary, its being forbidden is proven as we shall explain later in the discussion of the gifts of kings. Similar to that is the physician's taking of compensation for only a single word therewith to highlight a medicine which none other than him knows. Different from that is the skilled craftsman, like a polisher, who removes the crookedness of sword or mirror only with a single strike, due to his good acquaintance with the place of defect: by a single strike, he could increase so much the value of the sword of the mirror. There is no harm to take charge for that, for such crafts are not learnt but after a great effort and suffering experienced by the craftsman, with the intention to lighten difficulty and effort from himself across time.

The fourth is to aim at loving, and attracting the hart of the person to whom a gift is given, with no purpose other than removing loneliness, affirming companionship, and be kind and affectionate to hearts. This is intended for the

rational, and encouraged under Sharia. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Exchange gifts perchance you will come to love each other." (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). But generally speaking, one could hardly aim at loving just for the sake of loving in so much as for a particular benefit to be gained through that loving. But as this benefit is not determined, and there is no particular motive to prompt him at the moment to give that thing, it is called a gift, and it is lawful to take it.

The fifth is to seek nearness to his heart, and gain his love, not only for the sake of loving nor for removing his loneliness through him, but also to achieve certain purposes through him, which are limited in kind, but countless in item, and had it not been for his authority and majesty, he would have given no gifts to him. If his authority is because of knowledge and good ancestry, the matter is easier, and taking the gift is undesirable, since it resembles bribe, although it is a gift in appearance. But if he has got his authority because of a job in which he was appointed, like the office of judge, custodianship, guardianship, collecting the objects of charity and almsgiving, or any of those jobs relating to ruling, or even his being in charge of an endowment, and had it not been for this job, no present or gift would have been given to him, then, it is a bribe that is offered in the form of a present.

That's because the immediate purpose is to seek nearness and gain loving, the matter is limited. If somebody else is appointed in his place, surely, the gift would be given to him. This thing is severely undesirable, by consensus, although they differ about its being lawful or unlawful. The indication thereof is not the same, since it is fluctuant between the bribe and the present, and if the analogous resemblance is contradictory, in the absence of any traditions or narrations, it becomes incumbent to incline to the more praiseworthy of them.

There are many narrations which warn of that matter. It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon a people, when they will make lawful what is illegal in the form of the present, and killing in the form of admonition, i.e. the innocent is killed in order to admonish the laymen." When Ibn Mas'ud was asked about the illegal thing he said: "A man fulfills the need of another, who, in turn, gives him a gift in return for that." Perhaps he fulfilled that need with a single word, in which there is no effort, or by way of bestowal, for which he wants no charge. He then should not take anything afterwards in the form of compensation.

It is reported that once Masruq made his good offices for a man, who gave him a slave-girl as a gift, thereupon Masruq grew angry and said: "Had I known what is in your heart, surely, I would not have talked about your affair, and I would not talk about what remains of it." when Tawus was asked about the gifts of the ruler he said: "Those are illegal." Umar "Allah be pleased with him" took back the money of the loan taken by his two sons from the treasury and said to them: "Had it not been for your position form me, you would have not been

given it." he learnt that they were given it just because of the authority of ruling. Once, the wife of Abu Ubaidah gave perfume as a gift to the Roman queen who rewarded it by a lot of diamonds. Umar took the diamonds and sold them, and gave back the price of perfume to the wife of Abu Ubaidah, and deposited the remaining in the Muslim treasury.

According to Jabir and Abu Hurairah : "The gifts of rulers are things taken by way of misappropriation." When Umar Ibn Abd Al-Aziz rejected the gift it was said to him that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the gift, thereupon he said: "It was a gift for him, but now it is a bribe for us." (This narration of the Prophet's accepting the gift is reported by Al-Bukhari on the authority of A'ishah). He means that "they used to come close to him because of His Prophethood, and not because of his guardianship, while we are given for the sake of our guardianship."

More obvious is the following narration on the authority of Abu Humaid As-Sa'idi: The Messenger of Allah "Allah's blessing and peace be upon him" appointed a man from the Azd tribe called Ibn Al-Lutbiyyah, to collect the obligatory charity from Banu Sulaim. When he returned, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to render his account. He said: "This wealth is for you (i.e. for the treasury of Muslims) and this is a gift (presented to me)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth."

Then he addressed us. He praised Allah and extolled Him. afterwards he said: "I appoint a man from you to a responsible position sharing with the authority that Allah has entrusted to me, and he comes to me saying: This wealth is for you (i.e. for the treasury of Muslims) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he spoke the truth? By Allah, there is no one of you who will take anything from (the public funds) illegally, but that he will meet his Lord carrying it on himself on the Day of judgment . I will recognize any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat bleating." Then he raised his hands so high that the whiteness of his armpits could be visible. Then he said: "O my Lord, I have conveyed (Your Commandments)."

Being proven, the judge of guardian then should suppose to be in the house of his father or mother: it is permissible for him to take in his guardianship what he would be given if he is ousted and remains in the house of his mother, and it is unlawful for him to take what he knows to be given to him only because of his guardianship. What seems problematic and difficult upon him to verify, concerning the presents of his friends, and whether they would have given him had he remained outside his job, he should render it suspicious, which he should avoid.

# friendship and company with various kinds of people

**It is the fifth book of the quarter of customs of life**

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, Who has encompassed the best of His servants (i.e. mankind) with favours and graces, and made their hearts adhere in love to each other, thereby they have come, by the blessing of Allah, to be brothers (after they had been enemies), and removed hatred and grudges from their chests, thereby they remain in this world friends and in the hereafter they will be companions. Allah's blessing and peace be upon Muhammad, the best-chosen, and upon his family and companions who followed him and imitated his conduct in words and deeds, in justice and good conduct.

To go further: to love each other for the Sake of Allah Almighty, and become brothers in the religion of Allah Almighty are among the best acts of worship, and the nicest service to be benefited in the course of habits. There are many conditions with which the companions and lovers for the Sake of Allah Almighty join each other, as well as there are rights and observing them brotherhood becomes purely free from the dirt of evil and suggestions of Satan. By observing the rights thereof, one becomes close to Allah Almighty, and by safeguarding them, the high degrees are attained. We are going to clarify the purposes of this book in three chapters:

The first chapter pertains to the virtue, conditions, degrees and merits of brotherhood and affection in (the religion of) Allah Almighty.

The second chapter pertains to the rights, etiquettes, reality and requirements of companionship.

The third chapter pertains to the right of the Muslim, kinship ties, neighbourhood, and anyone in one's possession, and the way of companionship.

## CHAPTER ONE:
## VIRTUE, CONDITIONS, DEGREES AND MERITS OF BROTHERHOOD AND AFFECTION IN (THE RELIGION OF) ALLAH

### Virtue Of Affection And Brotherhood

It should be known to you that affection is the fruit of the good manners, whereas division is the fruit of the bad manners, since the good manners summon mutual love, affection and agreement, and the bad manners lead to

mutual hatred, envy and desertion. When the plant is praiseworthy, of a surety, the fruit thereof should be praiseworthy. The virtue of the good manners is not hidden in religion. It is with it that Allah Almighty praised His Messenger when He said describing him: "And you (stand) on an exalted standard of character." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ ﴾

From among the Prophetic narrations, a mention might be made of the following:

It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will enter the Garden most because of Allah-fearingness and good manners." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Hurairah). It is further narrated on the authority of Usamah Ibn Sharik that he said: We said: "O Messenger of Allah! What is the best to be given to mankind?" he said: "Good manners." (This narration is reported by Ibn Majah, with authentic chain of transmission). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been sent (as a Messenger by Allah Almighty) to perfect the good manners." (This narration is reported by Ahmad, Al-Baihaqi and Al-Hakim on the authority of Abu Hurairah).

It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The heaviest thing to be placed in the scale of deeds is the good manners." (This narration if reported by Abu Dawud and At-Tirmidhi on the authority of Abu Ad-Darda', and At-Tirmidhi describes it as good and authentic). the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never makes good the character and figure of a man whom He causes to taste the fire (of Hell)." (This narration is reported by Ibn Adi, At-Tabarani and Al-Baihaqi on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! I advise you to abide by good conduct." Abu Hurairah "Allah be pleased with him" said: "What does the good conduct mean O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to maintain kinship ties with him who severs kinship ties with you, excuse him who wrongs you, and give him who withholds from you." (This narration is reported by Al-Baihaqi on the authority of Al-Hassan from Abu Hurairah, although he did not hear from him directly).

It is obvious that the affection and disappearance of loneliness is the resulting fruit of the good conduct, and when the plant is good, of a surety, the resulting fruit will be good. Why not since there are so many sufficient and satisfactory Holy Verses, Prophetic narrations and traditions in praising affability given that the tie is the piety, faith and the love for Allah Almighty?

In demonstration of His Favour upon them, by making their hearts adhere in love to each other: "And (moreover) He has put affection between their hearts: not if you had spent all that is in the earth, could you have produced

that affection, but Allah has done it: for He is Exalted in might, Wise." (Al-Anfal 63)

﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ ﴾

He also says: "and He joined your hearts in love, so that by His Grace, you became brethren." (Al Imran 103)

﴿ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا ﴾

In criticizing division, He Almighty says: "And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the Pit of Fire, and He saved you from it. Thus does Allah make His Signs clear to you: that you may be guided." (Al Imran 103)

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who is the nearest to me in position is him, who has the best conduct among you, who are tractable (in their treatment with others), who have affection (towards the people), and put affection (in the hearts of people)." (This narration is reported by At-Tabarani on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The faithful believer is he, who has affection (towards the people), who is loved (by others); and there is no good in a believer who neither has affection (towards others), nor is loved (by others)." (This narration is reported by At-Tabarani and Ahmad on the authority of Sahl Ibn Sa'd; and narrated and authenticated by Al-Hakim on the authority of Abu Hurairah).

In praising brotherhood in religion, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah intends good , He bestows upon him (the blessing of) a righteous friend: whenever he forgets, he will remind him, and whenever he remembers, he will aid him." (This narration is strange in word).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The example of the two brothers (in the religion of Allah) whenever they meet is like the example of two hands, each of which washes the other; and two faithful believers never meet but that Allah Almighty benefits each of them good from the other." (This narration is reported by As-Sulami and Abu Mansur Ad-Dailami on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: in exhortation to the brotherhood for the Sake of Allah Almighty: "He, who takes somebody for brother for the Sake of Allah Almighty, Allah raises him up a degree in the Garden, which he could not attain by anything of his deeds." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas). It is reported that Abu Idris Al-Khawlani said to Mu'adh "Allah be pleased with him": "I love you for the Sake of Allah." He said to him: "Then, receive the glad tidings and receive the glad tidings once again, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A group of people will have chairs set up for them round the Throne (of Majesty) on the Day of Judgement, whose faces will be like the full moon; and when the people will be scared, they will not be scared, and when the people will fear, they will not fear: they are the devotees of Allah upon whom there shall be no fear, and they will not grieve." It was said: "Who are those O Messenger of Allah?" he said: "They are those who love each other for the Sake of Allah Almighty." (This narration is reported by Ahmad and Al-Hakim on the authority of Abu Idris Al-Khawlani from Mu'adh).

It is further narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be round the Throne (of Majesty) pulpits of light, having over them people whose dress will be of light, and whose faces will be of light, and they will be neither Prophets nor martyrs, and the Prophets and martyrs will envy them." They said: "O Messenger of Allah! Describe them to us." He said: "They are these who love each other for the Sake of Allah Almighty, sit with each other for the Sake of Allah Almighty, and visit each other for the Sake of Allah Almighty." (This narration is reported by An-Nasa'i on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "There is no two persons who love each other for the Sake of Allah but that the dearer of them to Allah Almighty is the one who loves his companion more." (This narration is reported by Al-Hakim and Ibn Hibban on the authority of Anas).

It is said that if one of two brothers in (the religion of) Allah is higher in station than the other, he will raise him to the same station, until he joins him in the same way as the offspring join their parents, and the members of the family join each other. That's because if brotherhood is gained in (the religion of) Allah, it will not be less than the brotherhood gained through blood relation. In confirmation of that, Allah Almighty says: "And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds." (At-Tur 21)

﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ (٢١) ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "My love is a fact to those who visit each others for My Sake; and My Love is a fact to those who love each other for My Sake; and My Love is a fact to those who give each other for My Sake; and My Love is a fact to those who help each other for My Sake." (This narration is reported by Ahmad on the authority of Amr Ibn Abasah and Ubadah Ibn As-Samit; and it is narrated and authenticated by Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty will say on the Day of Judgement: "Where are those who love each other by My Glory? I will shade them today in My Shade, on the day on which there is no shade but Mine." (This narration is reported by Muslim).

The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man visits another for the Sake of Allah, out of longing for him, and desire for meeting him, but that an angel calls him from behind him saying: "Blessed be you, and blessed be your walk, and blessed be the Garden for you." (This narration is reported by Ibn Adi on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man visited a brother of him in (the religion of) Allah, thereupon Allah made an angel lies in wait of him, and he asked him: "Where are you going?" he said: "I'm going to visit my brother so and so." He asked him: "Do you have any need from him?" he answered in the negative. He asked: "Is it because of tie kinship?" he answered in the negative. He asked: "Then, are you under obligation to him?" he answered in the negative. He further asked: "Then, what is the reason for your visit?" he said: "I love him in (the religion of) Allah." On that he said: "(Then, you should know that) Allah Almighty has sent me to inform you that He loves you because of your love for your brother, and that He has assured the Garden to you." (This narration is reported by Muslim on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The most trustworthy handhold of faith is the love and hate in (the religion

of) Allah." (This narration is reported by Ahmad on the authority of Al-Bara' Ibn Azib).

For this reason, one should have enemies to dislike in (the religion of) Allah as well as he has friends and brothers to love in the religion of Allah. It is reported that Allah Almighty revealed to one of the Prophets: "In regard to your asceticism in this world, no doubt, you have hastened to receive comfort; and in regard to devoting yourself to worship Me, of a surety, you've attained power and honour with My Power and Honour. But, have you ever taken for enemy anyone of My enemies for My Sake? Have you ever taken for friend anyone of My friends just for My Sake?"

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Make not me under obligation to a dissolute person; therewith You shall endow him with my love."

It is reported that Allah Almighty revealed to Jesus "Peace be upon him": "Were you to worship me as much as is equal to the entire inhabitants of the heavens and earth, but without loving anyone for the Sake of Allah, nor disliking anyone for the Sake of Allah, your worship would not avail you in the least." According to Jesus "Peace be upon him": "Endear yourselves to Allah Almighty by disliking the sinful, and come close to Him by keeping yourselves away from them, and seek the Good Pleasure of Allah Almighty by having aversion and displeasure with them." They asked him: "O Spirit of Allah! Then, with whom should we sit?" he said: "Sit with such of people as seeing whom reminds you of Allah, such of people as whose speech increases your deeds, and such of people as whose deed frightens you in the hereafter."

It is reported from the narrations of the old generations that Allah Almighty revealed to Moses: "O son of Imran! Be wakeful, and take for yourself brothers and such of friends as does not helps you to make Me pleased should be one of your enemies."

It is reported that Allah Almighty revealed to (the Prophet) David "Peace be upon him": "O David! Why do I see you sole in seclusion?" he said: "O my God! I've forsaken the creatures for Your Sake." on that he said to him: "O David! Be wakeful, and take for yourself companions, and forsake such of friends as does not helps you to make Me pleased for he is one of your enemies, who hardens your heart, and keeps you away from Me."

It is reported in the narrations of David that he said: "O Lord! Why should I gain the love of all the people and at the same time, keep myself safe (from evil) in my relation with You?" he said: "Deal with the people according to their manners, and make good your conduct in your relation with Me." He said to him according to another version: "Deal with the people of the world according to the conduct of the world, and deal with the people of the hereafter according to the conduct of the hereafter."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dearest among you to Allah Almighty are those who have affection (to the people) and put affection (in the hearts of people); and the most hateful among you to Allah Almighty are those who go about with calumnies among the people, who divide the brothers." (This narration is reported by At-Tabarani on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Allah Almighty has an angel, half of whom is from fire and the other half is from ice. He says: "O Allah! As You've made both fire and ice adhere to each other, make the hearts of the righteous among Your slaves adhere in love to each other." (This narration is reported by Ibn Hibban on the authority of Mu'adh Ibn Jabal and Al-Irbad Ibn Sariyah).

The Messenger of Allah "Allah's blessing and peace be upon him" also said: "No servant (of Allah) takes a new brother for the Sake of Allah but that Allah Almighty creates a new degree in the Garden." (This is narrated by Ibn Abu Ad-Dunya on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "These who love each other for the Sake of Allah will be on a pillar of red pearl, on the top of which there will be seventy thousand chambers from which they look over the people of the Garden, and their beauty lights up for the inhabitants of the Garden as much as the sun lights up for the people of the world. The inhabitants of the Garden say: "Let's come to look at those who love each other for the Sake of Allah." their beauty lights up for the inhabitants of the Garden as much as the sun lights up for the people of the world. They will have dress of green silk, and on whose faces the following will be written: "They are those who love each other for the Sake of Allah." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud).

In regard to the traditions, let's mention the following:

Ali "Allah be pleased with him" said: "I advise you to adhere to your brothers, for they are the equipment in both world and hereafter. Do you not pay your attention to the statement of the denizens of the fire: "Now, then, we have none to intercede (for us) Nor a single friend to feel (for us)." (Ash-Shu'ara' 100:101)

﴿ فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ ﴾

Ibn Umar "Allah be pleased with them" said: "By Allah, if I fast during the day, and do not leave fasting, and stand (for supererogatory prayer) at night, and do not sleep, and spend all of my property in the Cause of Allah, and die on the day I shall die, having in my heart no love for the obedient of Allah Almighty and hatred for the sinful disobedient of Allah, nothing of my good deeds will avail me aught."

At his death, Ibn Simak said: "O Allah! If you know that I used to disobey you, I, at the same time, used to love him who obeys You. So, please, make it an act of worship of me to You."

In opposition to him, Al-Hassan said: "O mankind! Let not you be deceived by the fact that one shall be resurrected in the company of whomever he loves. Of a surety, you will not join the righteous and pious but by virtue of their deeds. The Jews and Christians love their Prophets, but they will not be resurrected in their company." This refers to the fact that the mere love, without imitating them in only some and not all of their deeds avails naught.

According to Al-Fudail: "Do you like to live in the Paradise, and be in the neighbourhood of Allah the Most Gracious in His abode in the company of the Prophets, truly believers and sincere lovers of truth, martyrs and righteous? With which deed have you done? With which desire or lust have you left? With which anger have you suppressed? With which kinship tie that is cut off have you kept? With which slip or error of your brother have you forgiven? With which relative have you kept yourself away from for the Sake of Allah? With which alien have you draw close to you for the Sake of Allah?"

It is reported that Allah Almighty revealed to Moses "Peace be upon him": "Have you ever done a deed to Me?" he said: "O my God! I've prayed for You, observed fasts, paid almsgiving, and practiced regular charity." On that he said: "The prayer will be a proof in your favour (on the Day of Judgement). Fasting is a shield (to protect you). Almsgiving is a shade (to safeguard you). And the obligatory charity is a light (to guide you to the truth). Which deed then have you done for My Sake?" Moses said: "O my God! Guide me to a deed which is to be for Your Sake." He said: "O Moses! Have you ever taken for friend anyone for My Sake? Have you ever taken for enemy anyone for My Sake?" Moses came to know that the best of deeds is the love and hate for the Sake of Allah Almighty.

According to Ibn Mas'ud: "If a man stands in between the Corner and the Station (of Abraham) worshipping Allah Almighty for seventy years, Allah Almighty will raise him on the Day of Judgement with whomever he loves."

According to Al-Hassan : "To cut off relation with the dissolute person is an act of worship to Allah Almighty."

A man said to Muhammad Ibn Wasi': "I verily love you for the Sake of Allah." On that he said to him: "Let him for Whom you love me love you!" then, he turned his face and said (by way of supplication): "O Allah! I seek refuge with You from loving (anyone) for Your Sake, and You dislike me."

A man entered upon Dawud At-Ta'i to visit him, thereupon he asked him: "What is your need (from me to fulfill it to you)?" he said: "I've come just to visit you." He said to him: "As for you, you've done well when you visited me. But consider what will befall me if it is said to me: 'Who are you in order to be visited? Are you from amongst the ascetics? No , by Allah. Are you from amongst the worshippers? No, by Allah. Are you from amongst the righteous? No by Allah.'" Then, he went on censuring himself saying: "When I was a youth, I was a dissolute, and when I've grown up, I became of those who like to be seen of men. By Allah, he who likes to be seen of men is worse than the dissolute."

Umar "Allah be pleased with him" said: "If anyone of you receives affection and kindness from his brother, let him hold fast to that, for it rarely occurs."

According to Mujahid: "When these who love each other for the Sake of Allah meet and smile to each other, their mistakes and sins fall out of them in the same way as the leaves fall out of the trees in winter when they become dry."

According to Al-Fudail : "A man's look at the face of his brother by way of affection and mercy is an act of worship."

## Exposition Of The Meaning of Brotherhood For The Sake Of Allah, And The Way Of Discriminating It From The Brotherhood For The Sake Of This World

It should be known to you that the love and hate for the Sake of Allah are abstruse, and what we are going to mention shall uncover that. Let's begin by saying that company is divided into that which occurs by chance, like the company because of neighbourhood, because of gathering in an office, school, market, at the gate of the ruler, on journey; and that which occurs optionally and intentionally, and it is that which we intend to clarify, since the brotherhood in religion is included in that division, for there is no reward to be given but for the optional acts, to which one is exhorted to do. The company is to sit with or be a neighbour of someone else, whom one intends only if he loves him. That's because the unloved person is always avoided by others, who keep away from them, and refrain from mixing with him.

In regard to the loved one, he becomes the object of love either for his own self , and not for the sake of having through him an access to anyone, or anything else, or for having through him an access to anything or anyone else. That intended thing might be limited to this world with its delights and pleasures, or related with the hereafter, or related with Allah Almighty. This results in four divisions.

The first division, i.e. to love a person just for his own self, it is possible, that he is the object of your love, in a way that causes you to take pleasure in seeing him, recognizing him, considering and appreciating his good manners and conduct. That's because every beautiful is pleasant in itself in the sight of him who perceives its beauty, and every pleasant is loved, and pleasure always results from appreciation, and appreciation results from relevance, agreement and conformity of dispositions. On the other hand, what you appreciate might lie in the apparent image, i.e. the good features, or the internal image, i.e. the perfect mind and good manners. However, the good conduct necessarily results from the good acts, as well as the perfect mind results from the abundance of knowledge. All of that is appreciated by the sound disposition and straight mind, and every appreciated is an object of pleasure and love.

The matter of affinity among hearts is more difficult and abstruse. Two

persons might become strongly sociable to each other, even in the absence of the good picture and features, but it results from a relevance which imposes affability and agreement. As a matter of fact, the similar things always are attracted to each other by nature. The internal things are hidden, and they have subtle reasons which none of the human beings has the power to be well-acquainted with. How beautiful did The Messenger of Allah "Allah's blessing and peace be upon him" express this fact when he said (according to the narration of Muslim on the authority of Abu Hurairah "Allah be pleased with him"): "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who opposed each other (in the Heaven) would also be different (in the world)."

Dissimilarity then results from opposition, whereas affinity results from familiarity described as mutual recognition. It is narrated in another version: "Souls are mobilized soldiers, and they meet and sense each other in the air." (This narration is reported by At-Tabarani on the authority of Ali). In interpretation of that, some scholars say that Allah Almighty created souls, and split them into halves and made them go round the Throne (of Authority), and any two souls belonging to two different halves recognize each other, and meet in the world, become in touch, and so on.

In confirmation of that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "The souls of two faithful believers meet each other while their bodies are a day-and-night journey far from each other, even without anyone of them having seen the other." (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr). It is narrated that there was a woman in Mecca, who used to make the women laugh, and in Medina, there was another (similar to her). The Meccan woman came as a guest on the Medinian woman, and when she visited A'ishah "Allah be pleased with her", she made her laugh, and A'ishah asked him where she had stayed as a guest. She mentioned to her female-companion, thereupon A'ishah said: "Allah and His Messenger have told the truth." (This story is reported by Al-Hassan Ibn Sufyan).

The truth of matter is hat vision and experience confirm such affinity, and affinity results from conformity of dispositions, and conformity of natures and characters inwardly and outwardly is understandable. But it is not within the power of a human being to know the reasons that impose such conformity, and it is of no significance to delve into things whose mysteries are not disclosed to mankind, for we are given of knowledge but a little. Experience and vision are sufficient for us to trust that, which is confirmed by many Prophetic narrations and traditions.

It is narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a believer enters into a gathering having one hundred

hypocrites and only one believer, he would not feel rest until he sits by the side of that (believer); and if a hypocrite enters into a gathering having one hundred believers and only one hypocrite, he would not feel rest until he sits by the side of that (hypocrite)." This provides evidence to the fact that the similar things are always attracted to each other by nature even though unconsciously. Malik Ibn Dinar used to say: "No two persons in every ten agree with one another but that they should share in some characteristics. That's because the people are of various kinds like the kinds of birds, and no two kinds of birds match in flight but that there should be relevance between them." One day, he saw a crow flying in the company of a pigeon, thereupon he was astonished and said: "They agree although they are of different kinds." But when they flew together, they were lame, thereupon he said: "It is that in which they agree with each other."

For this reason, a wise man says that each man becomes affable to his match, in the same way as each bird flies by the side of its match. If two persons become companions for a period of time, during which they have not agreed with one another, they should inevitably depart from one another. This hidden meaning has been made outbid poets as represented in the following poetic verses: "A man asked why you have left one another, thereupon I answer him with an impartial statement, i.e. our different kinds have not matched, and the people are of various kinds and it is not that all should match."

It seemed then that man might be loved for his own self and not for the sake of a benefit to be obtained from him, whether at present or in the future, but he is loved just because of the agreement and relevance of nature and character, inwardly and outwardly. The love of beauty just for the sake of beauty is included in that division, if the purpose is not to fulfill the sexual desire, for one takes pleasure of the beautiful image in itself, that one, for example, enjoy of looking at fruits, lights, flowers, running water, and greenery, just for the sake of themselves and no more.

But the love for the Sake of Allah is not included in it, for it occurs by nature and desire. This might be imagined to occur on the part of him, who has no faith in Allah. But if this love is caused by a blameworthy purpose, it becomes blameworthy in itself, like the love of a beautiful image just to fulfill the sexual desire, whereas it is not lawful to fulfill it; and if it is not caused by a blameworthy purpose, it becomes permissible, i.e. not blameworthy not praiseworthy, for love is either praiseworthy, or blameworthy, or permissible which is not one of both.

The second division is to be loved to attain something else other than himself, and in this way, he is only an access to another loved thing. But the access to the loved thing is also loved. Although the real loved thing is that which one seeks to reach, but the way to that loved thing is also loved. For this reason, the people love silver and gold, not in themselves as they are not food nor clothes in so much as they are kept as a means to other loved things. one might

love another in the same way as he loves gold and silver, as a means to attain a particular majesty, property, or knowledge, just as a man loves a ruler to get benefit of his property or majesty, which causes him to love his retinue to allure him to that ruler.

If the attainable benefit is limited to this world, the love then will not be for the Sake of Allah; and if it is not limited to this world, but only the world is intended therewith, it will not belong to the love for the Sake of Allah, and the pupil's love for his teacher is typical of that, for he loves him only to obtain knowledge from him, and thus it is knowledge that is the object of his love. If knowledge is intended not to come close therewith to Allah Almighty in so much as to attain majesty, authority and recognition of people, then, his real object of love will be majesty and people's recognition, and knowledge is only a means to it, and the teacher is only an access to reach that knowledge. Of a surety, nothing of that belongs to the love for the Sake of Allah Almighty, for this might be imagined to happen on the part of him who has no faith in Allah Almighty. This kind also is divided into blameworthy and permissible. If it is intended to attain therewith blameworthy purposes, like oppression or illegal usurpation of the property of the orphans, and wronging people through judges and governors, it will be blameworthy; and if it is intended to reach a permissible thing, the means then should take the same ruling to the attainable thing, since it is to follow it, and it is not independent.

The third division is to be loved, not for his own self, but for another thing, which pertains not to the world but to the hereafter. This concept is apparent, in which there is no ambiguity. The typical example is that a pupil loves his teacher, for through him he obtains knowledge and work, and both knowledge and work are intended to attain felicity in the hereafter. This belongs to those who love for the Sake of Allah Almighty. The same is he who loves his pupil, for he receives knowledge from him, with which he attains the rank of teaching, with which he rises up to the degree of exaltation in the dominion of the heaven, according to the statement of Jesus "Peace be upon him": "He, who learns, acts upon what he learns, and teaches what he learns will be called a great in the dominion of the heavens."

Since teaching could not be achieved but through a learner, he (the pupil) comes to be an instrument, with which this perfection is attained. Thus, if he loves him as being an instrument, by making his breast a farm for sowing the seeds of his knowledge, which is the cause of upgrading him to the degree of exaltation in the dominion of the heavens, he then is included in the group of lovers for the Sake of Allah. Moreover, he, who spends his wealth in charity for the Sake of Allah, and gathers the guests (from among the poor and indigent) and serve them with the various kinds of delicious and good food, in order to come close to Allah Almighty, he is included in the group of lovers for the Sake of Allah Almighty. Similarly, if one loves a person who conveys his almsgiving to those who deserve it, he will love him for the Sake of Allah.

Let's go further to say that if one loves the one who serves him, who washes his dress with his own hand, clean his house and cook his food, in order to devote himself to knowledge and work, and the intention of using him in service is to occupy himself to the worship of Allah Almighty, he is then a lover for the Sake of Allah Almighty. Moreover, if he has the one who spends on him from his own property, provides him with his clothes, food, house and all of his needs in this world with the intention to enable him devote himself to knowledge and work, which draw one close to Allah Almighty, he is then a lover for the Sake of Allah Almighty. A group of the wealthy maintained a group of the righteous predecessors with their sufficient sustenance, and both the giver and taker were among the lovers for the Sake of Allah Almighty.

Additionally, let's say that if one marries a righteous woman in order to safeguard himself therewith from the obsessive doubts roused by Satan, perchance he would protect his religion with her, or have a good child from her to invoke good for him, and he loves his wife because she acts as an instrument to achieve those religious purposes, he is then a lover for the Sake of Allah Almighty. For this reason, there are many narrations about the abundance of reward for spending upon one's dependents, and even for one's putting the morsel of food in the mouth of his wife.

Furthermore, if one does not care but to have love for Allah, meet Him, or even attain His good pleasure, and at the same time he loves anything else, he will be a lover for the Sake of Allah, for nothing is imagined to be loved in the absence of its relevance with that which is loved by him, i.e. the good pleasure of Allah Almighty. Therefore, if one combines in his heart two things in love, i.e. the love of Allah and the love of the world, and at the same time, he loves a thing that is fit for being a means to attain anyone of both through it, he will be of the lovers for the Sake of Allah if he loves that thing for such fit. Typical is the pupil who loves his teacher, who teaches him the religion, and suffices him the requirements of this world, by providing him with wealth, and he loves him in pursuit of comfort in the world, and the happiness in the hereafter, to which he is a means, he is then a lover for the Sake of Allah Almighty.

It is not a prerequisite for the love for the Sake of Allah not to love anything belonging to the material benefits of this world, since the invocations which the Prophets "Peace be upon them" were commanded to supplicate Allah therewith combine both the world and the hereafter. Take for example the invocation: "O our Lord! Give us a good deed in this world and a good deed in the hereafter, and save us from the punishment of the fire (of Hell)." In his invocation, Jesus "Peace be upon him" said: "O Allah! Make not my enemy gloat over my misfortunes, and harm not my friend because of me, and make not my greatest affliction in my religion, and make not the (material benefits of the) world my main concern." Thus, he adverted the gloating of the enemy over his misfortunes in the world, and did not ask Allah to remove the world from his concerns, but

just not to make it his main concern.

In his supplication, our Prophet the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bestow upon me mercy therewith I attain the honour of Your Bounty in the world and the hereafter." (This narration is reported by At-Tirmidhi on the authority of Ibn Abbas). He further said in another supplication: "O Allah! Provide me with power against the trial of this world and the hereafter." (This narration is reported by Ahmad on the authority of Bishr Ibn Arta'ah).

In brief, if the love for happiness in the hereafter does not contradict the love for the Sake of Allah Almighty, then, how should the love for safety, health, sufficiency and honour in this world contradict the love for the Sake of Allah Almighty? Both the world and the hereafter are two sates, one of which is nearer than the other: how is it thought of a man to love his fortunes in the future without loving them at present? The reason why he loves his fortunes in the future is that the future itself will come to be the present, and this is why the present is required. But the present fortunes are divided into those which contradict and hinder those of the hereafter, and it is those which the Prophets and devotees of Allah avoided, and ordered the people to avoid; and those which contradict not the hereafter, and it is those which they did not refrain themselves from, like marriage, eating the lawful, etc.

The rational then should dislike what contradicts the fortunes of the hereafter, and loves it not, i.e. he should dislike it by his mind, and not necessarily by his nature, like, for instance, his dislike to have a delicious kind of food of one of the kings he knows that if he gets it, his hand will be cut off, or his head will be chopped off. We do not mean the food which he desires for not by nature, nor takes pleasure in, but we mean that his mind forbids him forcefully to get it, which gives rise in him to the aversion of the harm he might receive.

The point is that if one loves his teacher because he condoles him (with money) and teaches him, or if the teacher loves his pupil because he learns from, and serve him, which means that one of those fortunes pertains to the present, and the other to the future, they will belong to the lovers for the Sake of Allah Almighty, but on the condition that if he withholds knowledge from him, or it is difficult upon him to obtain it, in view of shortage of his love because of missing it, such of love as decreases because of missing it is then for the Sake of Allah Almighty, for which he shall receive the reward of love for the Sake of Allah Almighty. It is not shameful to have strong love for a man because of certain purposes, in such a way that the decrease of some of them leads to the decrease of your love for him, and the increase leads to the increase of your love.

You love gold more than you love silver, even if both are equal in value, and that's because gold is an access to more objectives and goals than silver is. This

confirms the fact that the love increases by the increase of the achieved purpose. It is not impossible to combine the worldly purposes and the hereafter purposes, and being so, it is included in the love for the Sake of Allah Almighty. That's, such of love as is based on the faith in Allah Almighty and the Last Day is love for the Sake of Allah. Similarly, such of increase of love as is based on the faith in Allah belongs to the love for the Sake of Allah. But even, if it remains, it could hardly be obtained. According to Al-Jariri: "The people in the first generation dealt with each other on the basis of the religion until they fell short of religion; and in the second generation, they dealt with each other on the basis of loyalty until loyalty vanished; and in the third generation, they dealt with each other on the basis of gallantry, until gallantry disappeared; and there remains nothing but fear and hope.

The fourth division is that one loves for the Sake of, and in the religion of Allah, neither to obtain knowledge nor to get work from him, nor to utilize him to achieve a certain purpose. This is the highest degree, most subtle and most abstruse kind of love. This division is possible, for one of the effects of the prevalent love is to transcend the beloved to everything pertaining to him. If one has a strong love for a man, he will love the one who loves him, the oen who is loved by him, the one who serves him, the one who praises and appreciates him, and the one who hastens to please him. It is not surprising to hear Baqiyyah Ibn Al-Walid saying that if a believer loves another believer, he will love even his dog. This is the same as he says.

That is confirmed by the experience of lovers and confirmed by the poetry of poets. For this reason, he keeps the garment of the beloved, and hides it as a reminder of him, loves his house and the region where he lives, and even the neighbours who see him. Listen for instance to the mad of Banu Amir who says: "When I come upon the dwelling places, i.e. the dwelling places where Laila lives, I kiss those walls and fences. However, the dwelling places themselves do not fascinate my heart, but it is the love for the one who lives in those dwelling places." The experience and vision then confirm that love which transcends the self of the beloved to his surroundings and relations, no matter how far they might be. But this is achieved only because of the excessive love. The level of transcendence varies according to the strength and excess of love.

Similarly, if the love for Allah becomes strong, and prevails over the heart and possesses it entirely, and reaches the point of having no care (but about Him), it will then transcend to anything else, for all things other than Him are but effects of His Power. Whoever loves a man, loves also his making, handwriting, and all of his acts. For this reason, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever a bunch of fruits of the first pluck was brought to him, he would pass it over his eyes and honour it by saying: "It is still a newly created by our Lord Almighty." (This narration is reported by At-Tabarani on the authority of Ibn Abbas; Abu Dawud and Al-Baihaqi on the authority of Abu Hurairah).

One loves Allah Almighty sometimes because the sincere hope for His Promise and His Bliss that is expected in the hereafter, sometimes due to His previous favours and blessings upon the lover, and sometimes for His Own Self, and not anything else, and this is the most subtle and highest degree of love a lover might have. This matter will be explained with verification in the Book of Loving in the quarter of saviors, Allah Willing. If one loves Allah Almighty, and this love is strong, it will transcend to imply anything relating to Him, to the extent that it might imply also what is hateful and painful in itself. But the excess of love weakens the sense of aversion and pain, and the cheerfulness of the act of the beloved upon him, and intending him with that pain covers up the sense of it. It is like the cheerfulness of a beat or a pinch from the part of the beloved which carries blame for the lover: the power of love raises cheerfulness which covers up the sense of pain.

Some people loved Allah Almighty so much extremely that they said: "We do not differentiate between trial and blessing, since all come from Allah, and we do not cheer but with what pleases Him." Another one said: "I do not like to attain the forgiveness of Allah by disobedience of Allah." Samnun said: "I have no portion in anything else other than You, so, test me in whatever way You like." This will be explained with verification in the Book of Loving. What is meant here is that if the love for Allah becomes strong, it will result in loving him who serves and worships Allah Almighty in terms of knowledge and work, loving him who has a quality that pleases Allah Almighty, like the good manners, and abiding by the etiquette of Sharia.

If there is a lover for Allah and the hereafter, who is told about two men, one is a learned worshipper, and the other is ignorant wicked, he will incline to the former. But this inclination decreases and increases in accordance with the strength of his faith on the one hand, and of his love for Allah Almighty on the other hand. If this inclination is not affected by their being present or absent from him, i.e. he knows that he will receive no good nor evil from them in the world and the hereafter, such inclination then is a love for the Sake of Allah Almighty, and in the religion of Allah, without no fortune he expects from him. He loves him only because Allah Almighty loves him, and is pleased with him, and because he loves Allah Almighty and is occupied by the worship of Allah Almighty. But in the event of weakness, it will have no effect, and thus he shall receive no reward for it; and if it becomes strong, it will lead him to have allegiance to him, support and help him, protect him with his own soul, property and tongue. The people vary in that effect according to their disparity in love of Allah Almighty.

If love is limited to only getting a fortune from the loved, whether at present or in the future, of a surety, there will be no love for the dead from amongst the learned and worshippers, or from amongst the companions and followers, or even from amongst the Prophets who perished "Peace be upon all of them". But the love for all of them is lurking in the heart of every Muslim, as shown from his

anger when anyone of them is criticized by the enemies of Islam, and his cheerfulness when they are praised or appreciated. This love is for the Sake of Allah Almighty, for they are His private devotees and worshippers. There is no doubt that if one loves a good king, he would love his private devotees, servants, and relations, and in total, all that he loves.

But it is the habit that the love is put to test in comparison with the fortunes of oneself. It might prevail to the extent that one will have no fortune but what pertains to the beloved. How good is the expression of the poet who says in a form of a poetic verse: "I like to keep relation with him, although he likes to desert me, thereupon I will leave what I like for the sake of what he likes." Listen to the other expression: "No pain shall I receive from my wound in case it pleases you."

The love might lead to getting some fortunes, like the one who concedes to his beloved to share him in half, one-third or one-tenth his property, since it is with the amount of property that the love is scaled, for the degree of the love one has for the beloved is determined in proportion to the amount of another loved thing to be left for him. If the loved possesses the heart entirely, it will leave nothing to be loved other than it, and thus he will keep nothing for himself. The example of Abu Bakr As-Siddiq is typical of this case. He left for himself neither family nor property, after he had handed over his daughter who was the pleasure of his eye (i.e. A'ishah whom she gave in marriage to the Prophet), and spent the whole of his property in the Cause of Allah Almighty.

In this respect, it is narrated on the authority of Ibn Umar "Allah be pleased with both" that he said: while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting, and Abu Bakr was sitting with him, having a garment which he had patched with patches on the chest, Gabriel "Peace be upon him" came down, and saluted him with peace on behalf of Allah Almighty, and asked him: "O Messenger of Allah! Why am I seeing Abu Bakr having a garment which he had patched with patches on his chest?" he said: "He spent the whole of his property on me before the conquest (of Mecca)." He said: "Then, salute him with peace on behalf of Allah and tell him that Allah Almighty asks him: 'Are you pleased or displeased with Me because of this state of poverty you are suffering from?'" the Messenger of Allah "Allah's blessing and peace be upon him" turned his face to Abu Bakr and said: "O Abu Bakr! This is Gabriel, and he salutes you with peace on behalf of Allah Almighty and asks you on His behalf whether you are pleased or displeased with Him because of this state of poverty you are suffering from." On that Abu Bakr "Allah be pleased with him" wept and said: "Should I be displeased with my Lord? Of a surety, I'm well-pleased with my Lord." (This narration is reported by Ibn Hibban and Al-Aqili).

To conclude, whoever loves a learned, a worshipper, or anyone in desire for knowledge of good, loves him for the Sake of and in the religion of Allah Almighty, for which he shall receive reward according to the strength of that

love. This is the exposition of the love for the Sake of Allah and its degrees, and the hate for the Sake of Allah is similar, but let's explain it in more detail.

## Exposition Of The Hate For The Sake Of Allah Almighty

It should be known to you that whoever loves for the Sake of Allah should also hate for the Sake of Allah Almighty. If you love a man because he obeys Allah and is loved by Him, you should hate him if he disobeys Allah and is disliked by Him. That's because if one loves for a certain reason, he should dislike for its opposite. Those are inseparably connected. Each of love and hate is a hidden disease in the heart, and anyone of them appears when it prevails over the other, and the cause of its appearance results from the appearance of the acts of the loved or the disliked persons in closeness and remoteness, opposition and agreement. Once each appears in act, it is called allegiance or enmity. For this reason, Allah Almighty says: "Have you ever taken for friend anyone for My Sake? have you ever taken for enemy anyone for My Sake?"

This is clear in connection with him who demonstrates his acts of worship, thereupon you could over him, or his wickedness, dissoluteness and bad manners, thereupon you could dislike him. But the problem is when the acts of worship mix with the sins, you then might ask:" How should I combine both love and hate as they are contradictory?" this means that they also have contradictory results in terms of agreement and opposition, allegiance and enmity. Let me say that this is not contradictory in relation to Allah Almighty, as well as the human fortunes.

If a particular man has many characteristics some of which you love and others you dislike, you then will love him in part and dislike him in part. How many a beautiful but wicked wives, and an intelligent helpful but dissolute son! Both are loved in part and disliked in part, and one will have two states with them: suppose that he has three children, one intelligent dutiful, and the other stupid disobedient, and the third stupid dutiful or intelligent disobedient. In this case, he will have three states with them, which differ in accordance with the difference of their characteristics. As such you should have three degrees of dealing with him over whom wickedness prevails, and him over whom good prevails, and him in whom both combine. This is by giving every quality its portion of love and hate, alienation and devotion, companionship and boycott, etc.

But, you might argue that every Muslim is an obedient by his Islam, then, how should I dislike him in spite of his Islam? Let me say that you should love him for his Islam, and dislike him for his disobedience, and treat him as being of a degree less than the disbeliever and wicked, and this differentiation between both states is for the Sake of Islam, and in fulfillment of its rights. The crime against and obedience to Allah Almighty is the same as the crime against and the obedience to you. Thus, if one agrees with you on a certain thing, and

disagrees with you on another, you should stand in a middle way between withdrawal and coming, devotion and refraining, showing love for him, and having desertion from him. Do not honour him in the same way as you honour him who agrees with you on all of your objectives, and you should not disgrace him in the same way as you disgrace him who disagrees with you on all of your goals. This middling sometimes inclines to the extreme of disgrace when the disagreement is prevalent, and sometimes to the extreme of adulation and honouring when the agreement is prevalent. This is the way of dealing with him who obeys and disobeys Allah Almighty, and pleases and displeases Him.

But you may ask: "How should I demonstrate such dislike?" let me say that in regard to words, it is to cease from talking to him one time, or to aggravate your speech to him at another time. In regard to act, it is to cease to help him one time, or seek to spoil his plots and evil schemes at another time. However, some of those are more grievious than others, and they differ by the difference of the degrees of wickedness and dissoluteness. If it is no more than a slip, which he is thought to show regrets for it, and do not insist on doing it, it is preferable here to screen and overlook it. But if he does it persistently, be it major or minor, then, if affection and companionship are confirmed between you, another ruling should be followed, and it will be explained later. But if the brotherhood and companionship are not confirmed between you, then, the effects of hate should be shown, by turning away from him, not caring about him, or by dealing with him slightly and aggravating the speech to him, and this is more grievous than turning away, and it varies according to the severity of sin.

The signs of hate also might be shown in act and this is of two degrees: the first is to cease to help and support him, and it is less than the other, and the other is to seek to spoil his evil plots and schemes, in the same way as one does with his hateful enemies. This is necessary in so much as it blocks the way to sin in his face. But if it is of no benefit, then, do it not. The example is about a man who disobeys Allah Almighty by drinking alcohol, and he proposes to marry a woman, and if it is made easy fro him to marry her, he would be envied because of her in terms of wealth, beauty and noble ancestry, but this will not hinder him from drinking wine. In this case, if you have the power to help him achieve his goal, or spoil his endeavour, it is not fitting for you to seek to spoil his endeavour. In regard to helping him, if you do not help him, in order to show to him your displeasure with him because of his dissoluteness, there will be no harm in that. But at the same time, it is incumbent upon you not to leave it completely, for you might have the intention to be kind to him, and help him out of your compassion and pity for him, so that he would have faith in your kindness, and thus accept your advice, this is will be good from you.

But if he does not seem to accept your advice, but you see it better to help him achieve his purpose in fulfillment of the right of Islam he has upon you, it will be good from you, even if his sin is against you or anyone of your relations. It is in this connection that Allah Almighty revealed: "Let not those among you

who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ ﴾

This was when Mistah Ibn Uthathah was involved in the true speech (fabricated about A'ishah) and Abu Bakr "Allah be pleased with him" took oath to withhold sustenance from him, and he used to aid him with property. On that occasion, the Holy Verse was revealed in spite of the grievous crime of Mistah, and which sin is more grievous than slandering the women of the Messenger of Allah "Allah's blessing and peace be upon him", and speaking bad about the like of A'ishah "Allah be pleased with her"? The crime seemed as though it was committed against As-Siddiq "Allah be pleased with him".

But to excuse him who wrongs you, and do good to him who does evil to you are characteristic of the good manners of the faithful believers and sincere lovers of truth. One might do good to the one who wrongs him, but it is not up to you to do good to him who wrongs others and disobeys Allah therewith, for your doing good to him is to do evil to the wronged one; and of a surety, it is more preferable to observe the right of the wronged, and to strengthen his spirits by turning away from his wrongdoer is much dearer to Allah Almighty than to strengthen the spirits of the wrongdoer. But if the wronged is you, it is more fitting for you to excuse and forgive your wrongdoer.

However, the predecessors had ways to show hatred and displeasure with the sinful, although they all agreed that displeasure and hatred should be demonstrated to wrongdoers, religious innovators and disobedient of Allah with a transitive sin. But the sinful whose sin is limited to himself had a different way of treatment. Some of the predecessors looked with the eye of mercy to all the sinful, and others severely disapproved of them, and preferred to desert them. It is said that Ahmad Ibn Hanbal used to desert these of the high status (in knowledge and social class) even for the least word of evil, to the extent that he deserted Yahya Ibn Ma'in for his statement: "I beg nothing from anyone, and if something is brought to me from the ruler, I would accept it." he also deserted Al-Harith Al-Muhasibi for his composition in reply to the Mu'tazilah, under the pretext that in order to establish such composition, he should first relate their arguments to be able to reply to them. Furthermore, he forsook Abu Thawr for his interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Verily, Allah created Adam on His Image." (This narration is reported by Muslim on the authority of Abu Hurairah).

This matter differs by the difference of intentions, and the intentions differ by the difference of states. If they are more inclined to consider the people's being

forced by necessity, and their failure to change what is doomed to them, they will indulge in showing hatred and enmity, and it might be acceptable. But at the same time this might be confused with flattery and adulation, for among the greatest motive to look over sins are flattery, considering hearts and fearing their abandonment and desertion. Satan might confuse it upon the foolish stupid, giving him the false impression that he looks with the eye of mercy. The trial here is to look with the eye of mercy to the one who commits a crime against him, saying that he has been forced (by Allah) to do it, and caution could not avail from fate, and how should he not do it since he was doomed to do it? That person might have a true intention to look over such of crimes as committed against Allah Almighty. But in case he is enraged when a crime is committed against him, and satisfied only with showing mercy when a crime is committed against Allah Almighty, he is a flatterer, that is deceived by one of Satan's plots. So, let him be careful of it.

But, you may argue that the least degree of hatred and dislike is to desert, forsake, and sever relation and withhold aid from the sinful: is it incumbent to do so in such a way that man becomes sinful in the event of leaving it? let's reply by saying that it is not obligatory. We know that those who drank alcohol and committed fornication during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions were not forsaken entirely. They had different way of treating them: many aggravated speech to some of them, many showed displeasure and dislike to some, many turned away and deserted others, and many looked with the eye of mercy to others,, favouring not desertion and abandonment.

Those are subtle ways of treatment adopted by the followers of the way to the hereafter; and the act of each of them is determined by his state and time, and the states in this matter are either undesirable or encouraged. The encouraged among them take the position of meritorious and not obligatory things, whereas the undesirable among them do not reach the degree of prohibition. However, as far as the legally competent is concerned, the origin of knowledge and love belongs to Allah Almighty, and this might not transcend the beloved to anyone or anything else. It is the excessive and possessing love that transcends. This is neither included under the Fatwas of jurisprudents, nor under the evident obligation of the laymen.

## The Degrees Of Those Disliked For The Sake Of Allah Almighty, And The Way Of Dealing With Them

Indeed, you might argue that if showing displeasure and enmity for the Sake of Allah Almighty is not really obligatory in so much as it is encouraged, given that the sinful and dissolute persons are of different degrees: how should one attain surplus reward by dealing with them? Should he deal with all of them on equal footing?

It should be known to you that the opposition to Allah Almighty is either in faith or in act. The opposition in faith might result from religious innovation or

from disbelief. The religious innovator might invite others to his innovation, or keep silent; and the silent does so either (unwillingly) because of his failure (to invite to his religious innovation), or willingly.

Three divisions then could be elicited from the corruption of faith:

The first pertains to the disbelief: if he is in war (with Muslims), he deserves to be killed or enslaved, and this is the extreme humiliation he might receive. The Non-Muslim (who live under Muslims protection), it is impermissible to harm him by no more than turning away from him, regarding him with slightness, through forcing him to the narrowest of streets, and not taking the initiative to salute him with peace, and if he salutes you saying: "Peace be upon you", you should reply: "And the same be upon you". But it is preferable to desist from mixing with him, having dealings with him, and sharing food or drink with him. But it is severely undesirable to be delightfully extroversive with him, and let oneself go freely in treating him in the same way as one lets himself go freely in treating his friends.

The undesirability here is about to reach the point of prohibition, as stated by Allah Almighty: "You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity." (Al-Mujadilah 22)

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾ ﴾

It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the (cooking) fires of a Muslim and a pagan be visible to each other." (i.e. they should not live adjacent to each other) (This narration is reported by Abu Dawud on the authority of Jarir). Allah Almighty says: "O you who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because you believe in Allah your Lord! If you have come out to strive in My Way and to Seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that do this has strayed from the Straight Path." (Al-Mumtahanah 1)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ
ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ
تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾ ﴾

The second pertains to the religious innovator who invites others to his innovation: if his religious innovation stems from and causes disbelief, his matter is more grievous than the non-Muslim who lives under Muslims protection, for he is not approved to live among Muslims due to the Jizyah, nor is he to be tolerated under the contract of protection of Muslims (given to the non-Muslims). But if such religious innovation causes no disbelief, his matter with Allah is less grievous than the disbeliever. But the disapproval of his act should be stronger than that of the disbeliever, for the evil of the disbeliever is intransitive, for the Muslims do not turn to him under the conviction of his disbelief: he does not claim or ascribe himself to Islam.

This is unlike the religious innovator who invites to his innovation, and claims that it is the right: it is the cause of tempting the creatures, and this is why his evil is transitive. For this reason, it is more desirable to show dislike and enmity to him, forsake him, despise and slander him because of his religious innovation, and cause the people to refrain from him. If he salutes you with peace in privacy, there is no harm to return salutation to him, and if you know that not to speak to him, and turn away from him, and abstain from returning salutation to him would deform his religious innovation within himself, then, it is preferable not to return salutation to him, for the return of salutation, regardless of its being obligatory, lapses because of the smallest purpose in which there lies public interest for Muslims, and if it is to lapse by one's being in the bathroom or answering the call of nature, then, the purpose of forceful forbidding (from evil) is more preferable. If he is in public, it is preferable not to return salutation to him, in order to cause the people to refrain from him, and deform his religious innovation in their eyes.

Moreover, it is favourable to refrain from showing kinds to him, and helping him, particularly in what seems to the people. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who scolds a religious innovator, Allah Almighty fill his heart with security and faith; and he, who puts a religious innovator to humiliation, Allah Almighty will secure him on the day of the great terror, or will receive him with good pleasure and delight, for he (the religious innovator) derides what was revealed upon Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Abu Na'im and Al-Harawi on the authority of Ibn Umar).

The third pertains to the religious innovator from amongst the laymen, who could not invite to his innovation, and there is no fear that the others might imitate him. His affair is less grievious, and it is preferable not to aggravate speech to him, or humiliate and despise him harshly: on the contrary, it is better to be kind to advise him, for the hearts of the laymen turn quickly from one state to another. If the advice is of no benefit, and refraining from him is thought to

deform his innovation within himself, then, it is desirable to refrain from him. If he is learnt not to be influenced by that, due to his rigid nature and having the corrupt faith deep-rooted in his heart, it is also desirable to turn away from him, for if the religious innovation is not deformed openly and explicitly, it might become widespread among the people, and its impact become public.

The sinful by his act and work, and not by his faith is one of three: one who harms others directly, like injustice, anger, false witness, backbiting, talebearing, going about with calumnies among the people, and the like of it, the one who has his sin not limited to himself, and at the same time, causes harm to others indirectly, like the owner of a tavern, who gathers women and men in one place, and prepares the means and causes of drinking and corruption and debauchery, or the one who does not invite others to his corrupt practices, like him, who drinks wine and commits adultery. The latter, who drinks and commits adultery, without inviting others to his act, might disobey Allah through a major or a minor sin, and he might or might not persist in doing sin.

Three divisions then might be obtained from those, and each is of different degrees and levels, some of which are more grievous and difficult than others. Let's review all of them equally.

The first division is the most grievous, and it is that which cause damage to the people, like injustice, usurpation, false witness, talebearing, backbiting, and going about with calumnies among the people. In regard to those, it is preferable to turn away from them, not mix with them, and abstain from dealing with them, for the sin because of which the people receive harm is so much grievious. On the other hand, those are divided into different kinds: the doers of wrongness in blood, the doers of wrongness in property, the doers of wrongness in honour, and so on; and some of those are graver than others. For this reason, it is firmly desirable to despise them, and turn away form them. However, if humiliating them is expected to forbid them even forcefully from their evil, then, it becomes strongly desirable.

The second pertains to the owner of the tavern, who prepares the means and causes of corruption, and makes it easy for the people to delve into it: although he causes no harm to the people in their world, he causes damage to their religion, in spite of doing so by their own will. Although he is closer to the former he is less in degree. That's because a servant's sin to be done against his Lord is more likely to be forgiven, but as it is transitive to others, it is so much grievous. In this case, it is required to despise him, put him to humiliation, cut off relation with him, and even refrain from returning salutation if it will lead to scolding him or anyone like him.

The third pertains to him whose dissoluteness is limited to himself , by drinking wine, forsaking an obligatory duty, or committing what is forbidden: in this case, the matter is less heinous so long as it is limited to himself. But if he is seen to commit it, he should be forbidden with anything means available which might prevent him, even if by beating or despising and deriding him, for it is obligatory to forbid evil. If he finishes form it, and he is learnt to persist in doing

it usually, and at the same time, he is thought with certainty to be forbidden by advising him, in this case, giving him advice becomes binding; and if it is not thought with certainty, but it is expected, it is then better to advise him, and scold him gently or harshly if it is more beneficial.

But in case he persists in doing the sin, and it is of no profit to him to advise him, then, to refrain from returning salutation to him, and desist from mixing with him are questionable, and the scholars have different ways in dealing with such case. The sound opinion is that matter differs according to the difference of the man's intention, in which case it should be relied on the statement: "The (rewards of) deeds depend upon the intentions (which the doer has at the time of doing them)." It is out of humbleness to be kind to the people, and look at them with the eye of mercy and compassion, whereas it is out of forceful forbiddance and scolding to deal with them harshly and violently and turn away from them.

In both cases, the advice of the heart should be sought, and what one sees to be more inclined and much closer to his nature and disposition, let him then adopt its opposite, for his scorn and violence might be out of haughtiness and arrogance, and pleasure of showing supremacy and misleading by what is thought to be righteousness, whereas his gentleness and kindness might result from his flattery and adulation, and be caused by the desire to attract his heart to do a certain thing, or by fear of the effect of his desertion and abandonment in view of his property or majesty.

All of that is motivated by the devil, and far from the acts of the seeker for the hereafter. Everyone having the desire for the acts of religion should endeavour to inspect about the subtleties of those things, and watch those states, and it is the heart which ultimately gives counsel, in which one sometimes hits the target in his endeavour, and sometimes misses the mark, and at other times, he hastens to follow his desires unknowingly, and in may cases, one might hasten to do a thing, thinking, out of his haughtiness, that he works for the Sake of Allah Almighty, and follows the way to the hereafter. The finest details of that will be exposed later in the Book of Haughtiness in the quarter of destructives.

In confirmation of the fact that the matter is less heinous in regard to the dissoluteness that is limited to one and his Lord only, it is narrated that a drunk was beaten in front of the Messenger of Allah "Allah's blessing and peace be upon him", but in spite of that, he persisted in drinking wine. One of the companions aid: "May Allah curse him! How often he drinks!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Be not in the aid of Satan against your brother." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). This refers to the fact that to be kind and gentle (in advice) is more preferable than to aggravate speech and punishment.

## Exposition of Conditions Required For Whomever One Chooses As Companion

It should be known that it is not all men are fitting for company. the Messenger of Allah "Allah's blessing and peace be upon him" said: "One imitates

the ways of his friend. So, let anyone of you consider whomever he takes for friend." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah). Such one should have many characteristics and qualities, because of which you desire for his company. Those conditions differ by the difference of the benefits and purposes required from such company. The condition in this sense is that thing which is required for one to get what is intended. The conditions are held according to what is intended.

The benefits to be obtained from the company might be religious or worldly. Typical of the worldly benefits is to make use of wealth or majesty, or to remove loneliness by vision and neighbourhood, and this is not our topic now. The religious benefits has many and different purposes, such as to make use of knowledge and work, to take majesty as a shield to protect one from what disturbs the heart, and keep off worship, to utilize money to be satisfied therewith from wasting time in getting earnings, to seek the aid in the serious matters, which makes it an equipment at the time of adversity and a means of power at the time of ease, to get blessing of invocation, to expect intercession in the hereafter, depending upon the statement of one of the righteous predecessors: "Have much brothers (in the religion and for the Sake of Allah), for every faithful believer will be given permission to intercede in the hereafter, perchance you will be included in the intercession of anyone of your brothers."

In interpretation of the following statement of Allah Almighty: "And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty" (Ash-Shura 26)

﴿ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ﴿٢٦﴾ ﴾

It is said that this implies they will be given the permission to intercede for their brothers, for which He will admit them to the Garden with them. It is said that if Allah Almighty forgives for anyone of His servants, He gives him permission to intercede for his brothers. This is why a group from amongst the righteous predecessors exhorted to establish company, intermixing and mutual affection and disliked isolation and solitude. Anyone of those different benefits summons particular conditions, without which it could not be obtained, and we are going to explain the matter in more details.

In total, the one whose company is favoured should have five general characteristics: he should be rational, of good manners, not dissolute or religious innovator, nor keen on the (material benefits of this) world.

The mind represents the capital, and it is the principle, for there is no good in accompanying the foolish one, for loneliness and cutting off relations are its expected consequence. According to Ali "Allah be pleased with him": "Do not take or company the brother of ignorance, and keep yourself away from him. How many an ignorant who ruined a forbearing person, when he established a bond of brotherhood with him. A man should be compared with his companion

in terms of characteristics and qualities, for the similar things always gather together, and the hearts always recognize in case they are familiar to each other."

Why not since the foolish one might harm you unknowingly from where he wants to benefit and help you? For this reason, a poet says: "I feel secure from an enemy who is rational more than I do from a friend possessed by madness. That is because the mind always has one way while the ways of madness are different and unknown."

For this reason, it is said that to boycott a foolish person is an act of worship therewith one comes close to Allah Almighty. According to Sufyan Ath-Thawri : "Looking at the face of a foolish person is a written mistake." The intended rational is he, who understands the realities of things whether by himself or through anyone else.

The second is the good manners, and it is a necessary characteristic, for how many a rational who understands the realities of things, but when he is possessed by anger, desire, niggardliness, cowardice, or any of such feelings, he will respond to his inclination, and disagree with what is known by his mind to be right and this is for nothing other than his failure to suppress his evil characteristics and amend his bad qualities and thus there is no good in his company.

Furthermore, no benefit lies in the company of the dissolute who persists in dissoluteness, for the one who fears Allah Almighty does not persist in doing the major sins, and the one who does not fear Allah, one could not feel secure from his evil and his friendship is not reliable, for he always changes by the change of purposes and desires. In confirmation of that, Allah Almighty says: "nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds." (Al-Kahf 28)

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾ ﴾

He further says: "Therefore let not such as believe not therein but follow their own lusts, divert you therefrom, lest you perish!" (Ta Ha 16)

﴿ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ﴿١٦﴾ ﴾

He says too: "Therefore shun those who turn away from Our Message and desire nothing but the life of this world." (An-Najm 29)

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ ﴾

Allah Almighty also says: "and follow the way of those who turn to Me (in love)." (Luqman 15)

﴿ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴿١٥﴾ ﴾

This implies, therefore, to forbid forcefully from the company of the dissolute.

In regard to the religious innovator, his company carries the risk of spreading the religious innovation among the people, and this is why he deserves abandonment and desertion. How should its company be favoured although Umar Ibn Al-Khattab "Allah be pleased with him" said in exhortation to seeking religiousness of the friend, according to the narration of Sa'id Ibn Al-Musayyab: "I advise you to abide by the brothers of truth, in whose shade you live, for they are adornment at the time of ease, and equipment at the time of adversity. Have the best faith and expectation from your brother until the opposite comes to you from him. You should also get isolated from your enemy and beware of your friend, barring the trustworthy among the people, and there is no trustworthy but him who fears Allah. So, accompany not the dissolute lest you would learn something from his dissoluteness, and inform him not about your secrets, and consult in your matters only him who fears Allah Almighty."

As far as the good manners are concerned, they are combined together in the recommendation of Alqamah Al-Utaridi to his son when death approached him: "O my son! If you are in need of having company of men, then, you should accompany such of men as if you serve him, he would shield you, and when you are in his company, he would adorn you, and when you fall short of sustenance, he would provide you. Accompany such of men as when you stretch your hand with good, he would stretch his hand (with the like of it), and when he sees good from you, he would appreciate it, and when he sees an evil from you, he would screen it. Accompany the one who, if you beg him, he would give you, and if you do not ask him, he would take the initiative to help you, and when you are afflicted with a calamity, he would console you. Accompany him who, when you say, he would make belief of you, and when you are engaged in a matter, he would hearken to you, and when you fall in dispute, he would give you preference over himself." In this way, he combined all rights of company, and put the condition that the companion should fulfill all its prerequisites. According to Ibn Aktham: "When that was offered to Al-Ma'mun he asked: "Do you know why he had recommended him to do so?" he answered in the negative, thereupon he said: "Because he wanted him not to accompany anyone (for there is none to combine all of those characteristics and conditions)."

According to a belletrist: "Take for companion not but the one who keeps your secret, screens your defect, helps you face your calamities, and gives you preference in your absence, publicizes your good deeds among the people, and conceals your evil deeds (from them): if such is not available, then, take none for companion."

According to Ali "Allah be pleased with him": "Your true brother is him who is always with you, and (favours to) harm himself for your benefit, and when you are broken by time, he would consume himself in order to bring you back

together." One of the learned said: "Take for companion one of two men: a man from whom you learn anything in your religion, therewith he would benefit you, and a man whom you instruct in anything of his religion, which he would accept from you. But you should escape from the company of the third (kind of men who has none of both)."

According to another man: "The people are of four kinds: one is wholly sweet, from whom none would be satiated, the other wholly bitter from whom none could eat, the third acid in part, from whom you should take before he takes from you, and the fourth salty in part, from whom you should take only what fulfills your need."

Ja'far As-Sadiq "Allah be pleased with him" said: "Take not five kinds of men for companion: the liar, with whom you might be deceived, for he likes the mirage which shows the far as near to you and the near as far from you; the foolish person, from whom you get no benefit, for when he likes to avail you, he would harm you (even unknowingly); the niggard, for he withholds from you what you need most; the coward, for he always surrenders you and flees away from you at the time of adversity; and the dissolute, for he is apt to sell you even with a meal our less." He was asked: "What is less than it?" he said: "It is to covet of it, and fail to get it."

According to Al-Junaid : "It is much dearer to me to have a dissolute person of good manners accompany me than to have a reciter of bad manners accompany me." According to Ibn Abu Al-Hawari: "My teacher said to me: 'O Ahmad! Take for companion but one of two men: a man whom you accompany in the matter of your world, and a man with whom you increase in good and benefit in the matter of your hereafter; and to engage in anything other than those two is great silliness'." According to Sahl Ibn Abdullah: "Avoid the company of three kinds of people: the heedless tyrants, the adulating reciters, and the ignorant Sufis."

It should be known that all of those statements do not encompass all purposes of the company to the same extent as we've already mentioned, in terms of observing the different goals and conditions of company. To be sure, the conditions of company intended for the worldly benefits are unlike those of the company intended for the hereafter, and so on. Brotherhood is of different purposes, as Bishr said: "The brothers are of three kinds: a brother for your hereafter, a brother for your world, and a brother thereby you remove your loneliness." Those three purposes could hardly be combined in one person, but they disperse among different people , which implies that the conditions also disperse among them.

According to Al-Ma'mun: "The brothers are of three kinds: one is like nutrition, whom one could not dispense with, the second is like medicine, whom one needs from time to time, and the third is like the disease, whom none ever needs, although one might be afflicted with; and it is him, who could remove loneliness nor could he benefit (his companion)."

It is said that the society of people is like a cluster of trees and plants, one of which has shade with out fruits, and it is like him, with whom one benefits in the world but not in the hereafter, for the benefit of the world is like the shade which disappears quickly; and one has fruits but with no shade, and it is like him, with whom one benefits in the hereafter and not in this world; and one has both shade and fruits; and one has none of both, and its like from among the animals is the mouse or the scorpion. Allah says in connection with him: "(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (for help)!" (Al-Hajj 13)

﴿ يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ ﴾

According to a poet: "The people are different in taste and they are not equal like plants: one has sweet fruits which are pleasant in flavor, and another has no taste, since it has no fruits at all." If one could not find anyone to accompany him, with whom he could attain at least one of those goals, then, it is preferable for him to remain lonely. It is reported that Abu Dharr "Allah be pleased with him" said: "Loneliness is better than the evil sitter, and the righteous good sitter is better than loneliness." This narration is reported from the Prophet but it is Marfu'.

In regard to religiousness and not dissoluteness, Allah Almighty says: "and follow the way of those who turn to Me (in love)." (Luqman 15)

﴿ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ﴿١٥﴾ ﴾

To be sure, the vision of dissoluteness and depravity facilitates the sin upon the heart, and hinders the heart from refraining from it. According to Sa'id Ibn Al-Musayyab : "Look not at the wrongdoers, lest your good deeds would become fruitless." There is no safe in mixing with them, for safety lies in cutting off relation with them. Allah Almighty says in confirmation of that: "And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"" (Al-Furqan 63)

﴿ وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ ﴾

It means that you would be safe from our sin, as well as we would be safe from your evil.

This is what we like to mention about the meanings related to brotherhood, its conditions and benefits. Let's follow by making a mention of its rights and requirements, and the ways of establishing it. to be sure, the company of the one who is keen on the (material benefit of) this world is a deadly poison, for natures are predisposed to imitate and follow each other. Moreover, one might take stealthily from the nature of another: to sit with him who is keen on (the material benefits of) this world motivates such keenness, and to sit with an ascetic gives

rise to asceticism. For this reason, it is unfavorable to accompany the seekers for this world, as well as it is favourable to accompany the seekers for the hereafter. According to Ali Ibn Abu Talib "Allah be pleased with him": "Give life to the acts of worship by sitting in the company of him of whom one feels shy." According to Ahmad Ibn Hanbal "Allah's mercy be upon him": "Nothing makes me fall into adversity but the company of him of whom I feel no shy." According to Luqman : "O my son! Sit in the company of the learned, and race to be close to them as much as you could, for hearts are brought to life with wisdom in the same way as the dead land is brought to life with the rainfall."

## CHAPTER TWO:
## ON RIGHTS OF BROTHERHOOD AND COMPANY

It should be known that the contract of brotherhood is a bond of connection between two persons, in the same way as the contract of marriage is a bond of connection between a couple . Furthermore, as well as the bond of marriage requires many rights to be fulfilled, in accomplishment of the conditions of marriage, as we've already explained in the Book of Etiquette of Marriage, the same does the contract of brotherhood. Your brother has a right on you in terms of property and soul, heart and tongue, through forgiveness and invocation, sincerity and loyalty, making things easy and keeping from ostentation and overburdening. All of those are included under eight rights:

**The first right** pertains to property. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the two brothers is like the example of two hands, each of which washes the other." He likens them to both hands, and not to a hand and a leg for they both co-operate to achieve the same purpose, and so do the brothers, whose brotherhood is only accomplished if they go hand in hand to achieve the same purpose. In this point, they are like the one person. This requires that both should share at both times of ease and adversity, at present and in the future, to rise above favoritism and partiality.

There are three degrees for the brothers to console each other with property: the lowest is to treat him like your slave or servant, and this requires you to cover his needs from your surplus property, in the sense that if he has a certain need, and you have what is beyond your need, you should hasten to give him, without forcing him to begging. But the extreme indulgence in the right of brotherhood upon you is to compel him to begging.

The second degree is to treat him like yourself, and accept to make him share you in your property and agree even to give him half of it. in this issue, Al-Hassan said: "One of those brothers used even to split his lower garment into two halves between him and his brother."

The third degree which is the highest is to give him preference over yourself, and give precedence to his needs over yours. This is the degree of the faithful believers and sincere lovers of truth, and the furthest point that those who love

each other for the Sake of Allah might reach. Among the fruits of this degree is to sacrifice oneself for the sake of his brother. In this respect, it is narrated that a group of Sufis were calumniated about with one of the rulers, and their heads were commanded to be chopped off. They included Abu Al-Hussain An-Nuri. When he asked the swordsman to be the first to be killed, and he was asked about that, he said: "I like to spare the lives of my brothers for that moment." This was the cause of saving the lives of all of them.

If none of those three degrees is missing in your relation with your friend, you should know that the contract of brotherhood has not yet been established inside yourselves, and what connects only is a formal intermixing which has no reality in the mind and religion. According to Maimun Ibn Muhran : "He, who accepts not to give his brothers preference over himself, let him then hold the bond of brotherhood with the dead."

As to the lowest degree, it is unacceptable in the sight of the men of religion. In this issue, it is narrated that Utbah Al-Ghulam came to the house of a person with whom he had established the bond of brotherhood, and said to him: "I need four thousand (Dirhams) from your property." He told him to take only two thousands, thereupon he turned away from him and said: "You've given preference to this world over Allah Almighty. Do you not feel shy when the brotherhood in (the religion of) Allah is called and you are referred to (as one of those brothers)?" if you have a brother (in the religion of Allah) in the lowest degree of brotherhood, deal with him not in the material benefits of this world. Abu Hazim said: "If you have a brother in (the religion of) Allah, deal with him not in the material benefits of this world." He refers here to the brotherhood of the lowest degree.

In relation to the highest degree of brotherhood, it is that which described by Allah Almighty in His saying: "Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance." (Ash-Shura 38)

﴿ وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٣٨﴾ ﴾

I.e. they mix with each other concerning property, with none of them distinguishing his belongings from those of the others. Moreover, some of them used not to take for companion the one who said 'my sandal', because by so doing, he would ascribe it to himself.

It is reported that Fath Al-Mawsili visited his one of his brothers (in the religion of Allah) and he was absent. He told his wife to bring his box to him, which he opened and took his needs from. When the man came back and his slave-girl told him, he said to her: "If you are true to what you've said: you will be free (for the Sake of Allah)" out of cheerfulness of what he had done.

It is further reported that a man came to Abu Hurairah "Allah be pleased with him" and said: "I like to establish a bond of brotherhood with you for the

Sake of Allah." He asked him: "Do you know what the right of brotherhood (in the religion of Allah) is?" he said: "Then, teach it to me." He said: "It makes you see that you have no more right over your Dinar and Dirham (money) than me." He said: "I've not yet attained such a station." On that he told him to go away from him.

Ali Ibn Al-Hussain "Allah be pleased with him" said to a man: "Do anyone of you get his hand into the pocket and case of his brother and take what he likes even without his leave?" he answered in the negative, thereupon he commented: "Then, you are not real brothers (in religion of Allah)." Some people visited Al-Hassan "Allah be pleased with him" and asked him: "O Abu Sa'id! Have you prayed?" he answered in the affirmative, and they said: "The people of market have not yet prayed." On that he said: "Who should take his religion from the people of market? I was reported that anyone of them might withhold even a single Dirham from his brother." He said it with exclamation.

A man came to Ibrahim Ibn Adham "Allah's mercy be upon him" while he was on his way to Jerusalem, and said to him: "I like to be your company (on that journey)." He said: "But on the condition that I should have more control over your own things than you have." He answered in the negative, thereupon he said: "No doubt, your truthfulness has appealed me." It was the habit of Ibrahim that whenever he accompanied a man, he would not disagree with him, for he used to accompany only him who would agree with him. Once, his companion was a maker of laces. On one station during the journey, a man gave Ibrahim as a gift a bowl of porridge with meat. Ibrahim opened the bag of his companion, and took a bunch of laces which he placed in the bowl, and gave it back to the man of the gift. When his companion came and asked about the bunch of laces, he said to him: "This is (the reward of) the porridge I've eaten." He said: "Why have you not given him two or three (instead of one)?" on another occasion, he gave a donkey belonging to his companion to a man who was walking on foot, and when his companion came back he kept silent and did not dislike it.

It is reported on the authority of Ibn Umar that he said: A man from among the companions of the Messenger of Allah "Allah's blessing and peace be upon him" the head of a sheep, thereupon he said: "My brother so and so is more needy than me." He sent it to him, and the latter sent it to a third one (under pretext that he was more needy than him). They kept sending it from one to another until it returned to the first one, after it had fallen in the hands of seven men.

It is further reported that Masruq fell in debt, and his brother Khaithamah was also in debt. Masruq went and fulfilled the debt of his brother without his knowledge, by the time his brother went to fulfill the debt of Masruq without his knowledge. It is narrated that when the Messenger of Allah "Allah's blessing and peace be upon him" established the bond of brotherhood between Abd Ar-

Rahman Ibn Awf and Sa'd Ibn Ar-Rabie, the latter gave him preference over himself with property and soul, thereupon Abd Ar-Rahman said: "May Allah bless you in them." (This narration is reported by Al-Bukhari on the authority of Anas).

Of a surety, giving one's companion preference over himself is better than dealing with him as his equal. In this respect, it is reported that Abu Sulaiman Ad-Darimi: "Were the whole of this world to be in my possession, and I have the power to put it in the mouth of anyone of my brothers, surely, I would have regarded it very little for him." He further said: "When I give one of my brother a morsel of food, I experience its taste in my mouth." Spending on the brothers (in the religion of Allah) was better than giving the poor by way of charity. Ali Ibn Abu Talib "Allah be pleased with him" said: "To give twenty Dirhams to one of my brothers (in the religion of Allah) is dearer to me than to give one hundred Dirhams to the needy and indigent." He further said: "To make a Sa' of food and invite my brothers in the religion of Allah to share food is much dearer to me than to emancipate a slave (for the Sake of Allah)."

All the people, in giving preference to each other over themselves, imitated the conduct of the Messenger of Allah "Allah's blessing and peace be upon him." And got two teeth-cleansing sticks , one crooked and the other straight, which he gave to his companion. He said to him: "O Messenger of Allah! You have more right than me to take the straight one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No man takes for companion one of men even for an hour of the day but that he will be questioned about his company, and whether he has established or wasted the right of Allah Almighty." He refers here to the fact that by giving preference to one's companion over himself, one establishes the right of Allah pertaining to the company.

Once, the Messenger of Allah "Allah's blessing and peace be upon him" went out to a well to take bath, thereupon Hudhaifah Ibn Al-Yaman "Allah be pleased with him" held the garment and stood to screen the Messenger of Allah "Allah's blessing and peace be upon him" while he was taking bath, and when he finished he sat down, and Hudhaifah stood to take bath, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" took the garment and stood to screen Hudhaifah from the eyes of the people, and Hudhaifah rejected and said: "Let my father and mother sacrifice their lives for you O Messenger of Allah! Do not do so." But the Messenger of Allah "Allah's blessing and peace be upon him" insisted on screening him with the garment until he finished from his bath. the Messenger of Allah "Allah's blessing and peace be upon him" said: No two men becomes companions but that the dearer among them to Allah Almighty is the one who assumes more gentle and kind attitude towards his companion."

It is reported that both Malik Ibn Dinar and Muhammad Ibn Wasi' entered the house of Al-Hassan and he was absent. Muhammad Ibn Wasi' brought out a

basket of food form underneath the bed of Al-Hassan and went on eating. Malik said to him: "Stop until the owner of the house comes." Muhammad paid no attention to his saying and went on eating. Malik was simpler and better of conduct. When Al-Hassan entered he said (addressing Malik): "As such we were not to feel shy of each other until you and your companions appeared." By this statement, he refers to the fact that behaving without reluctance in the houses of the brothers is a sign of pureness in the relation of friendship and brotherhood.

Why not given the statement of Allah Almighty: "or in houses of which the keys are in your possession, or in the house of a sincere friend of yours"? (An-Nur 61)

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ ﴿٦١﴾﴾

It was the habit of one to give the keys of his house to his brother, and give him the power of authority to dispose of his possessions, and before that revelation, his brother used to feel shy of eating in his house (without his leave) by way of piety until Allah Almighty revealed that statement, thereby He gave one's brother permission to behave without reluctance in the food of their brothers and friends.

**The second right** is to help with one's own soul to fulfill the needs of his brother before begging, and give them precedence over one's own needs. It is of several degrees, like the consoling with property. The lowest degree is to fulfill the need of one's friend whenever he is requested and has the power to do so, but with delight and cheerfulness, and demonstrating happiness and accepting to be under obligation. According to a learned man : "If you request a need from your brother, and he does not fulfill it, remind him of it once again, for perhaps he might have forgotten. But if he does not fulfill it, magnify Allah before him, and recite to him: "Your Lord is Self-sufficient, Full of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people." (Al-An'am 133)

﴿وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾﴾

Once, Ibn Shubrumah fulfilled a big need to one of his brothers, who brought a present to him, and when he asked him about it he said: "It is the reward for the favour you've done to me." On that he said to him: "Take back your property, might Allah provide you with health! If you ask anyone of your brothers to fulfill a need for you which he fulfills it not, then, perform ablution, and offer prayer of four Takbirs on him, and regard him among the dead."

According to Muhammad Ibn Ja'far : "I hasten to fulfill the needs even of my enemies, for fear that when I reject them, they would dispense with me." If this is the case with the enemies, what then about the friends?

From amongst the righteous predecessors, there was one who investigated the affairs of the dependents of his brother after his death and fulfilled their needs for forty years, frequented them daily, and sustained them from his own property. In this way, they lost only the vision of their father. Moreover, they would see from him what they saw not from their father during his lifetime. Anyone of those righteous predecessors used to go to the door of his brother's house, and ask about anything missing in the house, so that he would bring it without the knowledge of his brother. This is the fruit of pity and brotherhood.

But if the brotherhood does not result in sympathy which makes him feel pity for his brother in the same way as he feels pity for himself, there is no good in the bond of brotherhood. According to Maimun Ibn Muhran: "Such of people as you get no benefit from his friendship, his enmity then harms you not." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Allah Almighty has utensil on His earth, i.e. the hearts. The dearest utensils to Allah Almighty are the purest, the strongest and the smoothest, i.e. the purest among them from sins, and strongest among them in religion, and the smoothest among them in kindness and sympathy for the brothers." (This narration is reported by At-Tabarani on the authority of Abu 'Utbah Al-Khawlani).

In total, the need of your brother should be like, if not more important than, your need. You should also investigate the occasions of need, and be not heedless of his affairs and states, in the same way as you are not heedless of your own affairs. You should make him free of begging and demonstrating his need of aid: on the contrary, you should hasten to fulfill his need as though you do not know that he is in need. You should not see that you have superiority because of fulfilling his needs, for you in fact become under obligation to him for his accepting your favour to him. Nevertheless, you should not be satisfied only with fulfilling his need, but you should endeavour to present more, give him preference over yourself, and precedence over your kith and kin and children.

Al-Hassan used to say: "Our brothers (in the religion of Allah) are dearer to us than our families and children, for our families remind us of this world, whereas our brothers (in the religion of Allah) remind us of the hereafter." Al-Hassan said once again: "He, who sees off his brother (in the religion of Allah), on the Day of Judgement, Allah Almighty will send angels from underneath the Throne (of Majesty) to escort him to the Garden." According to a tradition: "No man visits one of his brothers in the religion of Allah, out of longing for meeting him, but that an angel calls him from behind him: "Blessed be you, and blessed be the Garden for you."

Ata' said: "Investigate your brothers (in the religion of Allah) after three days (of their absence from you): if they are sick, visit them to inquire about their health, or if they are engaged, help them, or if they are forgetful, remind them." It is narrated that Ibn Umar "Allah be pleased with both" used to turn right and left in front of the Messenger of Allah "Allah's blessing and peace be upon him", and when he asked him about that he said: "I love a man, and I search for him, but I could not see him." On that he said to him: "When you love a man, ask him about his name, the name of his father, and about his house and (about the name of his father and his clan, according to another version) and (when you miss him) if he is sick, visit him to inquire about his health, and if he is engaged, help him." (It is reported by Al-Khara'iti and Al-Baihaqi, and At-Tirmidhi on the authority of Yazid Ibn Na'amah).

Ash-Sha'bi said about a man who sits with another, and recognizes his face, but not his name: "This is the recognition of the insignificant." It was said to Ibn Abbas: "Who is the dearest of people to you?" he said: "My sitter." He further said: "No man comes to my gathering thrice, without having a need to be fulfilled but that I learn his reward in this world." According to Sa'id Ibn Al-As who said to his sitter: "I owe there things to my sitter: if he comes close to me, I pay welcome to him, when he talks, I turn my face to him, and when he sits, I make a space for him to sit."

In reference to pity and generosity of dealing, Allah Almighty says: "and those who are with him are strong against Unbelievers, (but) compassionate amongst each other." (Al-Fath 29)

﴿ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾

It is out of perfect pity that he should not have a delicious kind of food, or attend any occasion of pleasure and delight without him: on the contrary, he should grieve for his departure, and feel lonely because of missing him.

**The third right** pertains to the tongue, i.e. sometimes by keeping silent and sometimes by speaking.

As far as keeping silent is concerned, it is that he should keep silent from mentioning his defects, in his absence or presence: on the contrary, he should overlook his faults, and keep silent from response to his speech (in case it is defective). He should also not argue or dispute with him. Let him keep silent from spying on his states and affairs, and whenever he sees him in a street or on his way to fulfill his need, he should not start with asking him about his resources and purposes, for it may be that it is difficult upon him to make a mention of that, which causes him to tell a lie. He should also not divulge his secrets which he tells him, and not spread them even among his most confidential friends. He should keep concealing them even after boycott and desertion, for this refers to the wicked nature and cunning inside. He should also keep silent from slandering and criticizing his dear persons, family and children, and refrain from reporting

the slanders of others concerning them, for none insults you but him who conveys the insult to you.

It is reported that Anas "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" used not to face anyone with what he dislikes. (This narration is reported by Abu Dawud, At-Tirmidhi and An-Nasa'i). One receives harm first from the reporter, and then from the sayer. But the matter differs in regard to praising, for he should not hide such of praise and appreciation as he hears about him, for one receives pleasure first from the reporter and then from the sayer, and it hide it is out of envy. In total, one should keep silent and does not disclose anything his companion dislikes, unless it is incumbent upon him to speak, such as to enjoin what is right and forbid what is evil, and he is not allowable to keep silent, in which case, he should be careless about his dislike, for he will really do good to him from where his companion might think he apparently does evil.

On the other hand, it is unlawful to make a mention of his defects, and the defects of his family, for it belongs to backbiting. Two things should forbid you even forcefully to do so:

The first is that you should consider your own affairs: if you find even a single thing that is dispraised in yourself, in this case you should take with ease what you see in your companion, and suppose that he is unable to suppress that defect within himself in the same way as you are unable to suppress yours. Do not regard heavy only a single dispraised defect, for which of men is completely free (from defects)? Furthermore, do not expect from your brother what you expect not from yourself, since your right upon him is not greater than the right of Allah upon you.

The second is that you should put in mind that if you seek for one spotless from all defects, you will get isolated from all the people, and you find none to take for companion. Of a surety, there is none but that he has good as well as bad characteristics. If the good characteristics prevail over the evil ones, this is the sought goal. The generous faithful believer always attends in himself the good characteristics of his brother, in order to give rise to respect, love and appreciation for him, unlike the wicked hypocrite, whose eye is always on the bad characteristics and shortcomings. According to Ibn Al-Mubarak : "The faithful believer always seeks for the excuses for his brother, unlike the hypocrite, who always seeks for the slips." According to Al-Fudail : "It is out of power to overlook the slips of one's brothers." For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the evil neighbour, that when he sees good, he screens it, and when he sees evil, he discloses it." (This narration is reported by Al-Bukhari in At-Tarikh on the authority of Abu Hurairah; and An-Nasa'i on the authority of Abu Hurairah and Abu Sa'id).

There is no man but that he is apt to be embellished or defaced depending

upon the good and bad characteristics he might have. In this issue, it is reported that a man praised another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and when it was the next day, he dispraised him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yesterday, you praised him, and today you are dispraising him (what is the matter?)" he said: "By Allah, I was true to my words of praise about him yesterday, and I do not tell a lie about him today (when I dispraise him). Yesterday, he pleased me, thereupon I said the best of his characteristics that I know about him, and today he displeased me, thereupon I said the worst of his characteristics I know about him." the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the eloquent speech, (some has the effect of) magic." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Abu Bakrah).

He seemed to have disliked that, and this is why he likened it to magic. For this reason, he said in another story: "Both foul and eloquent speeches are two branches of hypocrisy." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Abu Umamah). According to another narration: "Allah Almighty dislikes you (to utilize) eloquent speech (to persuade others with what is not right)."

According to Ash-Shafi'i "may Allah have mercy upon him": "There is none to obey Allah without disobeying him, nor is there anyone to disobey Allah without obeying Him. But if one's obedience is more prevalent than his disobedience, it will be the justice." If such is justice in relation to Allah Almighty, then, it will be more fitting for you to make it justice in regard to your relation with your brothers and companions.

As well as it is incumbent upon you to keep silent from his defects with your tongue, you also should do the same with your heart, in the sense that you should leave the evil expectation from him, since the evil expectation belongs to backbiting with the heart, and it is forbidden. It is not to interpret his act to have an evil meaning if it is possible to be interpreted to have a good meaning, unless it is disclosed with certainty and vision. But also in this case, you should understand what you see as being out of forgetfulness and heedlessness as possible as it could be. Such expectation is divided into what is called phrenology, and it depends upon a particular sign, which motivates the expectation in such a way that could not be averted. The other is caused by your evil expectation from him, and when he does an act of double meanings, your evil expectation leads you to interpret his act in conformity with the evil meaning, even with no particular sign indicative of it. By so doing, you commit a crime against him, and it is unlawful for every faithful believer.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty has made unlawful for a Muslim from any Muslim his blood, property, honour, and to have evil expectation from him." (This narration is reported by Al-Hakim on the authority of Ibn Abbas; and Ibn Majah on the

authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Beware of the evil expectation, for the evil expectation is the gravest lie in talk." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

Verily, the evil expectation invites one to be inquisitive about and spy on his brother. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). To be inquisitive is to seek the news of your companion, and to spy is to watch him with the eye. However, it is characteristic of the religious men to screen and overlook the defaults of others. Sufficient for you to know that to screen the shameful and disclose the good things are out of perfection is that it is the same description given by Allah Almighty to those who do so in the following supplication: "O man who screens the shameful and discloses the good things (of others)!"

The one with whom Allah Almighty is pleased is he, who behaves in accordance with His good manners: if He is the One Who screens the defaults, forgives the sins and excuses His slaves, how should you not excuse the one who is equal to, if not above you in degree, given that he is not your slave or creature? Jesus "Peace be upon him" said to the disciples: "What do you do if you find your brother sleeping and the wind lifting his garment from him?" they said: "We shall screen and cover him." He said: "No, but you shall uncover his privates." hey said: "Glory be to Allah! Who shall do so?" he said: "Anyone of you hears ything about his brother, to which he adds and make it public among the ople with what is more grievious than it."

It should be known to you that one's faith is not complete until he loves for his brother the same as he loves for himself. The lowest degree of brotherhood is to deal with his brother just in the same way as he likes to be dealt with. Undoubtedly, he expects from him to screen his shortcomings and refrain from disclosing his defaults; and if the opposite of his expectation seems from him, he will be severely enraged and infuriated with him: how far is he if he expects from him what he himself has not towards him, and woe to him in the Book of Allah Almighty Who says: "Woe to those that deal in fraud, Those who, when they have to receive by measure, from men, exact full measure, But when they have to give by measure or weight to men, give less than due." (Al-Mutaffifin 1:3)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ۝ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ۝ ﴾

However, he who seeks after justice and fairness more than what he himself has is included in this Holy Verse.

The cause of indulgence in screening the defaults and seeking to disclose

them is the lurking disease, i.e. envy and resentment. The envier resentful always fills his inside with wickedness, which he suppresses within himself, and hides so long as there is no occasion for him to demonstrate it. But once there is an opportunity, the tie of control loosens, and shyness is removed, and the inside then oozes with the hidden wickedness. It is preferable to abandon him whose inside is filled with envy and resentment. According to a wise man : "the one whose blame is evident is better than the one who hides his feelings of envy and hatred."

To desert the resentful might alleviate his resentment, and if one has grudge in his heart towards a Muslim, his faith then is weak, and he is at risk, and his heart is wicked, and not fitting for meeting Allah Almighty. It is reported on the authority of Abd Ar-Rahman Ibn Jubair Ibn Nufair from his father that he said: "I was in Yemen, and I had a neighbour from amongst Jews and he used to tell me about the Torah. Once, the Jew came back from a journey and visited me, thereupon I said to him: "Allah has sent a Prophet to us, and he invited us to Islam, and we converted to Islam; and a Book (Qur'an) has been revealed to us, confirming the Torah." On that the Jew said: "You've told the truth. But you have no power to act upon what he has brought to you. His characteristics and the characteristics of his nation are found in the Torah. It is unlawful for a faithful believer to leave the threshold of his house while his heart has grudge towards his Muslim brother."

One also should keep silent from disclosing the secret of his brother (in the religion of Allah) which he trusted with him, and he has the claim to deny it (in case he is asked about it) and even if he is a liar, to tell the truth is not binding in all situations. As well as one has the right to hide the defaults and mysteries of his own self, he also has the claim to do the same with his brother, for his brother is like himself, and they are like one person, and there is no difference between them except in regard to their bodies. This is the reality of brotherhood (for the Sake of Allah).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who screens the privates of his brother in this world, Allah Almighty will screen him in the hereafter." (This narration is reported by Ibn Majah on the authority of Ibn Abbas). According to another version: "If he does so, he will be as though he has brought to life (or brought out of the grave) a girl who was buried alive." (This narration is reported by Abu Dawud, An-Nasa'i and Al-Hakim on the authority of Uqbah Ibn Amir). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a man says something (in the presence of another) and then he turns (rightward or leftward in reference to his intention to make it secret), it should be considered as a trust (which should not be wasted by being disclosed)." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Jabir).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sessions should rely upon the trust (of the sitters) barring (in case there is talk about anything of) the following three: bloodshed, illegal sexual relation, and usurping property with no just cause" (and in any of those things, what is raised relating to the would-be act should be disclosed in averting of mischief). (This narration is reported by Abu Dawud on the authority of Jabir). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "(The meeting of) two persons who sit with each other relies on their trust in the sense that it is unlawful for anyone of them to divulge what his companion dislikes." (This narration is reported by Abu Bakr Ibn Lala on the authority of Ibn Mas'ud; Ibn Al-Mubarak on the authority of Abu Bakr Ibn Hazm; and Al-Hakim on the authority of Ibn Abbas).

It was said to one of the learned: "How do you keep the secret?" he said: "I'm like its grave." It is said that "The breasts of the free men is like the graves of mysteries." It is further said that "The heart of the foolish is in his mouth, whereas the tongue of the wise man is in his heart." This means that the foolish could not hide what lies within himself, and thus he discloses it from where he knows not. This is why it is incumbent to desert the foolish persons, and safeguard oneself from their company, if not form their vision.

Another one was asked: "How do you keep the secret?" he said: "I deny the teller, and swear to the asker about it (that I know it not)." Another added: "And also screen the fact that I screen it." Ibn Al-Mu'tazz, the Abbasid poet expressed it well in his poetic statement: "If one deposits a secret with me, I would endeavour to conceal it, thereupon I place it in my breast, which turns to be like a grave for it." another poet said in this issue: "The secret in my breast is not like the dead who lies in the grave, for the dead in the grave expects to be resurrected. But in regard to the secret, I forget it to the extent that I seem as though nothing was told to me; and were it possible to hide the secret that is between me and him even from my inside, surely, it would never be known forever."

One of them divulged his secret to his brother and then asked him: "Have you kept it?" he said: "No, I've forgotten it." Abu Sa'id Ath-Thawri used to say: "If you like to make a bond of brotherhood with a man, cause him to angry with you, and then tell somebody to ask him about your news with him: if he says good about you, and conceals your secret, then, accompany him, (otherwise leave him)." Abu Yazid was asked: "Which of the people whom do you take for companion?" he said: "It is he, who knows from you what Allah knows, and screens you in the same way as Allah Almighty screens you." According to Dhun-Nun: "There is no good in the company of him, who likes to see you but only infallible."

To be sure, it is the wicked who divulges the secret of his companion at the time of anger, for to conceal it at the time of pleasure is required by sound nature in general. According to a wise man: "Accompany not him who changes with

you in four states: in the state of his pleasure and anger, in the state of his covet and desire." That's because the companion should be true to his brotherhood, and unchangeable in those different states. For this reason, it is said in a form of poetic verses: "Verily, you see that when the relation with the honourable man is severed, he conceals the shameful and demonstrates only the good things (of his companion); unlike the wicked who, on severing relation with him, conceals the good, and demonstrates only the untruths."

Al-Abbas said to his son Abdullah "Allah be pleased with both": "I see this man, Umar, giving you precedence over the old and venerable men of Quraish. Being so, keep five things from me: divulge no secret for him, backbite none in his presence, tell not a lie to him, disobey no command given by him, and betray not him." In his comment on that, Ash-Sha'bi said: "Every one of those five is better than one thousand."

Furthermore, you should refrain from disputing and arguing with your brother in every word he speaks in the gathering. In this respect, Ibn Abbas "Allah be pleased with both" said: "Dispute not with a weak-minded, lest he would harm you, nor with a forbearing lest he would desert you." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who refrains from disputation (with his companion) while he is on the falsehood, a house will be built for him in the middle part of the Garden; and he, who refrains from disputation while he is on the right, a house will be built for him in the highest part of the Garden." It is out of obligation that he should refrain from disputation if he is on falsehood. In this way, the reward of the supererogatory deed, i.e. to refrain from disputation even if one is on the right was made greater than that of the obligatory deed, for to keep silent from the right is more difficult upon the self than to keep silent from the falsehood; and the reward is given according to the amount of trouble and suffering.

However, disputation and contention are the greatest cause of rousing enmity and resentment between brothers, for they lead to mutual desertion and discarding. That's because discarding is caused first by opposing opinions, then by differing words, then by bodies. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Don't feel envy (of one another) and don't outbid (one another in order to raise price) and don't nurse aversion or enmity and don't enter into a transaction when another one had entered into it, and be fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him. The piety is here, (he pointed towards his chest thrice). It is a great evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour." (This narration is reported by Muslim on the authority of Abu Hurairah).

Disputation is the severest contempt, for if one refutes the words of another one, he will have ascribed him to ignorance and foolishness, or to heedlessness

and forgetfulness and failure of understanding. All of that belongs to showing contempt, and arouses grudge and rancor in the breast. It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were disputing with one another, thereupon he grew angry and said: "Leave disputation, leave disputation for it is of little good! Leave disputation for it is of little benefit but it arouses enmity between brothers." (This narration is reported by At-Tabarani; and Abu Mansur Ad-Dailami).

According to one of the righteous predecessors : "He, who disputes with his brothers and contends with them, his gallantry vanishes, and his honour disappears." According to Abdullah Ibn Al-Hassan : "Beware of disputing with men, for you will not be safe from the cunning of a forbearing, or a sudden attack of a wicked." According to another one of the righteous predecessors: "The most failing of men is he who falls short of having brothers; but more failing than him is he who wastes such of them as he gets." To be sure, much disputation results in desertion and boycott, and develops enmity between people. In this issue, Al-Hassan said: "Buy not the enmity of one man with the affection of one thousand men."

In total, nothing arouses disputation other than the desire for demonstrating superiority and preeminence by virtue of greater mind and favour, and showing contempt to him with whom one disputes, through revealing his ignorance. This includes arrogance, showing contempt, abuse, offense, and ascribing to foolishness and ignorance. This is the main significance of enmity. In this respect, it is narrated on the authority of Ibn Abbas "Allah be pleased with both" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dispute not with your brother, nor make fun of him, nor break your promise to him." (This narration is reported by At-Tirmidhi). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is not with your property that you attract the people, but you attract them with your cheerfulness and good manners." (This narration is reported by At-Tabarani on the authority of Abu Hurairah).

Disputation is in opposition to the good manners. The righteous predecessors warned of disputation, and urged to help each other to the extent that they denied the question. For example, they say that if you told your brother to stand and go with you, and he asks you where, accompany him not, for he should stand with you without asking you. It is reported from Abu Sulaiman Ad-Darani that he said: "I had a brother in Iraq, whom I used to visit whenever I was stricken by a calamity, and ask him to give me something of his property, and he sued to give me his case of money, so that I would take from it what I wanted. One day I visited him and said to him: "I need some money." He asked me: "How much do you want?" I removed the sweetness of his brotherhood from my heart." Another one said: "If you demand some money from your brother, and he asks

you what you are going to do with it, he has abandoned the right of brotherhood."

Furthermore, it should be known to you that the fundament of brotherhood lies in words, deeds and sympathy. According to Abu Uthman Al-Hiri : "To agree with brothers is much better than to feel sympathy for them." It is the same as he said.

**The fourth right** pertains to speaking. As well as brotherhood requires one to keep silent from what is unfavourable, it also requires one to speak with what is desirable and favourable. This is closer to brotherhood, for he who is satisfied with keeping silent is more apt to accompany the dead in the graves. Brothers are required to get benefit from them more than to get rid of their harm; and to keep silent is to hold back harm from him. So, he should show affection to him by his good words, and investigating his states and affairs by asking about his adversities if there is any, and show his being occupied because of him, and his grief because of the delay of wellbeing. Moreover, he should demonstrate with his words and deeds his aversion towards what his companion dislikes, in the same way as he should show with words his sharing pleasure and happiness with him concerning the things with which his friend is pleased and happy.

The meaning of brotherhood is to share each other in both ease and adversity. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you loves his brother, he should tell him about that." (This narration is reported by Abu Dawud, At-Tirmidhi and Al-Hakim on the authority of Al-Miqdam Ibn Ma'di-Karib). Telling here leads to more love, for if one knows that you love him, surely, he will come to love you, and if you know that he loves you, surely you will come to love him more. This means that the love between both sides will multiply many times. The mutual love between the faithful believers is required by Sharia, and favored by religion.

For this reason, the way to it was learned by the Prophet "peace be upon him" who said: "Exchange gifts among you, perchance you will love each other." (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). It includes also that one calls his friend by the dearest of his names to him, whether in his presence or absence. In this respect, Umar "Allah be pleased with him" said: "Three things make pure the affection of your brother towards you: to take the initiative to salute him first whenever you meet him, to leave a space for him to sit in the gathering, and to call him by the dearest of his names to him." It also includes praising him with such of his good manners as you know about him, in case your praise is of benefit to him. This is the greatest cause of bringing about love. It includes also praising his children, family, craft and all of his deeds, mind, conduct, behaviours, appearance, clothes, and features, but without lying or exceeding the due limits in so much as through embellishing what is fitting for embellishment. More important is to convey to him the praise of the one who praises him, with pleasure, for to conceal it is out of envy.

It also includes that you should thank him for his favour to you, and for his intention to do good to you, even if he does not accomplish it. Ali Ibn Abu Talib "Allah be pleased with him" said: "He, who does not thanks his brother even for his true intention only will not thank him for his good favour." More important to attract affection is to defend him in his absence, whenever harm or offense is intended to him, for the right of brotherhood is to protect one's brother, avert evil from him, help him, aggravate the speech to such as abuses or harms him; and to keep silent from anything which arouses rancor in the breast, turns the heart away from him, and leads to indulgence in the right of brotherhood.

However, the Messenger of Allah "Allah's blessing and peace be upon him" likened the two brothers to both hands (of a single person) washing each other, in order that they should avert from and act on behalf of each other. The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim is the brother of a Muslim. He should neither wrong him nor should he humiliate him nor should he look down upon him." (This narration is reported by Muslim on the authority of Abu Hurairah). To keep silent from dishonouring him is to wrong him, for to neglect the offense of his honour is more severe than to neglect the cutting off the flesh. That's because to offense the honours is more difficult upon the souls than to cut off the flesh.

For this reason, Allah Almighty likens it to eating the flesh of the dead as shown from His statement: "nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful." (Al-Hujurat 12)

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۝ ﴾

Thus, to protect the brotherhood, by averting the offense of the enemies is obligatory for the establishment of the contract of brotherhood. According to Mujahid : "Remember not your brother in his absence but in the same way as you love to be remembered in your absence."

Two criteria then should be observed here: the first is to suppose that if what was said about him in your presence to be said about you in his presence, what do you like your brother to say in defense of you? Once you know it, you should reply to his offender with the same as you like him to reply to your offender. The second is to suppose that he is present and hearing what you say from behind the wall, and he thinks you know nothing of his presence. You should help and support him in his absence in the same way as you are supposed to do in his presence. Listen to the following statement of a learned man: "My brother is not mentioned in his absence but that I imagine he is present, thereupon I say about him what he likes to hear if he is present." Another one said: "My brother is not mentioned in his absence but that I imagine myself like him, thereupon I say

about him what he likes to be said about me." This is out of the true faith, i.e. not to see for his brother but the same as he likes to see for himself.

It is reported that Abu Ad-Darda' "Allah be pleased with him" looked and saw two oxen's plowing the land, and when one of them stood to scratch his skin, the other stood (to console it). On that Abu Ad-Darda' wept and said: "As such the brothers for the Sake of Allah should work for the Sake of Allah Almighty: if one of them stands, the other should correspond to him." It is with correspondence that sincerity is accomplished, and if one is not sincere in his brotherhood, he is a hypocrite. Sincerity summons equal treatment in the state of presence and absence, tongue and heart, secrecy and openness, congregation and seclusion. But any difference or disparity in any of that belongs to adulation and flattery, (and not sincerity), since it turns to be abandonment and deception in religion. If one fails to do so, it is preferable for him to get isolated, and live in solitude, than to enter into bonds of brotherhood, for the right of company is difficult, which none but an investigator could fulfill, and its reward is abundant which none shall attain but him who is helped by Allah.

For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Be a good neighbour to your neighbour, perchance you would be a true Muslim, and be a good companion to your companion, perchance you would be a faithful believer." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah). Consider how he made true faith in return for good companionship, and true Islam in return for good neighbourhood. The degrees of superiority of Islam here are determined by the degrees of difficulty to fulfill the rights of neighbourhood and the rights of company. Company requires so many rights in convergent states and occasions on a permanent basis, whereas neighbourhood requires less rights in divergent times, on an interrupted basis.

A mention may be made here of instruction and advice. The need of your brother for knowledge is no less than his need for property. If you have abundant knowledge, you have to give him out of your bounty, and guide him to what benefits him in his world and religion. If you teach and instruct him, and guide him to the right, and he does not act upon your instruction, then, it becomes incumbent upon you to advise him. You should remind him of the evil consequence of that act, and the benefits he might receive from leaving it, and frighten him with what he dislikes in this world and the hereafter, perchance he would be forcefully forbidden from it. You should also alert him to its defaults, and deface the shameful to him and make the good alluring to his eyes. But you should do all of that in secrecy, and none should know about it, for what is done publicly is slander and scandal, whereas what is done in secrecy is out of sympathy and advice.

In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer acts as a mirror to the believer." (This narration is

reported by Abu Dawud on the authority of Abu Hurairah). It means that he sees from him what he sees not from himself. In this way, man gets benefit from his brother by knowing the defects and defaults of himself; and had he been alone, he would have gained no benefit. It is like the benefit one receives from the mirror, in knowing his apparent defaults. According to Ash-Shafi'i "may Allah have mercy upon him": "He, who admonishes his brother in secrecy has advised and adorned him, and he who admonishes him in public has scandalized and disgraced him." It was said to Mis'ar: "Do you like the one who tells you about your defaults?" he said: "If he advises me in secrecy, it is good; and if he strikes me (with that) in public, it is not."

However, he has told the truth. To give advice in public is a scandal, and on the Day of Judgement Allah Almighty will blame the believer under His shade, and screen, and inform him about his sins in secrecy. He might give the sealed record of his deeds and acts to the angels who will surround him until he goes to the Garden, and when he becomes close to the gate of the Garden, they give the sealed record to him to read. But it is not the same in the case of the sinful, who will be called in front of the people who witness , and their organs will be caused to talk about their mischief and sins, therewith they will become more ashamed and humiliated: we seek refuge with Allah from disgrace on the Greater Day of display.

The difference between advice and rebuke results from the difference between secrecy and openness. This is like the difference between permissible cajolery and impermissible flattery results from the difference of the motive to please the other party. If you adulate for the purpose of the safety of your religion and improvement of the affairs of your brother, your adulation will be legal, and if you do so just foot the purpose of your own portions, and fulfill your own desires and safety of your majesty, your flattery will be impermissible. According to Dhun-Nun: "Let your company with Allah Almighty depend upon your compliance (with all of His commands), and with the people upon mutual advice, with the soul on disagreement (with its own desires), and with Satan on enmity (to him)."

But you may argue that "as the advice might include the mention of defaults, which results in estrangement of the heart, how it is regarded one of the rights of brotherhood?"

In reply to that, let's say that the heart estrangement results from making a mention of a default which your brother knows about himself. But if you alert him to a default which he knows not in himself, it is out of sympathy, and it results in attracting his heart, i.e. in case he is rational. But no attention should be paid to the foolish in this respect. Of a surety, if one alerts you to a blameworthy default which you have, or a dispraised characteristic you have, perchance you might justify and purify yourself from it , he is like him who alerts you to a female-snake or a scorpion that is lying in wait for you in order to ruin you. If

you dislike that, how foolish is you! However, the dispraised characteristics are like female-snakes and scorpions which are destructives in the hereafter, since they bite the souls and hearts, and the pain they cause is more severe than what is caused to the apparent bodies. Moreover, they are created from the kindled fire of Allah Almighty.

For this reason, Umar "Allah be pleased with him" used to receive such (advices which would tell him about his defaults) as a gift from his brothers and say: "Allah's mercy be upon a man who presents to his brother his defaults as a gift." When Salman came to Umar "Allah be pleased with both" he asked him: "Tell me what has reached you about me of what you dislike." When Salman asked him to exempt him, he insisted, he said: "I was reported that you have two suites, on of which you put on by day, and the other at night. I also was reported that you combine two condiments in a meal." On that Umar said to him: "As for those two things, I was sufficed against them. Has anything else reached you?" he answered in the negative.

Hudhaifah Al-Mar'ashi sent a letter to Yusuf Ibn Asbat in which he said to him: "I was reported that you've sold your faith by two fragments: you stood in front of a milk seller, and asked him about something and he told you that it was for one-sixth, and you asked him to sell it to you for one-eighth. On that he said to you: "It is for you." Indeed, he seemed to have recognized you. So, you should remove from your head the veil of the heedless, and wake up from the sleeping of the dead, and put in your mind that whoever recites the Qur'an, and does not become independent, and rather gives preference to this world (over the hereafter) there is no guarantee that he might come to make fun of the signs of Allah Almighty." Allah Almighty describes the liars who keep themselves away from the givers of advice saying: "but you love not good counsellors!"

(Al-A'raf 79)

﴿ وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴾

This is the case of a defect of which one is heedless. But in the case of the defect which he knows although he is obliged to it by nature, then, you should not divulge it if he screens it, and if he discloses it, then, you should be kind in giving advice to him, once implicitly and once explicitly, without leading to estrangement. If you come to know that it is of no profit to him to advise him, as he is forced by his nature to persist in it, then, it is preferable to keep silent from him.

This pertains to the interests and benefits of your brother in his religion and world. But in the event of his indulgence in your right upon him, it is incumbent upon you to endure, overlook him, forgive and excuse him, fail to notice his harm against you. It is not out of advice to face him with it, unless his persistence in it will lead to boycott, in which case, to blame him in secrecy is better than boycott, and to do it implicitly and with indirect speech is better than to do it

explicitly and with direct speech, and to do it through letters and messages is better than to do it face to face, i.e. orally. But to endure and keep patient is the best of all that, for your purpose in relation to your brother should be always to reform your own self by observing his rights, and enduring his indulgence, and not by utilizing that to keep away from him.

According to Abu Bakr Al-Katani : "A man accompanied me, and he was boring to me. One day, I granted something to him in the hope that this feeling would vanish; but it did not vanish. One day, I took hold of his hand and went with him to my house, and asked him to put his foot on my face. He rejected, but I asked him pressingly. When he did so, the bad feeling vanished from my heart."

According to Abu Ali Ar-Ribati : "I accompanied Abdullah Ar-Razi and he was going to the desert. He said to me: "On the condition that either you or I should be the chief." I said: "Let it be you." He said: "Then, obedience is incumbent upon you." I answered in the affirmative. He took bag and put the provisions in it, and carried it on his back. Whenever I asked him to give it to me to carry on his behalf, he would say: "Have you not told me to be the chief, and thus obedience is incumbent upon you?" one night it rained profusely and he kept standing until morning to shade my head from rain and he was having a mantle. I said to myself: "Would that I died before saying to him that he should be the chief."

**The fifth right** is to excuse the slips and flaws. The friend's flaw might be in his religion, by committing a sin, or against you, by his indulgence in fulfilling anyone of the rights of brotherhood. If it pertains to the flaw in religion, by committing a sin persistently, then, you should be kind in advising him with what reforms his state, sustains him and restores him to righteousness and piety. If you fail to lead him to do so, then, the Prophet's companions and their followers had different ways whether to keep relation with him, or sever relation from him.

Abu Dharr "Allah be pleased with him" is of the opinion of severing relation with him, and he says in this issue: "If your brother turns form the very state in which he was when you loved him, then, you should dislike him from where you loved him." According to him, this is required by the love and dislike for the Sake of Allah.

But Abu Ad-Darda' and some companions stand in the opposite side. Abu Ad-Darda' "Allah be pleased with him" says in this matter: "If your brother changes and his state becomes different from that in which he was (when you recognized him), then, you should not leave him just because of that, for it is the habit of your brother to be crooked once, and straight once." According to Ibrahim An-Nakh'i: "Boycott not your brother, nor desert him when he commits a sin just because of his sin, for he commits it today and will leave it in the coming day." He said once again: "Tell not the people about the slip of the scholar, for the scholar commits a slip and he soon leaves it." According to the following Hadith : "Safeguard yourselves from the slip committed by a

scholar, and boycott him not for it, and expect for his retraction." (This narration is reported by Al-Baghawi and Ibn Adi on the authority of Amr Ibn Awf Al-Muzani).

It is reported that Umar "Allah be pleased with him" had a brother with whom he established the bond of brother for the Sake of Allah, and later he set out to Sham. A man came back from Sham, whom he asked about his brother. He said to him: "This is the brother of Satan. He commits major sins and even drinks wine." Umar said to him: "When it is time for you to go to Sham, inform me." He sent to him a letter in which he said: "In the Name of Allah, Most Gracious, Most Merciful. "Ha-Mim. The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge, Who forgives Sin, accepts Repentance, is Strict in Punishment, and has a Long Reach (in all things). There is no Allah but He: to Him is the Final Goal." (Ghafir 1:3)

﴿ حمٓ ۝ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ ۝ ﴾

Under this statement, he blamed and admonished him. When his friend read the letter, he wept and said: "Allah Almighty has told the truth, and Umar has proved sincere (in his advice) to me." Thereupon he repented and retracted from evil.

It is reported that there were two brothers, one of whom was possessed by a sexual desire (towards a particular woman), and he divulged it to his brother. He said to him: "I've become ill: if you like you could cancel the contract of companionship between us for the Sake of Allah." He said to him: "I'm not to cancel the contract of brotherhood between us just for the sake of your sin." He made a pledge between him and Allah Almighty neither to eat nor to drink until his brother recovers from his illness. He remained for forty days, asking him everyday about his desire and in each time he said: "The heart is still standing unchanged." He was afflicted with leanness and weakness gradually because of anxiety and hunger until his brother recovered. When he told him about it, he began to eat and drink after he was about to die out of weakness.

It is reported that here were two brothers from amongst the righteous predecessors, one of whom turned from straightness and uprightness. It was said to his brother: "Should you not boycott and desert him?" he said: "Now, he is in the direst need, when he has slipped, of me to take hold of his hand, show kindness to him while blaming him, and invoke Allah for him to return to his first state (of straightness and uprightness)."

It is reported in the Israelite stories that there were two worshipping brothers in a mountain, and one of them descended to buy meat for a Dirham, thereupon he saw a prostitute in the shop of the butcher, whom he had a desire for, and he was possessed by her love. He took her to a place to be in privacy where he had sexual relation with her. He stayed with her three days, and felt shy of returning

to his brother after having committed such a crime. On the other hand, his brother in the mountain missed him, and he was concerned about him. He descended from the mountain in search for him. He kept asking him until he was lead to his place. He entered into him while he was sitting with her. He started to embrace and kiss him, but the other disapproved his recognition because of his extreme shyness of him. He said to him: "Stand O my brother with me! I've come to know your story and you've never been dearer to me, and much closer to my heart than you are at that moment." When he saw that his crime did not make him despicable in his sight, he stood with him and left the prostitute.

This is the way of some people, and it is more kind and more appropriate than that of Abu Dharr "Allah be pleased with him", although his way is better and safer.

But, you may raise the following question: "Why have you said that this way is more kind and more appropriate, although it is impermissible to make a bond of brotherhood with him who commits sins from the beginning, and thus relations should be severed with him in the end, under pretext that if the ruling is proven by a certain reason, the syllogism requires it to lapse by the disappearance of the reason. The cause of the bond of brotherhood for the sake of Allah is to co-operate in religion, and this will not continue with committing sins?"

In reply to that, let me say that its kindness refers to being a gentle and smooth way to attract the friend, and show sympathy towards him, which leads him to retract and repent, for with the continuous company, the feeling of shyness continues. But if relation is severed with him, and he comes to have no hope for company, he will persist in his sin. Its appropriateness refers to the fact that the contract of brotherhood places one in the same position of the blood-relation, and once it is held, the right (of company and brotherhood) should be confirmed, and it becomes incumbent to be fulfilled according to the contract. It is out of fulfillment not to neglect him at the time he is in need and poverty; and of a surety, the poverty in religion is more severe than the destitution in wealth.

One becomes destitute in religion when he is afflicted by a calamity and stricken by a blight. For this reason, he should be watched and observed, and he should not be neglected: on the contrary, one should remain kind to him until he is helped to get rid of such calamity. Brotherhood is an equipment therewith one faces his calamities and adversities, and committing sins is one of the most severe adversities. If a wicked man accompanies a pious man, he will observe his fear (of Allah Almighty) and continuous worship, which might lead him to retract from his wickedness, and feel shy of persistence in sins. It is like a lazy one who accompanies another who is eager to labour and work, with the result that he will come to be eager to work, out of feeling shy of him. Consider what Ja'far Ibn Sulaiman who says: "Once I weaken in work, I shall look at Muhammad Ibn Wasi', with his devotion to the acts of worship, with the result that I would restore my activity in worship, laziness would leave me, and I would continue to

work uninterruptedly for a whole week."

This is the verification of the truth. Friendship is a tie, like the tie of blood-relation; and it is impermissible to desert one's relative just because of his sin. For this reason, Allah Almighty said to His Prophet in connection with his clan: "Then if they disobey you, say: "I am free (of responsibility) for what you do!"" (Ash-Shu'ara' 216)

﴿ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴾

Thus, He did not command him to tell them that he is free (of responsibility) from them, in observation of the right and tie of blood-relation. To this Abu Ad-Darda' "Allah be pleased with him" referred when he was asked: "Should you not dislike your brother (for the Sake of Allah) as he has committed such and such (sins)?" He said: "I only dislike his deeds, otherwise, he is my brother."

Furthermore, the brotherhood of religion is more fixed than the brotherhood of blood-relation. For this reason, it was said to a wise man: "Which is dearer to you: your brother or your friend?" he said: "I only like my brother if he is a friend of me." Al-Hassan "Allah be pleased with him" used to say: "How many a brother of you who is not of your blood-relations!" it is said that the blood-relation is in need of affection, whereas affection is not in need of blood-relation. According to Ja'far As-Sadiq "Allah be pleased with him" said: "An affection to remain for one day is a kind of keeping good relation, and an affection to remain for a month is like blood-relation, and an affection to remain for a year is like a kinship tie: whoever severs it, Allah Almighty severs relation with him. To fulfill then the contract of brotherhood once it is established is incumbent, and this is our reply to the bond of brotherhood with the dissolute, even though if he has no other right, like blood-relation.

But in case he has another right, i.e. the right of blood-relation, of a surety, the relation with him should not be severed: on the contrary, he should be adulated. The evidence for that it is neither dispraised nor undesirable to leave company or brotherhood from the beginning, but others are of the opinion that solitude is preferable. But to cut off the tie of brotherhood permanently is forbidden and dispraised in itself . The leaving of brotherhood from the beginning (in avoidance of leaving it in the end) is like the leaving of marriage from the beginning in avoidance of divorce, given that divorce is more hateful to Allah Almighty than leaving marriage. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of people are those who go about with calumnies among the people, and separate the lovers from one another." (This narration is reported by Ahmad on the authority of Asma' Bint Yazid).

According to one of the righteous predecessors in connection with screening the slips of the brothers : "Satan likes to throw on your brother the like of that, in order to cause you to desert him, and sever relation with him. How then have

you safeguarded yourselves from the love of your enemies?" Satan likes you to separate between lovers in the same way as he likes you to commit sins. For this reason , if one of both objectives of Satan is achieved (by committing sins on the part of the brother), the other should not be added to it (by deserting and severing relations with him). To this the Messenger of Allah "Allah's blessing and peace be upon him" referred in his reply to him who insulted a man when he committed fornication: "Keep silent from him!" he scolded him and said: "Be not in the aid of Satan against your brothers." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah).

This shows clearly the difference between continuous and initial leaving. Certainly, to mix with the dissolute and wicked is forbidden, and also to leave the companions and brothers is forbidden. The one who is safe from imitating the other is not like him who is not safe. Safety lies in the beginning, and thus desertion is preferable. The opposite lies in the continuity, and thus to fulfill the right of brotherhood and company is preferable. This pertains to one's slip in religion.

But if his slip is against the other, there is no difference that it is more preferable to forgive and endure him. Moreover, it is incumbent, in fulfilling the right of brotherhood, to incline to all that is endurable and excusable. It is said that 'you should seek for the slip of your brother seventy excuses, and if they are not accepted by you, you should blame none but yourself, and say to your heart: "How cruel are you! Your brother gives you seventy excuses, and you accept none of them: it is you and not your brother that to be blamed." But if he appears not to retract, you should not grow angry if it is possible for you, although it is not within one's capacity to do so, given the statement of Ash-Shafi'i "Allah be pleased with him": "He, whose anger is provoked and he does not grow angry, is like a donkey; and he, whose pleasure is sought and he is not pleased, is like a devil." So, you should be neither a donkey nor a devil, and rather please your heart by yourself on behalf of your brother, and avoid of being a devil if you do not accept.

According to Al-Ahnaf "Allah be pleased with him": "Among the right a friend has upon his friend is to endure three things form him: the injustice caused by anger, the injustice caused by intimacy, and the injustice caused by a slip." According to another: "I've never insulted anyone even if he insults me: if it is the honoured who insults me, I'm more fitting to forgive him, and if it is a wicked who insults, I'm not to make my honour a target for him." Then, he quoted the following poetic verse: "I forgive the slips of the honoured man, in pursuit of his company, and I turn away from the abuse of the wicked man out of honouring myself." It is said: "Take what is pure from your brother and leave what is impure, for the life is too short for one to blame his friend for that which is not pure."

When your brother apologizes to you, be he truthful or liar, you should

accept his excuse. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, to whom his brother apologizes and he does not accept his apology, a sin like that of him who illegally usurps one-tenth the property becomes due upon him." (This narration is reported by Ibn Majah and Abu Dawud on the authority of Judan; and At-Tabarani on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The anger of a believer is provoked quickly, and his pleasure is attained quickly." In this way, he did not deny his anger. Similarly, Allah Almighty said "who restrain anger" (Al Imran 134)

﴿ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ ﴾

And did not describe them as having no anger at all.

It is not that when a man is injured he will not suffer from pain, but it is that when he is injured, he will suffer from pain, which he will endure and keep patient on. As well as the nature of the body is to suffer from the pain of the injury, the nature of the heart is to suffer from pain of the causes of anger. If it is impossible to take it off, it might probably be restrained and adjusted and one might act in opposition to its nature, for its nature requires retribution, reprisal and revenge. But it is possible also not to act in opposition to its nature. Abu Sulaiman Ad-Darani said to Ahmad Ibn Abu Al-Hawari: "If you take for brother anyone in this time, blame him not for what you dislike, for you do not feel safe from seeing in his answer what is worse." He said: "When I tried, I found it the same as he told me." According to another: "To keep patient on the harshness of your brother is much better than to blame him, and to blame him is much better than to boycott him, and to boycott him is much better than to fight with him."

Furthermore, one should not exceed the due bounds of dislike and hate when fight breaks up between him and his friend. Allah Almighty says in this respect: "It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful." (Al-Mumtahanah 7)

﴿ ۞ عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Love your beloved person to some extent perchance he will be hateful to you one day; and dislike your hateful person to some extent, perchance he will be dear to you one day." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah). According to Umar "Allah be pleased with him": "Let not your love be a strong enthusiasm, and let not your hate be a means of destruction."

**The sixth right** is to invoke good for your brother during his lifetime and after his death, with what he likes for himself and his family. You should invoke for him in the same way as you invoke for yourself, with no differentiation, for

indeed to invoke for him implies also to invoke for yourself. the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one invokes good for his brother in his absence, an angel says in reply: "And the same is for you." (This narration is reported by Muslim on the authority of Abu Ad-Darda'). According to another version, Allah Almighty says: "And the same is for you O My slave." According to another Hadith : "One's invocation for his brother might receive answer more than his invocation for himself might do." According to another narration : "One's invocation for his brother in his absence is never rejected." (This narration is reported by Ad-Daraqatni and Muslim on the authority of Abu Ad-Darda').

Abu Ad-Darda' "Allah be pleased with him" used to say: "I invoke good in my prostration for seventy of my brothers whom I name with their names." Muhammad Ibn Yusuf Al-Asbahani used to say: "Where is the like of the righteous good brother? Your family distribute your legacy (after your death) among themselves, and enjoy of what you leave, while he alone remain sad for your departure from him, concerned about the good you have sent forward and the state in which you are after your death, invoking good for you in the darkness of the night, while you are under the layers of the earth." The righteous good brother then seems to imitate the angels in his conduct.

According to a tradition: "When one dies, the people say: "What has he left?" but the angels say: "what good has he sent forward?" (This narration is reported by Al-Baihaqi on the authority of Abu Hurairah). They rejoice at the good deeds you have sent forward, ask about him, and feel sympathy for him. It is said that he, whom the news of the death of his brother reaches and he invokes for the mercy of Allah for him, and asks for the forgiveness of Allah for him, the reward that is written for him is equal to the reward of attending his funeral procession and offering funeral prayer for him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of the dead in his grave is like the example of a drowned who sticks to everything available to him: he expects for an invocation from his child, parent, brother or relative." (This narration is reported by Abu Mansur Ad-Dailami on the authority of Abu Hurairah).

The invocations of the living persons send lights to the grave of the dead like mountains. According to a righteous predecessor: "The invocation for the dead is like the gift for the living. The angel enters the grave having a plate of light, and a handkerchief of light over it, and says: "This is a gift for you from so and so, your brother, your relative." He rejoices at it in the same way as a living person rejoices at a gift."

**The seventh right** pertains to loyalty and sincerity. Loyalty is to be constantly firm on his love, until death and even after death with his offspring and friends. The love is intended for the sake of the hereafter, and if it ceases before death, the deed will be fruitless, and the endeavour will fail. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said in his description of the seven who will be shaded by the Shade of Allah Almighty on the Day of Judgement: "two persons who love each other only for Allah's

sake and they meet and part in Allah's cause only." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah).

According to a wise man: "A little loyalty after death is better (in so many cases) than much loyalty during one's lifetime." the Messenger of Allah "Allah's blessing and peace be upon him" dealt generously with an old lady who came to visited him, and when he was asked about her he said: "She used to visit us during the lifetime of Khadijah, and of a surety, to continue to be on your covenant (with the one who dies) is out of faith." (This narration is reported by Al-Hakim on the authority of A'ishah). It is out of your loyalty to your brother to take care of all of his friends and blood-relations, and to take care of them has a greater influence on the heart of the friend than to take care of him. He rejoices more at his friend's care about his acquaintances for there is no indication of the strong sympathy and affection more evident than their transcendence beyond the beloved to all of his acquaintances. It even includes the dog what is standing at the gate of his house, which should be given superiority over the other dogs.

But if the loyalty to the continuous love ceases, Satan soon will gloat of him, for Satan's envy of two brothers and lovers for the Sake of Allah is more than his envy of two who co-operate in piety and righteousness. He strives his utmost to spoil the relation between them. In this issue, Allah Almighty says: "Say to My servants that they should (only) say those things that are best: for Satan does sow dissensions among them: for Satan is to man an avowed enemy." (Al-Isra' 53)

﴿ وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَـٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَـٰنَ كَانَ لِلْإِنسَـٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ ﴾

He Almighty further says on the tongue of Yusuf: "(even) after Satan had sown enmity between me and my brothers. Verily my Lord understands best the mysteries of all that He plans to do. For verily He is full of knowledge and wisdom." (Yusuf 100)

﴿ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ﴾

It is said that there is no two persons who hold a bond of brotherhood between them for the Sake of Allah and then they leave each other but that it is a result of a sin committed by one of them. According to Bishr : "If the slave indulges in his obedience to Allah Almighty, Allah Almighty deprives him of that which removes his loneliness." That's because brothers (in religion of Allah) are to console each other from their apprehensions, and help each other do the acts of religion. For this reason, Ibn Al-Mubarak said: "The most pleasant thing is to sit with the brothers, and return with sufficiency."

To be sure, the permanent affection is that intended for the Sake of Allah, and what is intended for a particular purpose vanishes by the disappearance of that purpose. One of the fruits of the affection for the Sake of Allah is to remove

any envy in religion and world; and how should one envy his brother, since all that belongs to him return with benefit to him? This is the way they are described by Allah Almighty in His statement: "and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity." (Al-Hashr 9)

﴿ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾ ٩

It is the need which provokes envy.

It is a part of loyalty not to change in one's humbleness towards his brother no matter high in position and authority he might have. That's because it is out of wickedness to show arrogance towards the brothers according to the vicissitudes of the state. According to a poet: "It is the habit of the honourable, when they become wealthy, to remember those whom they recognized during their rugged life." One of the righteous predecessors gave his son the following advice: "O my son! Accompany from the people only him, who comes close to you whenever you are in need of him, and does not covet of you whenever you become free of want, and does not behave arrogantly towards you whenever he becomes high in rank." A wise man said: "If your brother is appointed in office of a job, and his affection towards you is reduced even to the half, it is so much."

It is narrated on the authority of Ar-Rabie that Ash-Shafi'i "may Allah have mercy upon him" held a bond of brotherhood with somebody in Baghdad, and when the latter became the governor of Sibin, he changed with him. On that Ash-Shafi'i sent to him the following poetic verses: "Go: your affection is divorced from my heart, but not irrevocably. If you return to your mind, your affection will wake up in my heart, with two divorces remaining. But if you refrain, I shall give another divorce, with the result that they will be divorce twice in two monthly courses. If the third divorce reaches you from me, making the divorce irrevocable, the governorate of Sibin then will not avail you aught."

It should be known that it is not out of loyalty to agree with your brother on what opposes the truth in religion: on the contrary, it is out of loyalty to disagree with him in this case. It is narrated that Ash-Shafi'i "Allah be pleased with him" made a bond of brotherhood with Muhammad Ibn Abd Al-Hakam, whom he used to bring close to him, and devote himself to, and say: "Nothing causes me to stay in Egypt other than him." When Muhammad fell ill, Ash-Shafi'i "Allah's mercy be upon him" went to visit him and inquire about his health. He said: "When the beloved one fell ill and I visited me to inquire about his health, I became ill because of my fear for his sake; and when the beloved one came to visit me and inquire about my health, I recovered because of my seeing him."

In view of his sincere affection to him, the people thought that he would entrust to him the matter of his circle after his death, thereupon it was said to

Ash-Shafi'i "may Allah have mercy upon him" during his fatal illness: "O Abu Abdullah! To whom should we sit after you?" Muhammad Ibn Abd Al-Hakam stretched up his neck to him and he was sitting by his head, perchance he would beckon to him. But Ash-Shafi'i said: "Glory be to Allah! Is there any doubt in that matter? It is Abu Ya'qub Al-Buwaiti." Muhammad then broke down for that, and his companions inclined to Al-Buwaiti; and although Muhammad learnt from him all of his opinions, Al-Buwaiti was more excellent, much closer to piety and asceticism. Ash-Shafi'i then was sincere to Allah and the Muslims in his advice in which he abandoned flattery and adulation, and gave no preference to the pleasure of the creatures over the good pleasure of Allah Almighty.

When he died, Muhammad Ibn Abd Al-Hakam retracted from his school, and reverted to the school of his father, and studied the books of Malik "may Allah have mercy upon him", and he was one of the great companions of Malik. On the other hand, Al-Buwaiti favoured asceticism and sitting in his home, and it did not appealed to him to make circles and gatherings, and rather he was engaged in worship and composition. He composed the book of Al-Umm, which is attributed to Ar-Rabie Ibn Sulaiman, for which he is recognized, and this is because Al-Buwaiti did not mention his name in it.

The main point here is that what makes perfect the loyalty to love is to be sincere in advice to Allah Almighty. According to Al-Ahnaf : "The bond of brethren is a smooth jewel, and if you do not safeguard it, it will be exposed to damage. So, you should safeguard it with restraining your anger to the extent that you should apologize to him who wrongs you, and with pleasure so that you would not make much of your bounty, or make much of the indulgence of your brother."

One of the effects of the truthfulness, sincerity and perfect loyalty is to be scared by departure in the same way as a soul is scared by leaving its customs, as it is said by Ibn Uyainah in the form of a poetic verse: "No doubt, all the adversities of time are to easy to be compared by the departure of the beloved persons." He commented: "I recognized people whom I've left since thirty years, and I do not imagine that my grief for their departure has disappeared from my heart."

It is out of loyalty not to listen to the news that is reported to him from his friend, particularly from him, who shows himself in the beginning to love his friend, and then he tells about him things which raise rancor in the listener's heart: this belongs to the subtleties of wickedness and malice; and if one is not cautious of that, the affection then will not continue. In this respect, it is reported that a man said to a wise man: "I have come as a suitor of your affection." He replied: "Alright, on the condition that you should afford for its dower which comprises three things." He asked him about them, and he said: "Do not listen to any report about me, do not disagree with me, and do not trample me in my absence."

It is out of loyalty not to take for companion the enemy of his friend. According to Shafi'i "Allah's mercy be upon him": "If your friend agrees with

your enemy, both then have participated in your enmity."

The eighth right is to make it easy, leave ostentation and overburdening. It is that one should not lay upon his brother a task that is beyond his capacity: on the contrary, he should relieve him of his assignments and needs, and save him from overtaxing him with anything o his own burdens. He should not seek property or majesty from him, nor should he be ostentatious in showing humbleness towards him, inspecting his affairs and fulfilling his rights. He should not seek with loving him but the Countenance of Allah Almighty, by way of getting the blessing with his invocation, removing his loneliness with his meeting, and seeking his aid in his acts of worship, coming close to Allah Almighty through fulfilling his rights and carrying his burden.

According to a learned: "He, who demands from his brothers what they give him not has indeed wronged them, and he, who demands from them the like of what they demand has indeed troubled them, and he who does not demand from them has been bountiful to them." According to a wise man: "He, who places himself in a position higher than his due in his relation with his brothers becomes sinful, and so they do, and he who places himself in a position that is his due troubles himself, and causes them to trouble themselves, and he, who places himself in a position that is les than his due becomes safe, and so they do."

However, to take it easy is to fold the carpet of ostentation, in order to remove shyness from them as well as from himself. According to Al-Junaid: "There is no two persons who hold a bond of brotherhood between them for the Sake of Allah Almighty, and one of them feels shy or estranged from his companion but that it is due to a defect in one of them." According to Ali "Allah be pleased with him": "The worst of companions is him who is ostentatious in his relation with you, and forces you to adulation, and compels you to apology." According to Al-Fudail: "It is ostentation which severs relations among the people: one of them visits his brother, who troubles himself (to entertain) him, thereupon the other ceases to visit him once again." According to A'ishah "Allah be pleased with her": "The believer is the brother of the believer, who neither exploits nor feels shy of him." It was said to one of them: "Whom should we take for companion?" he said: "The one who removes from you the burden of ostentation, and the yoke of preservation and shyness lapses between you and him." Ja'far Ibn Muhammad As-Sadiq "Allah be pleased with him" used to say: "The heaviest of my brothers upon me is he, who troubles himself to (entertain) me, and forces me to become reserved and feel shy of him; and the lightest of them on my heart is him, with whom I am in the same state as I am alone."

According to one of the Sufis: "From amongst the people, treat only him with whom you increase not your piety, and decrease not your sins, for you will be in the same position in both cases." This statement implies to get rid of ostentation and reservation, otherwise, one is predisposed by nature to be ostentatious and reserved from him in case he knows this might reduce his position with him. Another one of them said: "Stick to politeness with the people

of this world, and to knowledge with those of the hereafter, and to whatever you will with the Gnostics."

According to a third one: "Take none for companion but him, who repents on your behalf if you commit a sin, apologizes to you if you do evil, and carry the burden of both you and him." But the one who adopts that has indeed made narrow the way of brotherhood upon the people; and it is not so. Everyone of religion and mind should establish the bond of brotherhood, with the intention to fulfill by himself those conditions, without overtaxing the other with them, perchance his brothers will increase, for by so doing, his brotherhood will be for the Sake of Allah, otherwise, it will be for his own portions in this world.

For this reason, a man said to Al-Junaid: "The brothers have become rare at this time. Where is my brother for the Sake of Allah?" Al-Junaid refrained from answering him until he repeated the same question thrice, after which he said to him: "If you like a brother to carry your burdens and endure your harm, you could rarely find him; and if you like a brother for the Sake of Allah, provided that you should carry his burden and keep patient on his harm, there is a lot whom I recognize." On that the man kept silent.

It should be known that the men are of three kinds: a man with whose company you get benefit, and a man whom you are able to benefit, and you receive no harm from him, but you get no benefit from him, and a man whom you are able to benefit, but you receive harm from him, and this is the foolish or the man of bad manners. It is this third whom you should avoid. But you should not avoid the second, for in the hereafter, you will get benefit by his intercession and invocation, and by the reward you receive for carrying his burden. Allah Almighty revealed to Moses "Peace be upon him": "If you obey Me, how many your brothers are" i.e. to console them, endure their harm, and do not envy them. According to a pious man: "I've accompanied the people for fifty years, during which no dispute broke up between me and them, and this is due to the fact that I have always been with them against myself." if one has such attribute, his brothers (for the Sake of Allah) will be great in number.

To take it easy and leave ostentation implies no objection to the supererogatory deeds and acts of worship. A group of Sufis used to establish the bond of company among them on the condition that they should make equality between four things: if one of them kept eating the whole day, his companion would not ask him to fast; if he kept fasting perpetually, his companion would not ask him to leave fasting; if he kept sleeping the whole night, his companion would not ask him to (wake up to) pray; and if one of them kept praying the whole night, his companion would not ask him to sleep. Each of them remains the same in the sight of the other in all of his different states, with neither increase nor reduction. That's because the variation of treatment according to the different states might prompt one to show off and become reserved.

It is said in this issue: "He, with whom one leaves ostentation , his affection

towards him becomes permanent, and he, whose burden is light, the love for him becomes also permanent." According to one of the companions "Allah be pleased with him": "Allah Almighty cursed the ostentatious." the Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the pious among my nation are free (of responsibility) from the ostentatious." (This narration is reported by Ad-Daraqatni on the authority of Az-Zubair Ibn Al-Awwam).

According to another tradition: "If a man does four things in the house of his brother, his affability with him becomes perfect: if he eats in his house, enters the privy; offers prayer; and sleeps." When it is mentioned to one of the sheikhs, he said: "A fifth one remains, i.e. to attend in the company of his wife in the house of his brother, and have sexual relation with her." That's because the house is taken in order to do those five things in secret, otherwise, the mosques and places of worship are more spacious for the hearts of the worshippers. If one does those five things, the brotherhood becomes complete, and the veil of shyness is removed between the brothers, and the extroversion is confirmed. However, the Arabs statements of greeting and salutation are expressive of that matter. When one visits another, he says: "Welcome", in reference to the immensity of place, "you've come upon a family" in your service, and "your entertainment is easy upon us".

On the other hand, the facilitation and leaving ostentation are not perfect unless one places himself in a position inferior to his companions and brothers, and have good expectation from them, and evil faith in himself: if he sees them better than him, the reality is then that he is better than them. In this respect, Abu Mu'awiyah Al-Aswad said: "All of my brothers are better than me." When he was asked about the reason for that he said: "All of them ascribes superiority to me over himself, and the one who ascribes to me superiority over himself is indeed much better than me." the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man always imitate the way of his companion, and there is no good in the company of him, who does not see for you the same as you see for him." (This narration is reported by Ibn Adi on the authority of Anas).

This is the lowest degree, i.e. to regard yourself as equal to him. But it is out of perfection to see that your brother has superiority to you. For this reason, Sufyan said: "If anyone of you tells you that you are the worst of people, and you grow angry because of that, then, you should know that you are really the worst of people, for you should think so of yourself. This will be explained in detail in the Book of Haughtiness and Arrogance. But if one sees himself superior to his brother, this means that he scorns his brother- a thing that is dispraised among the Muslims. the Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices a believer for evil to scorn his Muslim brother." (This narration is reported by Muslim on the authority of Abu Hurairah).

It is out of perfect extroversion and leaving ostentation to consult his brothers in all that he does and intends to do, and accept their advices. In

confirmation of that, Allah Almighty says: "and consult them in affairs (of moment)." (Al Imran 159)

﴿ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ﴾

He should not hide from them anything of his secrets. It is reported on the authority of Ya'qub, the nephew of Ma'ruf that he said: Al-Aswad Ibn Salim came to my paternal uncle Ma'ruf, and he had a bond of brotherhood with him, and said to him: "Bishr Ibn Al-Harith likes to establish a bond of brotherhood with you, and he feels shy of asking you face to face, and he sent me to ask you on his behalf, perchance you would hold a bond of brotherhood with him, for which he expects reward (from Allah). But he stipulates many conditions: he does not like to be famous for that brotherhood, and he does not like to exchange visits and meetings between you, for he dislikes meeting with others so much."

On that Ma'ruf said: "But as for me, if I establish a bond of brotherhood with anyone, I do not like to leave him night or day, and I also like to visit him most frequently, and I like to give him preference over myself in all the states." He made a mention of many traditions in the excellence of brotherhood and love for the Sake of Allah Almighty, and said: "the Messenger of Allah "Allah's blessing and peace be upon him" made a bond of brotherhood with Ali "Allah be pleased with him", and shared him in all things and even in knowledge." (This narration is reported by An-Nasa'i on the authority of Ali). He also divided the sacrificial camels between him and Ali (according to the narration of Muslim on the authority of Jabir). He gave Ali (the knife) and he slaughtered the remaining camels, and made him his partner in his sacrifices, and gave him in marriage the best of his daughters, and the dearest of them to his heart, and favoured him with that in view of the bond of brotherhood he established with him. Then Ma'ruf resumed: I make you witness that I've established a bond of brotherhood with him, just foot the Sake of Allah, through your intermediation, and asking me through you, on the condition that he should not visit me if he dislikes it, and I should visit him whenever I like it. ask him to meet me in places to be fixed for our gathering, and ask him not to hide anything of his affairs from me, and to brief me on all of his states." When Ibn Salim told Bishr about that, he accepted it with good pleasure.

Those are all rights of company, which we presented in brief and in detail. But they are not complete unless you become with your brothers against yourself and not the opposite, and to place yourself in the position of their servant, and restrict all of your organs with their rights upon you.

As for the sight, you should look at them with the eye of affection and love which they recognize from you, and see their good things, and overlook their defaults, and not to divert your sight away from them when they turn their faces to you, and talk with you. In this respect, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" used to give everyone of his sitters a portion of his face, and no one asked him to pay his

attention but that he thought he was the dearest of the people to him. This is the way his sitting, hearing, talk, gentle questioning and turning to his sitter were. His sitting was that of modesty, humbleness, honesty and trustworthy.. The Messenger of Allah "Allah's blessing and peace be upon him" used to laugh and smile most at the face of his companions, and he used to show attention to their speech to him. In imitation of his conduct and respect for his person "Peace be upon him", the laughter of his companions was in the form of smile.

As far as hearing is concerned, it is that you should hear his speech pleasantly and attentively, showing trust in him, and joy at what he is telling you, and not to interrupt his speech by way of argumentation or disputation or objection. And if an event troubles you, you should apologize to him. You should also safeguard your ears from listening to what he dislikes.

In regard with the tongue, we've already mentioned its rights; and to speak about them here will take us to a very lengthy discussion. Among its rights is that he should not raise his voice against them, and to talk them with only what they could understand. In relation to his hands, he should not withdraw them from helping them do anything that might be done with hands. Concerning foot, he should walk therewith behind them like their follower, and not like the one who is followed by others. He should come ahead of them only as much as they bring him forward, and come close to them only as much as they bring him close to them. He should stand for them whenever they come, and sit only after they sit down. Wherever he sits, he should appear in a posture of humbleness.

But once the union is complete, the burden of those rights will become light upon him, like standing, apology, praise, for although they are among the rights of company, they imply a kind of foreignness and ostentation. But when the union is complete, the carpet of ostentation will be folded up. However, those external etiquettes are indicative of the internal etiquettes and purity of heart, and when the hearts become pure, there will be no need of showing ostentatiously what they have. He, who looks forward to the company of the people, he sometimes is crooked, and sometimes becomes straight, unlike him, who looks forward to the company of the Creator, in which he sticks to straightness outwardly and inwardly, adorning his inward with the love for Allah Almighty and His creatures, and his outward with worship of Allah Almighty and service of His creatures, which is the highest level of service to Allah Almighty, Whom one could not attain but through the good manners; and the servant might attain, by virtue of his good manners, the degree of him who stands (for prayer) and fasts.

## Conclusion

Let's conclude this chapter with some etiquettes of companionship and sitting with different kinds of people, adapted from the speech of some wise men. If you seek the good companionship, meet both your friend and enemy with good pleasure, with neither humiliation nor awe from them, showing respect without

arrogance, humbleness without ignominy. In all of your matters, you should stick to moderateness, for both extremes are blameworthy. You should not look sideways so much, nor should you turn here and there most frequently, nor should you stand by the side of the gatherings; and if you sit down, do not be uneasy, and refrain from intertwining your fingers, playing with your beard and ring, or entering your nails in between your teeth, or getting your finger into your nostrils, or spitting so much, or pushing flies away from your face, or protracting your body or yawning in the face of the present people, or in the prayer.

Moreover, make quiet your sitting with the people and arrange your talk, and pay attention to the good words, without showing excessive exclamation, or asking him to repeat it once again. Furthermore, you should keep silent from what arouses laughter, and do not tell about your admiration for your child or slave-girl, nor for your poetry or any of your compositions (if you are a composer). You should not also be ostentatious in making up yourself in the same way as a woman does with herself, nor should you neglect yourself in the same way as a slave does. You should not apply much kohl to your eyes, or much oil to your hair.

Do not be persistent in asking for things, nor encourage anyone to commit wrongness. Do not tell your family and children about the superiority they might have over the others in so much as is equal to your property, for indeed, if they know it is little, surely, you would be inferior in their sight, and if they know it is much, of a surety, you would never attain their good pleasure. Frighten them without violence, and be lenient to them without weakness. Do not joke with your slave-girls or slave in front of them, lest you would lose the respect of others. If you quarrel you should maintain your respect, and have control over your ignorance, and avoid your swiftness, and consider your argument. Do not beckon so much with your hand, nor turn to what is behind you so much, nor kneel down on your knees.

Do not talk until your anger is over, and if the ruler draws you close to him, be with him like the spear's edge: if he goes on unrestrictedly with you, do not feel secure of his possible turning against you, and be kind to him in the same way as you are to a child, and talk to him with what he desires in so much as it leads to no sin, and let not his kindness and gentleness towards you lead you to intervene between him and his family, children and retinue, even if you are fit to do so, for indeed, the lapse of the one who intervenes between the ruler and his family is irretrievable, and his slip is unpardonable. Do not make your property more respectable in your sight than your honour.

If you enter a gathering, it is a part of its etiquette to begin with saluting the attendants, and not to step over those who have already taken their sitting places. Sit wherever it is spacious and roomy, and is more convenient to humbleness. Salute with peace anyone close to you when you sit down. Do not sit on the main way (of people), and if it is necessary for you to sit there, then, it is a part of its

etiquette to lower your sight, help the wronged, relieve the needy, aid the weak, guide the straying one, return salutation, give the beggar, enjoin good and forbid evil. You should not spit in the direction of the Qiblah, nor on your right side, but it is possible for you to spit on your left side and under your left foot.

Sit not with kings, and if it is necessary for you to do, it is a part of its etiquette to avoid backbiting, lying, to maintain the secret, make little your needs, refine your words, make expressive your speech, study the behaviours and morals of the kings, keep from joking, and beware so much of those (kings), no matter their kindness and affection might seem to you. Do not puff out in their presence, nor clean your teeth by getting something in between them after eating in their houses. The king himself has to endure all things, except divulging the secret, or slandering the way of ruling, and speaking about what is inviolable in his house.

Sit not with the laymen, and if it is necessary for you to do, its etiquette not to delve into their vain talks, not to pay attention to their false speeches, to fail to notice their foul words and statements. You should also make little your meetings with them, although you are in need of them. Beware of joking with an intelligent or unintelligent, for the intelligent shall have rancor against you, whereas the unintelligent shall dare to talk to you baldly, for joking breaks awe, removes respect, summons resentment, wastes the sweetness of love, puts the venerable jurisprudent to shame, makes bald the foolish, lower the position of the wise man, and sends the heart to death, and keeps one far away from the Lord Almighty, increase heedlessness and develops humiliation, and with it the defects become much and sins more evident.

If one in a gathering is exposed to joking or nonsense, let him celebrate Allah Almighty on his standing and leaving it. In this respect, the Messenger of Allah “Allah’s blessing and peace be upon him” said: "No one sits in a gathering in which he has much nonsense, and he says before his standing and leaving it: "Glory be to You O Allah, and with Your Praises (I exalt You): I bear testimony to the fact that there is no Allah (to be worshipped) but You, I ask for Your forgiveness and turn to You in repentance", but that He forgives for him such of evil as he done in his sitting." (This narration is reported by At-Tirmidhi on the authority of Abu Hurairah).

## CHAPTER THREE:

## ON RIGHTS OF MUSLIM, KINSHIP TIES, NEIGHBOURHOOD, AND WHAT RIGHT HAND POSSESSES; AND THE WAY OF COMPANY

It should be known that man has to live either alone or with others; and as it is difficult upon him but to live with others, then, it is incumbent upon him to learn the etiquette of mixing with the people. The etiquette of mixing is determined by one’s relation and position from him with whom he mixes. Such relation might be kinship, and it is the most private, or the bond of brotherhood of Islam, and it is the most common, and it includes friendship and

companionship. The relation of mixing also might be the neighbourhood or the company in journey, the work, the school. For each of those, there are certain degrees.

For instance, although the tie of kinship has a right, the right of the kinship of prohibited consanguinity is more confirmed, as well as the right of the parents is more established than the latter. The right of the neighbour differs with the difference of his nearness or remoteness. Similarly, the right of the Muslim is confirmed with the establishment of the extent of recognition; and there are different degrees of recognition: the right of him who is recognized by vision is not like, if not more confirmed than that of him who is recognized only by hearing; and of a surety, recognition is confirmed by mixing. The same is true of the degrees of company: the right of the company in work and school is more confirmed that the right of company in journey. Friendship also is of different degrees, and when it becomes strong, it turns into brotherhood, and if it increases more, it becomes loving, and if it increases much more, it becomes intimacy; and to be sure, the intimate friend is closer than the beloved, because love attracts the feeling of the heart, whereas intimacy penetrates into the inside of the heart. In this way, every intimate friend is a beloved, with no reverse. The difference of the degrees of friendship is not hidden, on the basis of experience and vision.

The intimacy is higher than brotherhood means that the state of the intimate is more complete than that of brotherhood. This is clearly shown from the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Were I to take a bosom friend, surely, I would have taken Abu Bakr as my bosom friend, but your companion (the Prophet) is the bosom friend of Allah." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Sa'id Al-Khudri).

The intimate of bosom friend then is him, whom the love penetrates all parts of his heart inwardly and outwardly. The heart of the Messenger of Allah "Allah's blessing and peace be upon him" did not have room but for the love of Allah Almighty, and the intimacy prevented him from having anyone amongst the humankind share in it, despite the fact that he took Ali "Allah be pleased with him" as a brother (in the religion of Allah). He "Allah's blessing and peace be upon him" stated : "Ali has from me the same position as Harun had from Moses, except that there is no Prophethood." (This narration is reported by both Al-Bukhari and Muslim on the authority of Sa'd Ibn Abu Waqqas). As well as he rejected the Prophethood in regard to Ali, he also rejected intimacy in regard to Abu Bakr "Allah be pleased with them". Although both shared in their brotherhood (to the Messenger of Allah), Abu Bakr surpassed him with his approaching intimacy if the Prophet were to take a bosom friend from amongst the humankind.

However, the Messenger of Allah "Allah's blessing and peace be upon him" was the bosom friend and the beloved of Allah Almighty. In this respect, it is narrated that one day, he ascended the pulpit in the state of joy and happiness

and said: "No doubt, Allah Almighty has taken me for bosom friend, as He had taken Abraham for bosom friend. In this way, I'm the beloved of Allah, as well as I'm the bosom friend of Allah Almighty." (This narration is reported by At-Tabarani on the authority of Abu Umamah). Thus, there is no bond to be established before recognition, as well as there is no degree higher than the intimacy, and there are degrees between both extremes.

We have already mentioned the right of company and brotherhood, and intimacy and loving are included in both. The degrees of rights differ with the difference of the levels of love and brotherhood, and the end of it result in giving preference to one's brother and beloved over himself with his soul and property, the same as did Abu Bakr "Allah be pleased with him", when he favoured the Messenger of Allah "Allah's blessing and peace be upon him" with his property and soul, and Talhah with his body when he made it a defensive shield to protect him.

Now, we are going to make a mention of the right of the brotherhood in Islam, the right of kinship ties, and right of one's parents, the right of neighbourhood, and the right of anyone in one's possession, i.e. those whom the right hand possesses (of male and female slaves). We've already mentioned the rights of those under one's guardianship by way of marriage in the book of the etiquette of marriage.

## Rights Of A Muslim

They are to greet him with peace whenever you meet him, accept his invitation whenever he invites you, say to him "May Allah have mercy upon you" whenever he sneezes and says: "Praise be to Allah", to visit him and inquire about his health whenever he falls ill, to attend his funeral procession whenever he dies, to fulfill his oath whenever he takes an oath that you should do something, to give him advice whenever he asks for your advice, to guard him in his absence whenever he is absent from you, to love for him the same as you love for yourself, and to dislike for him the same as you dislike for yourself. (This is adapted from a narration reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

All of those items are reported in many Prophetic traditions and sayings. It is narrated on the authority of Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Four rights are due upon you to the Muslims: to help the doer of good among them, to ask for the forgiveness of Allah for the sinful among them, to invoke (Allah to guide) the one who turns his back (to the truth) among them, and to love him who turns to Allah in repentance among them."

According to Ibn Abbas "Allah be pleased with both" in his comment on the statement of Allah: "(but) compassionate amongst each other" (Al-Fath 29)

﴿ رُحَمَاءُ بَيْنَهُمْ ﴾

"It is that the good among them should invoke (Allah to guide) the evil among them and the evil among them should invoke good upon the good among them. If the evil sees the good one among the nation of Muhammad the Messenger of Allah "Allah's blessing and peace be upon him" he says: "O Allah! Bless him in the good that You have assigned to him, and make him firm on it, and cause it to be of benefit to us", and if the good sees the evil, he says: "O Allah! Guide him, and turn in repentance to him, and forgive his slip for him."

One of those rights is to love for the faithful believers the same as he loves for himself, and dislikes for them the same as he dislikes for himself. In this context, it is narrated on the authority of An-Nu'man Ibn Bashir "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having aid: "The similitude of the faithful believers in their mutual affection and mercy is like the one body: when a part of it falls ill, the remaining parts invite each other to share fever and insomnia with him." (This narration is reported by both Al-Bukhari and Muslim). It is further narrated on the authority of Abu Musa "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer in his relation to the other believer is like the building, whose parts strength each other." (This narration is reported by both Al-Bukhari and Muslim).

One of them is to cause no harm to any Muslim, whether by word or deed. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is him, from (the evil of) whose tongue and hand the Muslims become safe." (This narration is reported by Al-Bukhari and Muslim on the authority of Abdullah Ibn Amr). In a long narration in which he ordered people to adhere to good deeds, the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you could not do, then, at least, let the people be safe from your evil, for it will be an object of charity you've given to yourself." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Dharr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of Muslims is him, from (the evil of) his tongue and hand the Muslims are safe." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). In another narration, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know who the Muslim is?" they said: "Allah and His Messenger know best." On that he said: "The Muslim is him, from whose tongue and hand the Muslims are safe." They asked him: "Then, who is the believer?" he said: "It is him, with whom the believers feel safe concerning their own souls and property." They further asked: "Who is the Emigrant?" he said: "It is he, who emigrates and forsakes evil." (This narration is reported by At-Tabarani and Al-Hakim on the authority of Fadalah Ibn Ubaidah; and Ahmad on the authority of Amr Ibn Abasah).

A man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! What is Islam?" he said: "It is to submit your heart to Allah Almighty, and cause the Muslims to feel safe from (the evil of) your tongue and hand." According to Mujahid: "Mange will afflict the denizens of the fire (of Hell), and each of them will start itching his skin until his bone appear, thereupon he will be asked: "O so and so! Does that harm you?" he will answer in the affirmative, thereupon it will be said: "This is (the requital of) the harm you used to cause to the believers (in the world)."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw a man turning (out of pain) in the Garden because of a tree he cut off (in the world) which caused harm to the Muslims." (This narration is reported by Muslim on the authority of Abu Hurairah). It is further narrated on the authority of Abu Hurairah "may Allah be pleased with him" that he said: I said: "O Messenger of Allah! Teach me a thing to get benefit from." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Remove the harmful things from the way of Muslims." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who removes from the way of Muslims anything that might cause harm to them, Allah Almighty writes a good deed to him for it, and Allah assures the Garden to him to whom he writes a good deed." (This narration is reported by Ahmad on the authority of Abu Ad-Darda'). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is not lawful for a Muslim to look at his Muslim brother in such a way as causes harm to him, and it is not lawful for a Muslim to frighten another Muslim." (This narration is reported by Ibn Al-Mubarak on the authority of Hamzah Ibn Ubaid).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty dislikes that a harm should be caused to the faithful believers." (This narration is reported by Ibn Al-Mubarak on the authority of Ikrimah Ibn Khalid). According to Ar-Rabie Ibn Khaithamah: "The people are of two kinds: a faithful believer whom you should cause no harm, and an ignorant whom you should not deal with ignorantly."

Among those rights is that he has to humble himself to every Muslim, and not to behave arrogantly towards him, for Allah Almighty never likes those who are haughty and arrogant. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty revealed to me that you should humble yourselves to each other and not behave arrogantly towards each other." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Iyad Ibn Jumaz). If one behaves arrogantly against him, he should patiently endure it. Allah Almighty addresses His Prophet the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Hold to forgiveness; command what is right; but turn away from the ignorant." (Al-A'raf 199)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

It is narrated on the authority of Ibn Abu Awfa "may Allah be pleased with him" that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to humble himself to every Muslim, and he never disdained to walk in the company of a widow or an indigent needy person, and fulfill his need." (This narration is reported by An-Nasa'i and Al-Hakim).

One of those rights also is hat he should not give his ear to the reports of the people against each other, nor should he report what he hears against the others. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "No talebearer should be admitted to the Garden." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Ayyub). According to Al-Khalil Ibn Ahmad: "He, who tells you evil about anyone should inevitably tell the others evil about you; and he, who tells you about anyone should inevitably tell others about you."

One of them also is that he should not exceed the three-day limit of desertion to whomever he recognizes, no matter how angry he is with him. It is reported on the authority of Abu Ayyub Al-Ansari "may Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not lawful for a Muslim to desert his Muslim brother over three days: both meet, and each of them turns away from the other, although the better is he who takes the initiative to salute his brother with peace." (This narration is reported by both Al-Bukhari and Muslim). It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a Muslim of (the burden of) a transaction (by accepting to cancel it at his request), Allah will relieve him of his difficulty on the Day of Judgement." (This narration is reported by Abu Dawud).

According to Ikrimah: Allah Almighty said to Yusuf (the Prophet) son of Ya'qub: "By forgiving your brothers, you have raised your mention in both the world and the hereafter." It is narrated that A'ishah "Allah be pleased with her" that he said: "Never did the Messenger of Allah "Allah's blessing and peace be upon him" revenge (on anyone) for his own sake, unless the sacred ordinances of Allah were violated, thereupon he would revenge for the Sake of Allah Almighty." (This narration is reported by Al-Bukhari and Muslim). According to Ibn Abbas : "No man excuses a grievance but that therewith Allah increases him in power and honour." Abu Hurairah "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Giving in) charity, in no way, decreases the wealth. No servant forgives (others), but that Allah adds to his respect, and no one shows modesty for the sake of Allah, but that Allah elevates him (in the sight of the people)." (This narration is reported by Muslim).

Those rights include also that one should do good to whomever among them

he could do good to, as much as is within his capacity, making no distinction between his family and those who do not belong to his family. It is narrated on the authority of Ali Ibn Al-Hussain from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do the favour to those who are as well as those who are not fitting for it: if you do it to those who are fitting for it, they then are fitting for it, and if you fail to give it to those who are fitting for it, then, then, you are one of those who are fitting for it." (This narration is reported by Ad-Daraqatni and Al-Quda'i).

It is further narrated on the same authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best and highest thing of mind after religion is to have affection for the people and do favour to everyone, be he pious or wicked." (This narration is reported by At-Tabarani, Al-Khatabi and Abu Na'im). It is narrated by Abu Hurairah that he said: Never did anyone take hold of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" but that he (the Prophet) would not withdraw it until the man (who took hold of it) would release it first, and you never could see his knee more prominent than that of his sitter, and none spoke to him but that he would turn his face to him, and he would not turn away from him until he finished from his speech. (This narration is reported by At-Tabarani; and Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Anas).

One of those rights is that he should not enter upon anyone of them without seeking his permission. He should seek permission thrice, and if he is not admitted, he should leave. It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Permission should be sought thrice: the first is to keep silent, the second is to get ready, and the third is either to admit or to return him." (This narration is reported by Ad-Daraqatni). According to the narration of both Sahihs on the authority of Abu Musa: "Permission should be sought thrice: if you are given permission (you might enter), otherwise, you should return."

One of them also is that he should deal with all kindly and respectfully according to his own good manners. If he likes to face the ignorant with knowledge, the unlettered with jurisprudence, the aphasia-afflicted with eloquence, he will cause harm to, and receive harm from them.

One of those is to show respect for the old man and have mercy upon the young, in compliance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him" on the authority of Jabir "Allah be pleased with him": "Let him not belong to us, who does neither show respect for the old among us, nor have mercy upon the young among us." (This narration is reported by At-Tabarani; and Abu Dawud and Al-Bukhari in his Adab on the authority of Abdullah Ibn Amr). The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of exalting Allah Almighty to respect the hoary-headed Muslim (i.e. the old man)."(This narration is reported by Abu Dawud on the authority of Abu Musa).

It is out of showing reverence to the old men not to speak in front of them without their permission. In this respect, it is narrated on the authority of Jabir that he said: The delegate of Juhainah came to the Messenger of Allah "Allah's blessing and peace be upon him" and when a young man stood to speak the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep quiet! Where is the old one among you?" (This narration is reported by Al-Hakim). According to a certain tradition: "No young man shows respect for an old person but that Allah Almighty assigns somebody to show respect for him when he becomes old like him (whom he shows respect for)." (This narration is reported by At-Tirmidhi on the authority of Anas). This is a glad tidings of a long life to which one should pay his attention, i.e. none is helped to show respect for the old men but him, to whom Allah Almighty has doomed a long life.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of the Day of Judgement) will not be established until the child will be raging, rain will fall short, the wicked people will increase in abundance, the generous and honoured will decrease in number, and the young will dare to talk impolitely to the old, and the wicked to the honoured." (This narration is reported by Al-Khara'iti on the authority of A'ishah; and At-Tabarani on the authority of Ibn Mas'ud).

It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to be kind to the children. (This narration is reported by Al-Bazzar on the authority of Anas). It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he came back from a journey, the children would receive him, and he would stop and order that they should be raised up to him, and they would be raised in front of him, on his back, and he used to order his companions to carry some of them. (This narration is reported by Muslim on the authority of Abdullah Ibn Ja'far).

According to both Sahihs, Abdullah Ibn Ja'far said to Abdullah Ibn Az-Zubair: "Do you remember one day when I, you and Ibn Abbas received the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, and he carried me and Ibn Abbas, and left you." (This narration is reported by Muslim). According to the narration of Al-Bukhari, Abdullah Ibn Az-Zubair said to him: "Allah knows best." Afterwards the young men vied in pride over one another, saying to each other: "the Messenger of Allah "Allah's blessing and peace be upon him" made me ride in front of him, whereupon he carried you on his behind." Or: "He commanded his companions to make you ride on their behind."

Young babis were brought to him in order to invoke blessing upon them, and give them names, and chew dates and put the juice into their mouths. Sometimes, he took a babe and placed him in his lap, and then the babe urinated on him, and when those who were present at that time cried at the babe, he quietened them,

and asked them not to cause the babe to detain his urine. But rather he left him until he finished from urination, and then he invoked good upon him and named him. He smiled in the face of the babe's family in order to show that he did not receive harm from that urine, and after they went away, he called for water and washed his garment. (This narration is reported by Muslim on the authority of A'ishah).

Among those rights is that he should be joyful, cheerful and gentle in the face of all the creatures. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know whom the fire (of Hell) will be prohibited from?" they said: "Allah and His Messenger know best." He said: "From the lenient, easy, tractable and easy (with the people)." (This narration is reported by At-Tirmidhi on the authority of Ibn Mas'ud). Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty loves the lenient cheerful person." (This narration is reported by Al-Baihaqi). It is narrated that one said to the: "O Messenger of Allah! Guide me to a deed to admit me to the Garden." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What makes forgiveness incumbent (upon Allah) is to salute with peace (whomever you meet), and speak good with others." (This narration is reported by Ibn Abu Shaibah, Al-Khara'iti, At-Tabarani, and Al-Baihaqi on the authority of Hani' Ibn Yazid).

According to Ibn Umar "Allah be pleased with both": "How easy is to be dutiful: to have a cheerful countenance, and pleasant words." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves from the fire (of Hell) even with half a date, and if you could not find it, then, with a good pleasant word." (This narration is reported by Al-Bukhari and Muslim on the authority of Adi Ibn Hatim). The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the Garden, there are mansions, (so much transparent and pure that) their backs are visible through their insides, and insides through their backs." A Bedouin said: "Whose will those mansions be O Messenger of Allah?" he said: "They will be to him who makes good and pleasant his words, serves (people) with food, and performs (supererogatory) prayer at night while the people are asleep." (This narration is reported by At-Tirmidhi on the authority of Ali).

Mu'adh Ibn Jabal "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "I advise you to safeguard yourself (from the punishment of) Allah, to be true in your speech, to fulfill your pledge, to give back the trust that is with you, to leave treachery, to take care of your neighbour, to have mercy upon the orphan, to talk with good and pleasant words, to salute with peace (whomever you meet), and to lower your wing (be humble in your dealing with others)." (This narration is reported by Al-Khara'iti, Abu Na'im and Al-Baihaqi). According to Anas "Allah be pleased with him": A woman appeared to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have some need with you." He was with his companions. He

said to her: "Sit in any side of the street as you like so that I would sit with you (to fulfill to you your need)." She did accordingly, and he sat with her until she fulfilled her need. (This narration is reported by Muslim).

It is reported on the authority of Wahb Ibn Munabbih that he said: A man from the early nations kept fasting for seventy years, and he broke his fasting for seven day each. He asked Allah Almighty to show to him how Satan tempts the people. When a long time passed with no answer to his question, he said (to himself): "Were I to learn my sin between me and my Lord, it would be better for me than that which I asked for." Allah Almighty sent an angel to him, and the angel said to him: "Allah Almighty says to you that those words you have uttered are dearer to Me than your previous worship entirely, and Allah Almighty has opened your sight for you to see." He cast a glance and behold! The soldiers of Satan are surrounding the earth, and there is none from amongst humankind but that Satans are round him like wolves. He asked: "O Lord! Who could be saved from those?" he said: "The pious lenient."

One of those rights is to fulfill your promise: one should not give a promise to a Muslim but that he should fulfill it. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The promise is like a gift." (This narration is reported by Tabarani on the authority of Thabath Ibn Ashyab). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The promise is like a debt (which should be fulfilled)." (This narration is reported by At-Tabarani on the authority of both Ali and Ibn Mas'ud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three are the characteristics of the hypocrite: when he speaks, he tells lies, when he promises, he breaks his promise, and when he is entrusted, he proves treacherous." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" also said: "There are three (signs), and they are characteristic of a hypocrite, even if he performs prayers and observes fasts." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

One of those rights is to take the right of the people from himself, and give them only what he likes to be given by them. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant shall not complete his faith until he has three characteristics: to spend without tightfistedness, to take the right of others even from himself, and to salute with peace (whomever he meets)." (This narration is reported by Al-Khara'iti on the authority of Ammar Ibn Yasir). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to be moved away from the fire (of Hell), and admitted to the Garden, let his death approach him while he

bears testimony to the fact that there is none worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and give the people just the same as he likes to be given by them." (This narration is reported by Muslim and Al-Khara'iti on the authority of Abdullah Ibn Amr Ibn Al-Ass).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Ad-Darda'! be a good neighbour to your neighbour perchance you would be a good believer, and love for the people the same as you love for yourself perchance you would be a good Muslim." (This narration is reported by Al-Khara'iti). According to Al-Hassan: "Allah Almighty revealed to Adam to stick to four characteristics, and told him that they combine the whole matter (of good manners and morality) for you and your offspring: one for Me, one for you, one to be between you and Me, and one to be between you and the people. The one that is for me is that you should worship Me Alone, and associate none with Me in worship. That which is for you is your deed, for which I reward you, and your need for it is the direst. That which is between you and Me is that you invoke Me Alone, and I answer your invocation. That which is between you and the people is to accompany them in the same way as you like them to accompany you." Moses "Peace be upon him" asked Allah Almighty saying: "O Lord! Which of Your servants is the justest?" He Almighty said: "He, who takes from himself the rights of the people."

Those rights include also that he should show more respect to him whose appearance and clothes indicate his high position and rank. In this way, he deals with the people according to their positions. It is narrated that A'ishah "Allah be pleased with her" was on journey when she ascended at a resting place, and she started having her meal when a beggar came upon her, thereupon she said: "Give him a loaf of bread." Then, a rider came upon her, and she asked (those who were with her) to invite him to food. It was said to her: "Do you give that indigent (only a loaf), and invite that rich to your meal?" on that she said: "Allah Almighty has placed the people in particular position, according to which we should deal with them. This indigent accepts that loaf, and it is improper for us to give the same to that rich of such an appearance."

It is narrated that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered one of his houses, and his companions entered upon him until the gathering was crowded with people. At the same time, Jarir Ibn Abdullah Al-Muzani "Allah be pleased with him" came and found no place for him to sit, thereupon he sat at the threshold of the door. The Messenger of Allah "Allah's blessing and peace be upon him" folded his garment and threw it to him and said to him: "Sit on that garment." Jarir took it and placed it on his face, and went on kissing it and weeping. Then, he folded it and threw it back to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "It is not befitting for me to sit on your garment. Might Allah honour you in the same way as you have honoured me." The Messenger of Allah "Allah's blessing and peace be upon him" looked right and left and then said: "If a person honoured by his

people comes to you, you should honour him (as he is honoured by his people)." (This narration is reported by Al-Hakim on the authority of Jabir).

One should also honour him who has early right upon him. In this respect, it is narrated that the foster-mother of the Messenger of Allah "Allah's blessing and peace be upon him" who suckled him came to him, and he spread his garment to her and said to her: "Welcome to you O my mother!" he made her sit on the garment and said to her: "Intercede, so that your intercession will be accepted, and ask for anything, so that you will be given." She said: "I (intercede for) my people." On that he said: "As for my right and the right of the offspring of Hashim, it is for you." The people stood from every side and said: "And also our rights (are for you) O Messenger of Allah." Afterwards, he kept kinship ties with her, and gave her a servant, and his shares from the booty of Hunain. (This narration is reported by Abu Dawud and Al-Hakim on the authority of Abu At-Tufail).

It happened that somebody came to him while he was sitting on a cushion, which had no place for the comer to sit beside him, thereupon he took it off and placed it underneath his sitter to sit on it, and whenever he rejected, he would insist decisively until he would do. (This narration is reported by Ahmad on the authority of Abdullah Ibn Amr; and At-Tabarani on the authority of Salman).

Those rights include that one should make peace between the disputing Muslims as possible as it could be. It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of a deed, higher in degree than that of fasting, offering (supererogatory) prayer and giving in charity?" they said: "Yes (tell us) O Messenger of Allah." He said: "It is to mend the affairs of the people (or to make peace between the foes), since it is the mischief of the people's affairs that obliterates the religion." (This narration is reported by Abu Dawud and At-Tirmidhi).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best object of charity is to make peace between the people." (This narration is reported by At-Tabarani and Al-Khara'iti on the authority of Abdullah Ibn Amr). It is further narrated on the authority of Anas "Allah be pleased with him" that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting when he laughed until his teeth became visible. Umar "Allah be pleased with him" said: "O Messenger of Allah! Let my father and mother be sacrificed for you! What has caused you to laugh?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two men of my nation are kneeling in front of (Allah) the Lord of Power and Honour, and one of them said: "O my Lord! Take back to me (my right) from that man in which he wronged me." .Allah Almighty said: "Give back to your brother (his right) in which you wronged him." He said: "O Lord! Nothing of my good deeds remains (with me to give him)." Allah Almighty said to the petitioner: "What are you

going to do with your brother, given that nothing of his deeds remains with him?" he said: "O Lord! Let him bear some of my sins." Then, the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" overflowed with tears and said: "This is a terrible day, on which the people will be in need of the others bearing from their sins." Allah Almighty will say to the petitioner: "Raise up your sight and look in the gardens!" he will say: "O Lord! I see towns and cities of silver and palaces of gold adorned with pearl: whose are those? For which Prophet, sincere lover of truth or martyr are those?" Allah Almighty will say: "This is for him who affords it." He will ask: "O Lord! Who could have it?" Allah Almighty will say: "You have it." He will say: "By which thing O Lord?" he will say: "By forgiving your brother." He will say: "O Lord! I've forgiven him." Allah Almighty will say: "Then, take hold of the hand of your brother and admit him to the Garden." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah, and make peace between yourselves, for Allah the Almighty will make peace between the (disputing) believers on the Day of Judgement." (This narration is reported by Al-Khara'iti and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not a liar is he, who, while making peace between two (disputing) people, says good (even if it is not so)." (This narration is reported by both Al-Bukhari and Muslim on the authority of Umm Kulthum Bint Uqbah Ibn Abu Mu'ait). This shows how obligatory is to make peace between people, for to leave telling lies is obligatory, and an obligatory deed should not lapse except for another obligatory deed that is more confirmed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "All kinds of telling lies are written (as sins and mistakes), except in case man lies in war." (This narration is reported by Al-Khara'iti on the authority of An-Nawwas Ibn Sam'an). Of a surety, war is a guile. Man also might tell a lie in order to make peace between two foes, or tell his wife a lie in order to please her.

One of those rights also is to screen the defects of all the Muslims. The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who screens (the defect of) a Muslim, Allah Almighty screens (his sins) in both the world and the hereafter." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No servant screens (the defects of) a servant but that Allah Almighty screens (his sins) on the Day of Judgement." (This narration is reported by Muslim on the authority of Abu Hurairah). It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one sees the defect of his believing brother which he screens but that he will enter the Garden." (This narration is reported by At-Tabarani and Al-Khara'iti).

The Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz when he told him: "Had you screened it with your garment, it would have been better for you." (This narration is reported by Abu Dawud and An-Nasa'i

on the authority of Na'im Ibn Huzal; and Al-Hakim on the authority of Huzal himself). It is then incumbent upon a Muslim to screen his own defect, for it is incumbent upon him to observe the right of his faith in Islam in the same way as he observes the rights of others in terms of their faith in Islam. According to Abu Bakr "Allah be pleased with him": "If I find a drunk, I like that Allah Almighty screens him; and if I find a thief, I like that Allah Almighty screens him."

It is reported that one night, Umar "Allah be pleased with him" was making a tour in Medina when he saw a man and a woman committing adultery, and in the morning he said to the people: "Tell me: if an imam sees a man and a woman committing adultery and then he executes the legal punishment upon them for it: what are you going to do with him?" they said: "You are the imam (i.e. the ruler and it is up to you to do so)." Ali "Allah be pleased with him" said: "It is not up to you, lest the legal punishment (of launching charge against Muslims) would be executed upon you. Allah Almighty has entrusted this matter to no more than four witnesses." He left them as long as Allah willed him to leave them, and then he asked them the same question, and they gave the same answer, and Ali also insisted on his opinion.

This shows to what extent Umar "Allah be pleased with him" was hesitant as to whether it is up to the guardian to decide the legal punishments prescribed for violating the limits of Allah only depending upon his own knowledge. For this reason, he discussed the matter with them, for fear it was not up to him to do so, and thus he would be a launcher of false charge. Ali was of the opinion hat it was not up to him to do so. This is a great evidence for the fact that the Sharia enjoins upon the people to screen the evildoing, the most shameful of which is adultery, which is entrusted to four just witnesses to confirm that the male organ has entered into the female organ in the same way as the feather enters into the kohl pot; and this is impossible. Furthermore, even if the judge himself knows it with verification and certainty, it is not up to him to disclose it.

Consider here the wisdom that lies behind averting adultery by prescribing the legal punishment of stoning to death, and it is the most grievous punishment. Consider, at the same time, how Allah Almighty intensely screens the sins of the disobedient among His servants, by making narrow the way of disclosing it. Would that be we should not be forbidden that bountiful generosity on the day when secrets will be put on trial. According to the following Hadith : "Verily, if Allah screens the defect of a slave in this world, He will be too generous to disclose it in the hereafter; and if He discloses it in this world, He will be too generous to disclose it once again in the hereafter." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of Ali).

It is narrated on the authority of Abd Ar-Rahman Ibn Awf "Allah be pleased with him" that he said: While I was walking in the company of Umar "Allah be pleased with him" in Medina, behold! A lamp appeared to us, and we rushed towards it, and when we approached it behold! It was (a house with its) door

closed on a people producing sounds and clamor. Umar took hold of my hand and said to me: "Do you know whose this house is?" I answered in the negative, thereupon he said: "This is the house of Rabie'ah Ibn Umayyah Ibn Khalaf, and they now are drinking wine: what do you see?" I said: "I see that we've done what Allah Almighty forbade us to do. Indeed, Allah Almighty says: "And spy not on each other." (Al-Hujurat 12)

﴿ وَلَا تَجَسَّسُوا ﴾

Umar "Allah be pleased with him" then returned and left them. This shows that it is obligatory to screen and not pursue (the defects and defaults of others).

The Messenger of Allah "Allah's blessing and peace be upon him" said to Mu'awiyah: "If you pursue the defects of the people, you would corrupt or at least you would be about to corrupt them." (This narration is reported by Abu Dawud on the authority of Mu'awiyah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O assembly of those who believe only with their tongues, although true faith has not yet entered their hearts! Backbite not the Muslims, nor pursue their defects, for indeed, whoever pursues the defects of his Muslim brother, Allah pursues his defects, and whomever Allah pursues his defects, He Almighty divulges him even if he is inside his home." (This narration is reported by Abu Dawud on the authority of Abu Barzah).

According to Abu Bakr As-Siddiq "Allah be pleased with him": "If I see anyone having violated one of the limits ordained by Allah Almighty, I would not take him, nor invite anyone to take him unless there is somebody else with me." It is narrated that someone said: I was sitting in the company of Abdullah Ibn Mas'ud "Allah be pleased with him" when a man brought another and said to him: "This is a drunk." He said: "Detect him." They detected him and found him drunk." He detained him until the influence of intoxication was over. He asked for a whip and broke its end and said to the executor: "Lash him, and raise your hand, and give every organ of his body its due right." He lashed him while there was a sheet over his body. When he finished he said to the one who brought him: "What is your relation to him?" he said: "I'm his paternal uncle." On hat he said: "You have not disciplined him well, nor have you screened the unlawful. It is incumbent upon the imam to execute the legal punishment once its news reaches him. Verily, Allah forgives again and again, and He likes the one who forgives." Then, he recited: "let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾

He resumed: I remember the first one who was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he had committed theft, thereupon he cut off his hand, and then he seemed as if ash covered his face (out of grief). It was said to him: "O Messenger of Allah! You seem to have disliked

cutting off his hand." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Why not? Be not in the aid of Satans against your brothers." They asked: "Why have you not excused him?" he said: "It is incumbent upon the ruler to execute the legal punishment once the news of violating one of the limits ordained by Allah. Verily, Allah forgives again and again, and He likes the one who forgives." Then, he recited: "let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلْيَعْفُوا وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

(This narration is reported by Al-Hakim and Al-Khara'iti).

It is reported that Umar "Allah be pleased with him" was in a night tour across Medina, when he heard the voice of singing inside the house of a man, and he intruded the house through the fence and found a woman sitting with him, and there was wine. He said to him: "O enemy of Allah! Do you think that Allah will screen you while you are disobeying Him?" he said: "Do not be hasty O Commander of Believers! If I have disobeyed Allah once, you have disobeyed Allah thrice. Allah Almighty says: "And spy not on each other" (Al-Hujurat 12)

﴿ وَلَا تَجَسَّسُوا۟ ﴾

And you have spied on me; and Allah Almighty says: "It is no virtue if you enter your houses from the back" (Al-Baqarah 189), and you have entered through the fence; and Allah Almighty says: "O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly)" (An-Nur 27)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

And you have entered my house with no permission nor salutation." Umar said to him: "Do you have any good if I excuse you?" he said: "Yes by Allah, O Commander of Believers: if you excuse me, I will never return to the like of that." He excused him, and came out and left him.

Safwan Ibn Muhriz reported that a person said to Ibn Umar "Allah be pleased with both": How did you hear The Messenger of Allah "Allah's blessing and peace be upon him" as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord "Exalted and Glorified be He" on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He

would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah. (This narration is reported by both Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "All of my nation will be excused except those who do sins openly and publicly." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Hurairah). It is out of doing sins publicly to commit a sin in secret, and then tell about it. Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody listens to the talk of some people who do not desire him to listen or they run away from him, then molten lead will be poured into his ears on the Day of Judgement." (This narration is reported by Al-Bukhari).

One of those rights also is hat he should safeguard himself from the places that cause the people to fasten an accusation on him, in order to keep the hearts of the people from evil suspicion and doubt, and their tongues from evil talk. If they disobey Allah Almighty by mentioning him with evil, and it is he who has caused them to do so, he will become a partner in it. Allah Almighty says in this respect: "Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and we shall then tell them the truth of all that they did." (Al-An'am 108)

﴿ وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍۢ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ
رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you think about him who insults his parents?" they said: "Is there anyone who insults his parents?" he said: "When one insults the parents of another, who, in turn, insults his parents." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abdullah Ibn Amr). Anas "Allah be pleased with him" reported that once, The Messenger of Allah "Allah's blessing and peace be upon him" was in the company of one of his wives, when a man passed by them. He called him, and when he came, he said to him: "O so and so! She is my wife, so and so." He said: "O The Messenger of Allah! If I were to have a doubt (about anyone), I would never have had any doubt about you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Satan circulates in the human being just as blood circulates in the body." (This narration is reported by Muslim).

Ali Ibn Al-Hussain narrated from Safiyyah Bint Huyai: while the Prophet

"Allah's blessing and peace be upon him" was in (the mosque for) I'tikaf, I (Safiyyah Bint Huyai) came to visit him at night. When I intended to return home, he stood up in order to accompany me. Her dwelling place was in the house of Usamah Ibn Zaid. Meanwhile, two Ansari men happened to pass by, and when they saw The Prophet "Allah's blessing and peace be upon him" (in the company of his wife), they went quickly. The Prophet "Allah's blessing and peace be upon him" said to them: "Come here. She is (my wife) Safiyyah Bint Huyai." They replied: "Glory be to Allah! (How dare we think of evil) O Allah's Apostle! "The Prophet "Allah's blessing and peace be upon him" replied: "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might put an evil thought (or thing) in your minds." (This narration is reported by Al-Bukhari and Muslim).

According to Umar "Allah be pleased with him": "He, who puts himself in the place of accusation, he should not blame him, who has evil suspicion about him." Once, he passed by a man who was talking to a woman in the main street, thereupon he beat him with the stick. The man said to him: "O Commander of Believers! She is my wife." On that he said to him: "Why are you not talking to her where none could see you (i.e. in your house)?"

Those rights also include that one should use his good offices for such of Muslims as has a need with anyone in whose sight he has a good position. He should endeavour to fulfill his need as much as is within his capacity. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people come to me and ask me and demand their needs from me while you are present with me. So, intercede (for your brothers) perchance you will be rewarded for that, and Allah Almighty decrees what He likes as the hands of His Prophet." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Intercede with me, so that you would be rewarded. I sometimes like to do a matter, and delay it to give you opportunity to use your good offices, perchance you would be rewarded for it."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no object of charity better than the charity of the tongue." It was said: "How is hat?" he said: "It is the intercession, therewith bloodshed is retained, the benefit is drawn upon some, and harm is averted from some." (This narration is reported by Al-Khara'iti on the authority of Samurah Ibn Jundub). It is narrated on the authority of Ikrimah from Ibn Abbas "Allah be pleased with him" that he said: Barirah's husband was a slave called Mughith, as if I am seeing him now, going behind Barirah and weeping with his tears flowing down his beard. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas ! Are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?" The Prophet "Allah's blessing and peace be upon him" then said to Barirah: "Why don't you return to him? He is the father of your child." She said: "O Allah's Apostle! Do you order me to do so?" He said: "No, I only

intercede for him." She said: "I am not in need of him." (This narration is reported by Al-Bukhari).

One of those rights is that he should start with greeting every Muslim with peace before he talks to him, and shake hand with him when he salutes him with peace. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Answer not him who starts with talking before greeting with peace, until he starts with greeting with peace." (This narration is reported by At-Tabarani and Abu Na'im on the authority of Ibn Umar). It is narrated on the authority of Kildah Ibn Al-Hanbal that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" but I did neither pay salutation, nor seek permission, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return and say: "Peace be upon you: could you admit me?"" (This narration is reported by Abu Dawud and At-Tirmidhi).

It is further narrated on the authority of Jabir "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you enter your houses, you should salute the inhabitants with peace, for if anyone of you salutes with peace, Satan dares not to enter that house." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Anas "Allah be pleased with him" that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him" eight years, and he said to me: "O Anas! Perform ablution perfectly, perchance your life will be longer, and salute with peace whomever you meet of my nation, perchance your good deeds will multiply, and if you enter your house, salute with peace the your household, perchance the good of your house will increase." (This narration is reported by Al-Khara'iti and Al-Baihaqi).

It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When two faithful believers meet and shake hands with each other, seventy parts of forgiveness are distributed between them, sixty-nine of which are for the more joyful of them." Allah Almighty says in this respect: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things." (An-Nisa 86)

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ﴾

Abu Hurairah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my life! You would not enter into Paradise until you believe; and your belief would not be regarded as complete and valid until you love one another. Would I not guide you to something, which if you did, you would love one another?" they said: "Yes O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is to greet with peace one another, whomever one might or might not know." (This narration is reported by Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a Muslim salutes with peace another Muslim, and he returns the salutation to him, angels invoke for Allah's prayer and blessing upon him seventy times." (This narration is reported on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels wonder at the Muslim when he comes upon another Muslim without paying salutation to him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute with peace the walker, and if one of the people pays salutation, he will suffice them." (This narration is reported by Malik, in his Muwatta,' on the authority of Zaid Ibn Aslam).

According to Abu Qatadah : "The salutation of those before you was the prostration, and Allah Almighty gave this nation the salutation with peace, and it is the salutation of the inhabitants of the Garden. It is reported that Abu Muslim Al-Khawlani used to come upon a people whom he did not salute with peace, and in this respect he said: "Nothing prevented me from saluting them except that I fear they would not return the salutation, thereupon they would be cursed by angels."

Shaking hands with salutation is out of Sunnah. It is narrated on the authority of Imran Ibn Hussain that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Peace be upon you." He returned the greeting to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ten (good deeds have been recorded in your account)." Then, another man came and said: "Peace and Allah's Mercy be upon you." He returned the salutation to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twenty (good deeds have been written in your record of deeds)." A third man came and said: "Peace, Allah's Mercy and Blessing be upon you." He returned the salutation and the man sat down, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Thirty (good deeds have been recorded in your account)." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is reported that Anas "Allah be pleased with him" used to pass by boys and salute them with peace. (This narration is reported by Al-Bukhari and Muslim). It is reported that the Messenger of Allah "Allah's blessing and peace be upon him" did so. It is reported on the authority of Abdul-Hamid Ibn Buhram that once, the Messenger of Allah "Allah's blessing and peace be upon him" passed by a pact of sitting people in the mosque, thereupon he beckoned with his hand to salute them with peace, and Abdul-Hamid beckoned with his hand in imitation of him. (This narration is reported by At-Tirmidhi, Abu Dawud and Ibn Majah on the authority of Shahr Ibn Hawshab from Asma' Bint Yazid).

the Messenger of Allah "Allah's blessing and peace be upon him" further said: "Do not be the first to salute the Jews and Christians with peace, and when you meet anyone of them in the street, force him to walk in the narrowest part of it."

(This narration is reported by Muslim on the authority of Abu Hurairah). It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not shake hands with the non-Muslims living under the protection of Muslims, nor be the first to salute them with peace, and when you meet them in the street, force them to walk in the narrowest part of it."

A'ishah "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said: I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'ishah! (Be quiet!) Allah loves that one should be kind and lenient in all matters ." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "and the same be upon you"?" (This narration is reported by both Al-Bukhari and Muslim).

the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute the walker with peace, and the walker salute the sitting with peace, the small group salute the large group with peace, and the young salute the old with peace." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Imitate not the Jews and the Christians (in regard with salutation), for the Jews salute each other by beckoning with their fingers, while the Christians by beckoning with their palms." (This narration is reported by At-Tirmidhi on the authority of Amr Ibn Shu'aib from his father from his grandfather). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you reaches a gathering of people, let him salute them with peace, and if it seems to him to sit, let him sit. Then, if he stands up (to leave), let him salute them with peace, for the first salutation is not worthier than the other." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Abu Hurairah).

It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When two faithful believers meet and shake hands with each other, seventy parts of forgiveness are distributed between them, sixty-nine of which are for the more joyful of them." (This narration is reported by Al-Khara'iti on the authority of Anas). It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If two Muslims meet and salute each other with peace, and shake hands with each other, one hundred parts of mercy will be distributed between them, ninety of which to the one who is the first to salute with peace, and ten to the one who shakes hands." (This narration is reported by Al-Bazzar, Al-Khara'iti and Al-Baihaqi).

According to Al-Hassan : "Shaking hands increases love." It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the

Messenger of Allah "Allah's blessing and peace be upon him" said: "Shaking hands perfects your salutation." (This narration is reported by Al-Khara'iti, and At-Tirmidhi on the authority of Abu Umamah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The kiss given by a Muslim to his Muslim brother is to shake hands with him." (This narration is reported by Al-Khara'iti and Ibn Adi on the authority of Anas).

There is no harm to kiss the hand of the one who is exalted in religion, out of getting blessing from, and in reverence for him. In this respect, it is narrated on the authority of Ibn Umar "Allah be pleased with both" that he said: "We kissed the hand of the Messenger of Allah "Allah's blessing and peace be upon him". (This narration is reported by Abu Dawud). It is further narrated on the authority of Ka'b Ibn Malik "Allah be pleased with him" that he said: "When (the Holy Verse containing) my repentance was revealed, I came to the Messenger of Allah "Allah's blessing and peace be upon him" and kissed his hand." (This narration is reported by Abu Bakr Al-Maqri). It is narrated that a Bedouin said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Allow me to kiss your head and hand." He permitted him, and he did accordingly. (This narration is reported by Al-Hakim on the authority of Buraidah).

It is further narrated that when Umar Ibn Al-Khattab met Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him", he shook hands with him and kissed his hand, and they moved aside and went on weeping. It is narrated that Al-Bara' "Allah be pleased with him" saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him" while he was performing ablution, thereupon he gave no reply until he finished from his ablution. Then, he returned the greeting to him, and stretched his hand towards him, and shook hands with him, and he said: "O Messenger of Allah! I knew but that this was the conduct of the Non-Arabs. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If two Muslims meet and shake hands with each other, their sins fall out (from them)." (This narration is reported by Al-Khara'iti; and Abu Dawud, At-Tirmidhi and Ibn Majah).

the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man comes upon a people and salutes them with peace, and they return the salutation to him, he will have a degree above them, for he has reminded them of peace, and if they do not reply to him, an assembly better than them will reply to him." (This narration is reported by Al-Khara'iti and Al-Baihaqi on the authority of Ibn Mas'ud).

Furthermore, it is forbidden to bow while paying salutation. It is reported that Anas "Allah be pleased with him" said: We said: "O Messenger of Allah! Should we bow while paying salutation to each other?" he said: "No." we said: "Then, should we kiss each other?" he said: "No." we said: "Then, should we shake hands with each other?" he said: "Yes." (This narration is reported by At-Tirmidhi, Ibn Majah, Al-Baihaqi and Ahmad). To embrace and kiss one another is reported from the Prophet (according to the narration of At-Tirmidhi on the

authority of A'ishah). Abu Dharr "Allah be pleased with him" said: "I never met the Messenger of Allah "Allah's blessing and peace be upon him" but that he shook hands with me. One day, he demanded me (to come to him) and I was not in the house. When I was told about that, I went o him, and he was on a bed, thereupon he embraced me, and how better and better it was!" (This narration is reported by Abu Dawud). To hold the stirrup for the learned out of showing respect for them is reported. Ibn Abbas did so with Zaid Ibn Thabit "Allah be pleased with them", and Umar "Allah be pleased with him" kept holding the stirrup for Zaid until he rose (up to the mount), and he said: "It is like this that you should do with Zaid and his companions."

On the other hand, it is undesirable to stand up in exaltation, and not out of showing honour to anyone. Anas "Allah be pleased with him" said: "No man was dearer to us than the Messenger of Allah "Allah's blessing and peace be upon him", and whenever they saw him, they would not stand for him, because of their knowledge of his disliking it." (This narration is reported by At-Tirmidhi). It is further narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you see me, do not stand for me in the same way as do the non-Arabs." (This narration is reported by Abu Dawud and Ibn Majah on the authority of Abu Umamah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Whoever is pleased to have the people stand for him, let him occupy his seat in the fire (of Hell)." (This narration is reported by Abu Dawud and At-Tirmidhi on the authority of Mu'awiyah). Ibn Umar "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one should make another stand from his place (in a gathering) and then he would sit in it, but you should make room and accommodate (one another)." (This narration is reported by Al-Bukhari and Muslim). They used to avoid doing so because of that forbiddance.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the people (in a gathering) take their seats, and then a man invites his brother (who has no place), and make room for him to sit, let him come to him, for this is an honour given to him by his brother; and if he does not make room for him to sit, let him seek the most spacious place to sit in." (This narration is reported by Al-Baghawi on the authority of Ibn Shaibah). It is narrated that a man saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating, thereupon he gave no answer. (This narration is reported by Muslim on he authority of Ibn Umar). For this reason, it is undesirable to greet with peace the one who is urinating or defecating.

It is also undesirable to say: "Upon you be peace". Once, a man said so to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "The phrase 'upon you be peace' is the salutation of the dead." He said it thrice and then he said: "If anyone of you meets his brother he should salute him with peace saying: 'Peace, Allah's mercy and blessing be upon you'." (This narration is

reported by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Ibn Jurai Al-Hujaimi).

It is desirable that if one enters a gathering and pays salutation, and finds no seat in the gathering, he should not leave, but rather should sit behind he row. Abu Waqid Al-Laithi "Allah be pleased with him" reported: While Allah's Apostle "Allah's blessing and peace be upon him" was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle "Allah's blessing and peace be upon him" and the third one went away. The two persons kept on standing before Allah's Apostle "Allah's blessing and peace be upon him" for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle "Allah's blessing and peace be upon him" finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah (took him into His grace and mercy and) accommodated him. The second felt shy, so Allah felt shy from him (and did not punish him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise. " (This narration is reported by both Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslims meet and shake hands with each other but that their sins will be forgiven for them before they leave each other." (This narration is reported by Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Al-Bara' Ibn Azib). Once, Umm Hani' "Allah be pleased with her" saluted with peace the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked: "Who is she?" it was said: "Umm Hani'." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Welcome Umm Hani'." (This narration is reported by Muslim on the authority of Umm Hani').

One of those rights is to safeguard the honour, property and soul of his Muslim brother from the injustice of others as much as is within his capacity, and avert the evil from him, help and support as possible as he could. That is incumbent upon him due to the brotherhood in Islam. It is narrated on the authority of Abu Ad-Darda' "Allah be pleased with him" that a man backbited another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon another man replied to him on his behalf. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who avert (the evil) from the honour of his brother, it will be a veil to protect him from the fire (of Hell)." (This narration is reported by At-Tirmidhi). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "No man averts (evil) from the honour of his brother but that Allah Almighty will avert the fire of Hell form him on the Day of Judgement." (This narration is reported by Ahmad on the authority of Asma' Bint Yazid; and At-Tabarani on the authority of Abu Ad-Darda').

It is narrated on the authority of Anas "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

in whose presence his Muslim brother is mentioned (with evil), and he has the power to help him (by averting evil from him) but he dos not help him (even with a single word), Allah Almighty will humiliate for it in the world and the hereafter; and he, in whose presence his Muslim brother is mentioned (with evil) and he helps him (by averting evil from him), Allah Almighty will help him in the world and the hereafter." (This narration is reported on the authority of Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who protects the honour of his brother in this world, Allah Almighty will send an angel to protect him on the Day of Judgement from the fire (of Hell)." (This narration is reported by Abu Dawud on the authority of Anas). It is narrated on the authority of Jabir and Abu Talhah "Allah be pleased with them" that they said: We heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man helps a Muslim in a place where his honour is violated, and sanctity is contravened but that Allah Almighty helps him in a place he loves to be helped therein; and no Muslim disappoints a Muslim in a place where his honour is violated and his sanctity is contravened but that Allah Almighty disappoints him in a place he likes to be helped therein." (This narration is reported by Abu Dawud).

One of those rights is to say to the sneezer (who says 'praise be to Allah': 'Allah's mercy be upon you'. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sneezer should say: "Praise be to Allah in every state", and one should reply to him saying: "Allah's mercy be upon you", thereupon the sneezer should reply to him: "May Allah guide you and amend your condition." (This narration is reported by both Al-Bukhari and Abu Dawud on the authority of Abu Hurairah). It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to teach us saying: "If anyone of you sneezes, he should say: "Praise be to Allah, the Lord of the worlds", and once he says so, the person that is present with him should say to him: "May Allah have mercy upon you." If he says so, he should say: "Might Allah forgive you and me." (This narration is reported by An-Nasa'i).

The Messenger of Allah "Allah's blessing and peace be upon him" said to a sneezer: "Allah's mercy be upon you", and he did not do the same with another sneezer. When he asked him, he said: "That is because he praised Allah, whereas you kept silent." (This narration is reported by Al-Bukhari and Muslim on the authority of Anas). It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Say to your brother (who sneezes): “Might Allah bestow His Mercy upon you” up to three times, and if he sneezes more than that, it is then out of cold.” (This narration is reported by Abu Dawud). Iyas Ibn Salamah Ibn Al-Akwa reported that his father reported to him that he heard The Messenger of Allah “Allah’s blessing and peace be upon him” saying to a

person who had sneezed in his presence: "May Allah have mercy upon you." He did so thrice, and in the fourth time he said to him: "You are suffering from cold (and no response is necessary)." (This narration is reported by Muslim).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sneezed, he would lower his voice, and screened his mouth with his garment or hand. (This narration is reported by Abu Dawud and At-Tirmidhi). It is further narrated on the authority of Abu Musa Al-Ash'ari "Allah be pleased wit him" that he said: The Jews used to pretend to sneeze in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" in he hope that he would say to them: "Allah's mercy be upon you", but the Messenger of Allah "Allah's blessing and peace be upon him" used to say to him: "May Allah guide you." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that he said: Once, a man sneezed in the prayer thereupon he said: "Praise be to Allah, so much, good and blessed, as to please our Lord: and praise be to Allah in whichever state one might be". When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the man said: "It is I O Messenger of Allah! I intended therewith nothing but good." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)." (This narration is reported by Abu Dawud).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sneezes and then hastens to praise Allah, no pain in his flank will harm him." (This narration is reported by At-Tabarani on the authority of Ali). The Prophet "Allah's blessing and peace be upon him" said: "Sneezing is from Allah, and yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah).

According to Ibrahim An-Nakh'i, if one sneezes while answering the call of nature there is no harm to mention Allah, or praise Allah in himself according to Al-Hassan. According to Ka'b: Moses "Peace be upon him" said: "O Lord! Are You close so that I would talk to You in private, or far so that I would call You?" He said: "I'm the sitter of him who remembers Me." He said: "But sometimes, we might be in a state, like ceremonial impurity or defecation, that we exalt You from remembering You." He said: "Remember me in whichever state you are."

One of those rights is that if he is tested by an evil man, he should safeguard himself from his evil, and endure it. One of them said: "Be sincere to the faithful believer, and pretend not to disagree with the dissolute, for the dissolute is

pleased with the apparently good manners." According to Abu Ad-Darda': "We rejoice in the face of some people, although our hearts curse them." This is the meaning of cajolery, which should be practiced with such of people as whose evil is feared. Allah Almighty says: " Repel (Evil) with what is better: then will he between whom and you was hatred become as it was your friend and intimate!" (Fussilat 34)

﴿ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ۝ ﴾

In his comment on the statement of Allah: "and turn off Evil with good" (Ar-Ra'd 22)

﴿ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ۝ ﴾

Ibn Abbas "Allah be pleased with both" said: "They avert obscenity and harm with peace and cajolery." In another comment on the statement of Allah: "Did not Allah check one set of people by means of another" (Al-Hajj 40)

﴿ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ ۝ ﴾

He said: "By desire and fright, modesty and cajolery." A'ishah "Allah be pleased with her" reported: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "Grant him permission, what a bad son of his tribe or what a bad person of his tribe he is!" When he came in he (The Prophet) spoke to him kindly. A'ishah reported that she said: "O Messenger of Allah! You said about him what you had said: and then you treated him kindly." He said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners." (This narration is reported by Al-Bukhari and Muslim).

According to a certain narration : "That with which a man protects his honour is an object of charity for him." (This narration is reported by Ibn Abu Ya'li and Ibn Adi on the authority of Jabir). According to another tradition: "Mix with the (evil) people in accordance with your deeds, and leave them with your hearts." According to Muhammad Ibn Al-Hanafiyyah "Allah be pleased with him": "Not wise is he, who does not fairly and reasonably intimate oneself with him whose companionship is necessary, until Allah Almighty relieves him of that."

One of those is to avoid mixing with the rich, and rather mix with the indigent and needy, and be kind to the orphans. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! Make me live as an indigent, die as an indigent, and muster me in the company of the indigent." (This narration is reported by Ibn Majah and Al-Hakim on the

authority of Abu Sa'id; and At-Tirmidhi on the authority of A'ishah). According to Ka'b Al-Ahbar, whenever Solomon "Peace be upon him", in spite of his dominion, entered the mosque, and found an indigent, he would sit beside him and say: "An indigent sat with an indigent." No ward was dearer to Jesus "Peace be upon him" than to say to him: "O indigent!"

According to Ka'b Al-Ahbar: "The phrase "O you who believe" in the Quran is equivalent to "O indigent" in the Torah." According to Ubadah Ibn As-Samit : "The fire has seven gates, three for the rich, three for women, and only one for the poor and indigent." According to Al-Fudail: I was reported that one of the Prophets said: "O Lord! How should I learn that you are well-pleased with me?" he said: "Look how the indigent are well-pleased with you." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Avoid sitting with the dead." They asked: "Who are the dead O Messenger of Allah?" he said: "The rich." (This narration is reported by At-Tirmidhi and Al-Hakim on the authority of A'ishah). Moses "Peace be upon him" said: "O my Lord! Where should I seek You?" He said: "In the presence of the heart-broken people." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Envy not a dissolute because of favour he might have, for you do not know where his destination will be after death as from behind him, there is a unremitting petitioner." (This narration is reported by Al-Baihaqi and At-Tabarani on the authority of Abu Hurairah).

In regard to the orphan, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fosters an orphans from two Muslim parents until he becomes independent, the Garden is assured to him." (This narration is reported by Ahmad and At-Tabarani on the authority of Malik Ibn Umar). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "I and the one who looks after an orphan will be (as close to each other) as those (fingers) in the Garden" beckoning with his index and middle fingers. (This narration is reported by Al-Bukhari on the authority of Sahl Ibn Sa'd; and Muslim on the authority of Abu Hurairah). the Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who puts his hand over the head of an orphan out of showing mercy towards him, he will have good deeds as much as is the number of the hair his hand comes upon." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Umamah; and Ibn Hibban on the authority of Ibn Abu Awfa). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of houses among the Muslims is that in which there is an orphan, who is dealt with kindly; and the worst of houses among the Muslims is that, in which there is an orphan, who is dealt with harshly." (This narration is reported by Ibn Majah on the authority of Abu Hurairah).

Those rights include also to be sincere in advice to every Muslim, and endeavour to please his heart. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is him, who loves for the believer the

same as he loves for himself." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "None of you will have his faith (complete) until he loves for his brother the same as he loves for himself." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you should be the mirror of his brother: so, if he sees anything evil from him, he should avert him from it." (This narration is reported by Abu Dawud and At-Tirmidhi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fulfills a need for his brother seems as if he served Allah along the whole of his lifetime." (This narration is reported by Al-Khara'iti and At-Tabarani on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cools the eye of a faithful believer, Allah Almighty will cool his eye on the Day of Judgement." the Messenger of Allah "Allah's blessing and peace be upon him" said: "To walk in fulfillment of a need of one's brother for an hour during night or day, whether or not it has been fulfilled, is better for him than to practice a two-month I'tikaf in the mosque." (This narration is reported by Al-Hakim on the authority of Ibn Abbas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a distressed person, or helps a wronged one, Allah Almighty forgives for him seventy-three evildoings." (This narration is reported by Al-Khara'iti, Ibn Hibban and Ibn Adi on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Help your brother, oppressor or oppressed he might be." They said: "How should he help him while he is wrongdoer?" he said: "He should prevent him from doing it, for that is his help." (This narration is reported by both Al-Bukhari and Muslim on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The dearest deed to Allah Almighty is to please the heart of a faithful believer, to relieve him of a distress, to fulfill a debt on his behalf, or to feed him out of hunger." (This narration is reported by At-Tabarani on the authority of Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who protects a faithful believer from a hypocrite who puts him to difficulty, Allah Almighty will send an angel on the Day of Judgement, to protect his flesh from the fire of Hell." the Messenger of Allah "Allah's blessing and peace be upon him" further said: "There are two characteristics, worse than which there is none: to ascribe partners to Allah in worship, and to cause harm to the servants of Allah; and there is other two characteristics, better than which there is none: to have faith in Allah, and benefit the servants of Allah." (This narration is reported on the authority of Ali). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cares not about the affairs of the Muslims does not belong to them." (This narration is reported by Al-Hakim on he authority of Hudhaifah; and At-Tabarani on the authority of Abu Dharr).

According to Ma'ruf Al-Karkhi: "He, who says everyday: 'O Allah! Have

mercy upon the nation of Muhammad', Allah Almighty enlists him among the Abdal (Substitutes)." According to another version: "He, who says: 'O Allah! Amend the affairs of the nation of Muhammad, O Allah! Relieve the nation of Muhammad", thrice everyday, Allah will enlist him among the Abdal." Once, Ali Ibn Al-Fudail wept and it was said to him: "What causes you to weep?" he said: "I weep for him who wrongs me, when he will stand in front of Allah Almighty on the Day of Judgement, and will be asked about his injustice, without an argument to have to defend himself."

One of those rights also is to visit the sick among them, and inquire about his health. Both recognition and Islam are alone enough to affirm that right, and attain its extra reward. It is out of the etiquette of visiting the sick to make short the time of sitting, make little the questions, show sympathy and kindness, and invoke wellbeing upon the sick, and lower the gaze from seeing the private things in the place. When he seeks permission to be admitted, he should not face the door, nor knock the door heavily, nor say "I" when it is said to him: "Who are you", nor say "O slave", but let him praise and glorify Allah. the Messenger of Allah "Allah's blessing and peace be upon him" said: "To place one's hand on the forehead of the sick, and ask him about his state makes perfect the visiting for a sick; and to shake hands with each other makes perfect your greeting."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who visits a sick to inquire about his health, sits in the gardens of the Paradise; and when he stands to leave, seventy thousand angels are entrusted to him to invoke for Allah's blessing and prayer upon him until night." (This narration is reported by those of Sunan and Al-Hakim on the authority of Ali).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who visits a sick in order to inquire about his health, plunges into mercy, and if he sits with him, it covers him." (This narration is reported by Al-Hakim and Al-Baihaqi on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a Muslim visits his brother in order to inquire about his health, or pay a normal visit to him, Allah Almighty will say to him: "Blessed be you, and blessed be your walk, and let you occupy a place in the Garden." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Abu Hurairah).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a servant falls ill, Allah Almighty sends two angels to him and they say: "Consider what he will say to his visitors. If they come to him and he praises Allah and lauds him for that, this will be raised to Allah Almighty, and He knows best, Who will say: "It is incumbent upon me that if I cause my servant to die, I will admit him to the Garden, and if I cure him, I will recompense him with flesh and blood better than his, and plot out his sins form him." (This narration is reported by Malik in his Muwatta' on the

authority of Ata' Ibn Yasar; and Ibn Abd Al-Barr on the authority of Abu Sa'id Al-Khudri).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends good for a man, He smites him with harm (to plot out of his sins)." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). It is reported on the authority of Uthman "Allah be pleased with him" that he said: "I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" visited me in order to inquire about my health, and he said: "In the Name of Allah, the One and Only, the Absolute, Eternal, Who begets not, nor is He begotten, and there is none like unto Him, from the evil of what you are suffering." He said it several times." (This narration is reported by At-Tabarani and Al-Baihaqi on the authority of Uthman). The Messenger of Allah "Allah's blessing and peace be upon him" entered upon Ali "Allah be pleased with him" while he was sick, and he said to him: Say: "O Allah! I ask You to hasten on Your healing, help me keep patient on Your trial, or cause me to get out of that world (by death) to Your mercy", and you will be given one of them." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas).

It is desirable that a patient should say: "I seek with the Honour and Power of Allah from the evil of what I'm suffering and feeling." According to Ali "Allah be pleased with him": "If anyone of you has a stomach trouble, let him ask his wife something of her dower therewith to buy honey, and mix it with the water of rain, and drink it, and in this way, he will combine what is healthy, wholesome, curative and blessed." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! Should I not tell you about something which is true, that if one says it in the early beginnings of his sleeping out of illness, Allah Almighty will save him from the fire (of Hell)?" I said: "Yes, O Messenger of Allah." He said: Say: "There is no Allah (to be worshipped) except Allah: He brings to life, and He sends to death, and He is Ever-Living, Who never dies. Glory be to Allah, Lord of servants and states, and praise be to Allah as much, good and blessed for whichever state one is; Allah is really so much Greater; the Magnificence, Glory and Power of our Lord is all-encompassing: O Allah! If You cause me to fall ill with the intention to take my soul (by death) in this illness of mine, then, make my soul among those upon for whom You have sent forward (their record of) good, and keep me away from the fire (of Hell) in the same way as You have kept away from the fire those for whom You have sent forward (their record of) good." (This narration is reported by Ibn Abu Ad-Dunya).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "One should visit the patient to inquire about his health three days after his illness, and he should make his visit very short." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Anas). According to Tawus : "The best visit of a patient is the lightest (and shortest)." According to Ibn Abbas "Allah be pleased with both": "It is out of the Sunnah to visit the patient to inquire about

his health once, and what is beyond it is supererogatory." According to a learned : "Visiting the patient should be three days after (his illness)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Visit the patient on alternate days, or every four days, unless one is overpowered (and hindered from doing so)." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Jabir).

The etiquette of illness is to keep patient, make not much complaints or revulsion, hasten to invoke and supplicate Allah Almighty, to put one's trust, after taking medicine, in (Allah) the Creator of medicine.

One of those rights is to send of the funeral processions of the people. In this respect, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who follows a funeral procession, shall have reward as much as a Qirat; and if he stands until the dead is buried, he will have reward as much as two Qirats." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). According to a narration: "The Qirat (of reward) is as (huge as is the mountain of) Uhud." (This narration is reported by Muslim on the authority of Thawban and Abu Hurairah). When Abu Hurairah narrated that Hadith, Ibn Umar "Allah be pleased with both" said: "Then, we've indulged in so many Qirats."

The intention of sending of a funeral procession is to fulfill the rights of Muslims, and receive admonition (by remembering death). Whenever Makhul Ad-Dimashqi saw a funeral procession, he would say: "Go, for we are coming after you. How eloquent admonition and quick heedlessness (death is)! The foremost goes, and the last has no mind." Once, Malik Ibn Dinar went out to follow the funeral procession of his brother, and he went on weeping and saying: "By Allah, my eye will not be cooled until I know your destination, and as long as I'm living, I will never know." According to Al-A'mash: "We used to witness the funeral processions, and do not know whomever we should condole due to the severe grief that would encompass all the present people."

Once, Ibrahim Az-Zayyat looked at a people who were asking for the mercy of Allah upon a dead thereupon he said to them: "If you have mercy upon yourselves, it will be more fitting for you. This dead has been saved from three terrors: the face of the death angel whom he has seen, the bitterness of death that he has tasted, and the fear of the evil conclusion which he has become safe from." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three follow the funeral procession of a dead, of which two return and only one remains with him. His family, property and deed follow him, and his family and property return, while his deed remains with him." (This narration is reported by Muslim on the authority of Anas).

One of those rights also is to visit their graves, with the intention to invoke good upon them, receive admonition, and make smooth the heart. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've never

seen a horrible scene but that the grave is more horrible." (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Uthman). Umar "Allah be pleased with him" said: "We came out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until we went to the graveyards, and he sat near a grave, and I was the closest of the people to him. He wept and we wept accordingly. He asked: "What causes you to weep?" we said: "We have wept for your weeping." On that he said: "This is the grave of Aminah Bint Wahb (his mother): I asked the permission of my Lord to visit her, and He gave me permission, and I sought His permission to ask for forgiveness for her, and He rejected, thereupon I felt what a son might feel of sympathy towards his mother." (This narration is reported by Muslim on the authority of Abu Hurairah; and Ahmad on the authority of Buraidah).

It was the habit of Umar "Allah be pleased with him" that whenever he stood on a grave, he would weep so much until his beard would be wetted. On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The grave is the first one of the stations of the hereafter, and if one is saved from it, what is beyond it will be much easier, and if he is not saved from it, what is beyond it will be much harder." (This narration is reported by At-Tirmidhi, Ibn Majah and Al-Hakim on the authority of Uthman and not Umar). According to Mujahid: "One's dig is the first thing to talk to him, saying: 'I'm the house of larva, the house of loneliness, the house of alienation, and the house of darkness. This is what I've prepared for you: what have you prepared for me?"

According to Abu Dharr "Allah be pleased with him": "Should I not tell you about the day I will become poor? It is the day I will be placed in my grave." It was the habit of Abu Ad-Darda' to sit on the graves, and when he was asked about that he said: "I sit with a people who remind me of my place of return, and whenever I stand and leave them, they would not backbite me." According to Hatim Al-Asamm: "He, who passes by graves and does not consider within himself, nor invoke good upon (the inhabitants of the graves), has indeed betrayed himself and proved treacherous to them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no night but that that a caller calls: "O inhabitants of the graves! Whom do you envy?" they say: "We envy the visitors of mosques, for they fast, and we fast not, perform prayers and we pray not, and remember Allah and we remember Him not."

According to Sufyan : "He, who mentions much the grave, will find him one of the gardens of Paradise, and he, who is heedless of it, will find it one of the holes of the fire (of Hell)." Ar-Rabie Ibn Khaithamah dug a grave in his house, and whenever he felt his heart hard, he would enter and lie in it for an hour and recite: "(In Falsehood will they be) until, when death comes to one of them, he says: "O my Lord! send me back (to life), In order that I may work righteousness in the things I neglected"." (Al-Mu'minun 99-100)

﴿ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ۝ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝ ﴾

Then, he would say: "O Rabie! You were sent back (to life), so, work righteousness now before you would become unable to return."

Maimun Ibn Muhran said: "I set out in the company of Umar Ibn Abd Al-Aziz to the graveyard, and when he looked at the graves he wept and said: "O Maimun! Those are the graves of my forefathers from the Umayyads, as if they did not take part with the inhabitants of this world in their pleasures. Do you not see them lying, while the exemplary punishments have come to pass before them, and the larva devoured their bodies?" then, he wept and said: "By Allah! I do not know anyone more blessed than the inhabitants of the graves, who have become safe from the punishment of Allah."

The etiquette of condolence is to lower the wing, show grief, not to talk or smile. The etiquette of sending of (a funeral procession) is to stick to submissiveness, leave talking, observe the dead, meditate on death, get ready for it, to walk in front of the bier, close to it. It is out of the Sunnah to hasten on with the bier (according to the narration of both Al-Bukhari and Muslim on the authority of Abu Hurairah).

Those are many proprieties to observe the etiquette of companionship with all the people. What combines all of that is not to make little of anyone of them, be he living or dead, lest you would be ruined, for you do not know, may be he is better than you. If one is a dissolute, your deeds might be concluded with the same, whereas his with righteousness. You also should not make much of them in their world, for the world is but a little thing in the Sight of Allah, and all that it contains is insignificant. If you make much of the inhabitants of this world in yourself, the world will seem significant in your sight, with the result that you would lapse from the Sight of Allah Almighty. Do not sacrifice your religion for their sake in order to get of their world, thereupon you would become insignificant in their sight, and be deprived of their world; and even if you are not deprived, you will have exchanged the worse for the better.

Do not show enmity towards them, lest your religion and world would go in vain for their sake, and their religion for your sake, unless you see them doing something religiously disapproved, in which case, you should reject their shameful deeds. You should look at them with the eye of mercy, for the wrath of Allah Almighty upon them, and His punishment they will receive for their sins: the fire of Hell then is sufficient for them to taste. Why do you then resent them, and not counteract their apparent love for you, joyfulness in your face, and admiration for you? Indeed, if you seek the truth of that, you will find no more than one percent, if not less. Furthermore, complain not of your affairs to them lest Allah Almighty would entrust you to them.

Covet not of their having towards you in secret the same feeling they have in

public, for this will be a false covet, and how far it is from being realized. Covet not of what is in their hands, lest you would hasten on humiliation and fail to achieve your desire. Deem not yourself superior to them out of arrogance, because of your independence of them, for Allah Almighty forces you to be in need of them by way of punishment for your arrogance. If you ask anyone of them to fulfill a need for you, and he fulfills it, this is good, and if he does not , blame him not, lest he would turn into an enemy towards you. Do not engage in preaching such of persons as his no ready to accept your advice, lest he would not pay attention to you, but also he would become enemy to you. Let your preaching be general and comprehensive, without referring to a particular person or name. If you see good in them, thank Allah Almighty Who has made them subject to you, and seek refuge with Allah Almighty from entrusting you to them.

If the news of backbiting (against you) has reached you, or if you see something evil or if you receive harm from them, entrust them to Allah Almighty, and seek refuge with Allah from their evil. Engage not yourself with the reward, lest you would receive harm, and waste your lifetime by such engagement. Do not ask them to recognize your position in their heart, but rather have the belief that if you really deserve that position, it will be instilled in their hearts by Allah Almighty (without interference from you), for it is Allah Who cause hearts to love or hate. Pay attention to their right, and ignore their falsehood, speak with their right, and keep silent from their falsehood.

Beware of the company of most of laymen, for they do not remove a difficulty, nor forgive a slip, nor screen a private, and rather account for the least thing, and envy one because of what he has, be it more or little; and they always ask others to deal with them justly right, but they hardly deal with others justly; and they blame for mistake and forgetfulness, and do not excuse; and they always instigate brothers against their brothers through talebearing and false speech. For this reason, the company of the greatest portion of them caused loss, and boycotting them causes benefit. If they are pleased, their outward conduct will be flattery and adulation, and if they are displeased, their inward conduct will be resentment and hatred. One could not feel safe from their resentment, and there is no benefit to be expected from their flattery. Their appearance is good dressed in dresses, while their inside is like wolves. They take their decisions only depending upon suspicions, and wink at one another about you in your absence, and watch death to smite their friend. They calculate your slips in order to face you with during their anger with you.

Rely not on the affection of him, whom you do not experience so much satisfactorily: you should not depend upon you company of a person for some time in one location and situation, but you'd rather experience your companions in all of his affairs, of richness and poverty, being in office and out of office, etc. you should also travel with him, have dealing with him, be in need of him out of difficulty, and so on. If you are pleased with him in all of those affairs, then, take

him as your father if he is an old man, or a son if he is young, or a brother if he is of equal age.

Those are the proprieties of dealing with the different kinds of people.

## Rights Of Neighbourhood

It should be known to you that neighbourhood requires more rights beyond those of the brotherhood in Islam. A Muslim neighbour deserves all that every Muslim deserves and more. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Neighbours are of three kinds: one who has a single right, one who has two rights and one who has three rights. The neighbour who has three rights is the Muslim neighbour, who has a degree of kinship: he has the right of neighbourhood, the right of Islam, and the right of kinship. The neighbour who has two rights is the Muslim neighbour: he has the right of neighbourhood and the right of Islam. The neighbour who has a single right is the non-Muslim neighbour." (This narration is reported by Al-Bazzar and Abu Na'im on the authority of Jabir; Ibn Adi on the authority of Abdullah Ibn Umar).

Consider how he has affirmed a right to the non-Muslim only because of neighbourhood. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be good to your neighbour, perchance you would be a good Muslim." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Gabriel kept urging me to be good to the neighbour until I thought he would make him one of the heirs." (This narration is reported by Al-Bukhari and Muslim on the authority of A'ishah and Ibn Umar).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last day, should honour his neighbour." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Shuraih). The Messenger of Allah "Allah's blessing and peace be upon him" said: "No servant (of Allah) shall have his faith (complete) until his neighbour feels safe of his remnants." (This narration is reported by Al-Bukhari on the authority of Abu Shuraih). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (disputing) neighbours will be the first whose matter will be decided on the Day of Judgement." (This narration is reported by Ahmad and At-Tabarani on the authority of Uqbah Ibn Amir).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you shoot the dog of your neighbour, you will have caused harm to him." It is reported that a man came to Ibn Mas'ud "Allah be pleased with him" and said: "I have a neighbour who causes harm to me, insults me, and makes it narrow upon me." On that he said: "Go: if he disobeys Allah in you, you'd rather obey Allah in him." It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Such and such a woman observes fasts during the day, and stands (for supererogatory prayers) at night, but she causes harm to her neighbours." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She will be in the fire (of Hell)." (This narration is reported by

Ahmad and Al-Hakim on the authority of Abu Hurairah). It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" with a complaint against his neighbour, thereupon he said: "Return and keep patient." He came to him twice or thrice with the same complaint, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and throw your luggage on the road." He went and threw his luggage on the road, and whenever the people asked him about the reason for that, he told them the story, thereupon they went on sending their curses upon his neighbour, saying: "Might Allah do such and such (evil) to him!" then, his neighbour came to him and said: "Return to your home, and you will never see from me anything which you dislike."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both good and evil omen lie in the woman, house and horse. The good omen of a woman lies in her little dower and easy (sexual) relation with her, and her good manners, and the evil omen lies in her expensive dower, difficult (sexual) relation with her, and her bad manners. The good omen of a house lies in its immensity, and the good neighbourhood, and the evil omen lies in its narrowness and the bad neighbourhood. The good omen of a horse lies in its submissiveness and good conduct, and the evil omen lies in its difficulty and bad conduct." (This narration is reported by Muslim on the authority of Ibn Umar and Sahl Ibn Sa'd; and Ibn Majah on the authority of Muhammad Ibn Mu'awiyah; and At-Tabarani on the authority of Asma' Bint Umais).

It should be known that the right of the neighbour is not only to hold back harm from him, but also to endure harm. Only to hold back the neighbour's harm is not sufficient to fulfill the right of the neighbour. Furthermore, it is also not sufficient to endure the harm: but also one should be lenient and ready to do favour and good to his neighbour. It is said that the poor neighbour will hang to his rich neighbour on the Day of Judgement and say: "O Lord! Ask that man why he had prevented his favour from me, and closed his door in my face." Ibn Al-Muqaffa' was reported that one of his neighbours was selling his house in order to fulfill his debt, and he was sitting in the shade of his house, thereupon he aid: "I've not protected the sanctity of the shade of his house if he sells it because of bankruptcy." He paid the price of the house to him and asked him not to sell it. One of the people made a complaint of the number of rats in his house, and it was said to him: "Would that you keep a cat in the house!" on that he said: "I fear the rat might hear the voice of the cat and escape to the houses of my neighbours, and thus I will have loved for them what I've loved not for myself."

The rights of the neighbour is that one should take the initiative to greet him with peace, not to prolong the speech with him, nor to ask him much about his affairs and states. He should visit him and inquire about his health if he falls ill. He should console him whenever a calamity befalls him. He should stand beside him to receive condolence. He should congratulate him about the occasions of his joy, and share pleasure with him. He should overlook his slips, and not look forward to see his privates. He should not disturb him by placing, for instance, a

wooden stem on the wall of his house, or by pouring the water into his spout, or by throwing dust in the courtyard of his house.

He also should not make narrow his passage to the house, nor look at what he is carrying to his house. He should screen what is disclosed to him of his privates, and relieve him of his distresses. He should not be heedless to take care of the house of his neighbour in his absence. He should not allow for himself to hear something evil about him. He should protect his sight from looking at his sanctities. He should not have long gazes towards his maid. He should be kind in speech to his child, and guide him to what he ignores of the affairs of his religion and world. Those should be observed besides the proprieties we've already mentioned in relation of the Muslims in general.

It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you know what the right of a neighbour is? If he seeks your aid, you should aid him; and if he seeks your help, you should help him; and if he asks you for a loan, you should lend him; if he becomes poor, you should give him; and if he falls ill, you should visit him to inquire about his health; and if he dies, you should follow his funeral procession; and if he receives good, you should congratulate him; and if a calamity befalls him, you should condole him. Do not raise up your building in such a way as to withhold air from him unless you take his permission. If you buy fruits, give a gift to him thereof, otherwise, get it into your house in secret, and let not your child come out with it in order to tease his child. Do not harm him by the smell of your cooking vessel unless you give him a handful of it.." then, he resumed: "Do you know what the right of a neighbour is? By Him in Whose Hand is my soul, none could fulfill those rights of the neighbour but he, upon whom Allah has bestowed mercy." (This narration is reported by Al-Khara'iti and Ibn Adi).

Mujahid said: "I was sitting in the house of Abdullah Ibn Umar "Allah be pleased with him" and his servant was removing the skin of a sheep for him, when he said to him: "O servant! When you have finished from removing the skin, begin with our Jewish neighbour." He said it many times, after which he said to him: "How do you say so?" he said: "the Messenger of Allah "Allah's blessing and peace be upon him" kept urging us to be kind to our neighbour that we feared he would make him one of the heirs." (This narration is reported by Abu Dawud and At-Tirmidhi). According to Hisham, Al-Hassan saw no harm to feed your Jewish and Christian neighbours from the meat of your sacrifice. Abu Dharr "Allah be pleased with him" reported: My companion, The Messenger of Allah "Allah's blessing and peace be upon him" ordered me: "When you cook broth, add water to it, and remember your neighbour's household, and give them from it as a gift." (This narration is reported by Muslim).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: "I said: "O Allah's Apostle! I have two neighbors, one of whom has the gate of his house next to me, and the other has the gate of his house far from me, and

I would like to know to which of them I should give presents." He replied: "To the one whose door is next to you." (This narration is reported by Al-Bukhari). Abu Bakr As-Siddiq "Allah be pleased with him" saw his son Abd Ar-Rahman quarrelling and pulling his neighbour by his forelock, thereupon he said to him: "Dispute not with your neighbour, for it is him who remains with you, while the people go away from you."

Al-Hassan Ibn Isa An-Naisaburi said: I asked Abdullah Ibn Al-Mubarak: "Sometimes, my neighbour comes to me, and complains tome that my servant causes harm to him, which the servant denies, and I dislike to beat him for he might be innocent, and I also dislike to leave him, lest my neighbour would become angry with me: what should I do?" he said: "Perhaps your servant does a thing for which he deserves to be punished, but you rather keep it for him. If your neighbour complains of him, punish him for that thing (which he has already done), and in this way, you will have pleased your neighbour and punished your servant for the evil he has done." This is a kind way of combining both rights.

A'ishah "Allah be pleased with her" said: "Ten characteristics distinguish the good or noble manners, that are found in the man but not in his father, the servant but not his master, and Allah Almighty assigns them to whomever He likes: the good speech, truthfulness with the people, giving reward for favour, keeping kinship ties, preserving trusts, safeguarding the sanctity of the neighbour, safeguarding the sanctity of the companion, and dealing generously with the guest. But the top of them all is modesty." Abu Hurairah "Allah be pleased with him" said: The Prophet "Allah's blessing and peace be upon him" said: "O Muslim women! None of you should look down upon the gift sent by her she-neighbor even if it were the trotters of the sheep (fleshless part of legs)." (This narration is reported by Al-Bukhari). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The happiness of a Muslim lies in the immense house, good neighbour and graceful riding mount." (This narration is reported by Ahmad on the authority of Nafi' Ibn Abdul-Harith; and Al-Hakim on the authority of Sa'd Ibn Abu Waqqas).

Abdullah "Allah be pleased with him" said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should I come to know that I have done well or bad?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear your neighbours say that you have done well, you then have done well, and if you hear them say that you have done bad, you have done bad." (This narration is reported by Ahmad and At-Tabarani on the authority of Abdullah Ibn Mas'ud). Jabir "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a neighbour or a partner in a garden or a house, he should not sell it until he offers it to him first." (This narration is reported by Ibn Majah and Al-Hakim).

Abu Hurairah "Allah be pleased with him" said: "the Messenger of Allah

"Allah's blessing and peace be upon him" passed the judgement that a neighbour had the right to fix his wooden trunk in the wall of his neighbour, willingly or unwillingly." (This narration is reported by Al-Khara'iti). Ibn Abbas "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No one should prevent his neighbour from fixing a wooden peg in his wall." Abu Hurairah said (to his companions): "Why do I find you disinclined to it? By Allah, I certainly will narrate it to you (no matter harmful it might be)." (This narration is reported by both Al-Bukhari and Muslim). This is why some learned are of the opinion hat it is obligatory.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever Allah intends good for, endears him." They asked: "How does He endear him?" He said: "To make him lovable to his neighbours." (This narration is reported by Ahmad on the authority of Abu Utbah Al-Khawlani; and Al-Khara'iti and Al-Baihaqi on the authority of Amr Ibn Al-Humq).

## Rights Of Kinship

The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I'm Rahman, and I derived the name of this Rahim from My Name. so, I shall maintain ties with him who maintain ties with it, and sever ties with him who severs ties with it." (This narration is reported by Al-Bukhari and Muslim on the authority of A'ishah). Anas Ibn Malik "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who likes that his means of sustenance be extended and his lifetime be lengthened, should maintain kinship ties." (This narration is reported by Al-Bukhari and Muslim). It was said to the Messenger of Allah "Allah's blessing and peace be upon him" : "Which among the people is the best?" he said: "The one who fears Allah most, maintains kinship ties most, enjoins good and forbids evil most." (This narration is reported by Ahmad and At-Tabarani on the authority of Durrah Bint Abu Lahab).

Abu Dharr "Allah be pleased with him" said: "My bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him" advised me to maintain kinship ties even with him who turns his back to me, and to tell the truth, no matter bitter it might be." (This narration is reported by Ahmad and Ibn Hibban). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Rahim is hung in the Throne (of Majesty); and the real maintainer of kinship ties is not the one who maintains kinship ties with others in reward (for their maintaining kinship ties with him), but it is he, who maintains kinship ties even with him who severs kinship ties with him." (This narration is reported by both At-Tabarani and Al-Baihaqi on the authority of Abdullah Ibn Amr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The swiftest act of worship to be rewarded is to maintain kinship ties, to the extent that the household might be wicked, but at the same time, their property

grows, and their number increases, for nothing other than the fact that they maintain kinship ties." (This narration is reported by Ibn Hibban on the authority of Abu Bakrah; and Al-Khara'iti and Al-Baihaqi on the authority of Abd Ar-Rahman Ibn Awf). According to Zaid Ibn Aslam: When the Messenger of Allah "Allah's blessing and peace be upon him" set out to Mecca, a man appeared to him and said: "If you like the white women and good she-camels, you should go to Banu Mudlij." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has prevented me from Banu Mudlij for their maintaining kinship ties among themselves." (This narration is reported by Al-Khara'iti).

Asma' Bint Abu Bakr "Allah be pleased with both" said: My mother came to visit me (and she was a disbeliever), thereupon I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother came to visit me, and she is desirous, even though a polytheist: should I maintain kinship ties with her?" he answered in the affirmative. (This narration is reported by both Al-Bukhari and Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The (object of) charity to be given to the indigent has a single reward of charity, and the (object of) charity to be given to the kith and kin has a double reward of charity and maintaining kinship ties." (At-Tirmidhi , An-Nasa'i and Ibn Majah on the authority of Salman Ibn Amir Ad-Dabbi).

Anas Ibn Malik "Allah be pleased with him" narrated: When this verse was revealed: "By no means shall ye attain righteousness unless ye give (freely) of that which you love; and whatever you give, of a truth Allah knows it well" (Al Imran 92)

﴿ لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾ ﴾

Abu Talhah said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! Allah, the Blessed, the Superior says: "By no means shall ye attain righteousness unless you give (freely) of that which ye love." No doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Bravo! It is useful property. I have heard what you have said (O Abu Talhah), and I think it would be proper if you gave it to your Kith and kin." Abu Talhah said: "I will do so, O Allah's Apostle." Then Abu Talhah distributed that garden amongst his relatives and his cousins." (This narration is reported by Al-Bukhari).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best object of charity is that to be given to one's kith and kin who is indigent." (This narration is reported by Ahmad and At-Tabarani on the authority of Abu Ayyub; and Al-Baihaqi on the authority of Umm Kulthum Bint Uqbah). It is similar to the Hadith in which the Messenger of Allah "Allah's blessing and peace

be upon him" said: "The best of good deeds is to keep relation with him who severs relation with you, to give him who withholds from you, and forgive him who wrongs you." (This narration is reported by Ahmad on the authority of Mu'adh Ibn Anas; and At-Tabarani on the authority of Abu Umamah). Umar Ibn Al-Khattab "Allah be pleased with him" sent a message to his appointed governors in which he said: "Order the relatives to exchange visits but not to live in neighbourhood." He said so for neighbourhood develops congestion round rights, which leads to desertion and severing of relations.

## Rights Of Parents and children

Once the relation of kinship is affirmed, the most fitting should be the relation of parenthood which multiplies the rights. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No child could reward his father unless he finds him a slave, thereupon he should buy and emancipate him." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's dutifulness to his parents is better than prayer, charity, fasting, Hajj, Umrah and even Jihad in the Cause of Allah."

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, upon whom morning comes while he is pleasing his parents, he will have two gates open to the Garden, and if evening comes upon him while he is so, he will have the same, and if he pleases only one, he will have only a single gate, even if he commits justice; and he, upon whom morning comes while he is displeasing his parents, he will have two gates open to the fire ( of Hell), and if evening comes upon him while being so, he will have the same, and if he pleases only one of them, he will have only a single gate, even if he is wronged." (narrated by Al-Baihaqi on the authority of Ibn Abbas).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Garden's smell is detected from a five-hundred-year journey, and no disobedient (of his parents) nor severer of relation with his kith and kin will detect its smell." (This narration is reported by At-Tabarani on the authority of Abu Hurairah and Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be dutiful to your mother and father, sister and brother, then the next to you of kin." (This narration is reported by An-Nasa'i on the authority of Tariq Al-Muharibi; and Ahmad and Al-Hakim on the authority of Abu Rimthah). It is reported that Allah Almighty said to Moses "Peace be upon him": "O Moses! He, who is dutiful to his parents and disobedient to me, I will write him as a dutiful; and he, who is undutiful to his parents and obedient to Me, I will write him as a disobedient."

It is further narrated that when Jacob entered upon Joseph "Peace be upon both", Joseph did not stand up in respect for him, thereupon Allah Almighty revealed to him: "Do you behave arrogantly towards your father? By My Power and Glory, I shall not produce Prophets from your loin." The

Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm upon anyone who likes to give in charity, to give it to his parents in case they are Muslims, thereupon they will have its reward, and he will have its reward, without reducing anything form theirs." (This narration is reported by At-Tabarani on the authority of Amr Ibn Shu'aib from his father from his grandfather).

It is narrated on the authority of Abu Usaid: Malik Ibn Rabie'ah As-Sa'idi that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man belonging to (the tribe of) Banu Salamah came to him and asked: "O Messenger of Allah! Does there remain anything of my dutifulness towards my parents therewith to show kindness to them after their death?" he said: "Yes. It is to invoke (for Allah's) prayer upon them, ask for (Allah's) forgiveness for them, carry out their covenant after their death, and keep the good relations (with your kith and kin) which are not kept except for their good pleasure, and deal generously with their friends (for their sake)." (This narration is reported by Abu Dawud, Ibn Hibban and Al-Hakim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "One of the greatest acts of dutifulness is that a man keeps good relations with those whom his father used to love after his father's death." (This narration is reported by Muslim on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's dutifulness to his mother should be twice (his dutifulness to his father)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mother's invocation is swifter to receive answer." It was said: "O Messenger of Allah! What is the reason for that?" he said: "For she is more merciful than the father, and the invocation that stems from mercy never lapses."

A man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Whom should I be dutiful to?" He said: "Be dutiful to your parents." He said: "But I have no parents." He said: "Then be dutiful to your child: as well as your parents have a right upon you, your child has a right upon you." (This narration is reported by Abu Umar An-Nuqati on the authority of Uthman Ibn Affan; and At-Tabarani on the authority of Ibn Umar). The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah bestow mercy upon a parent who helps his child be dutiful to him." (This narration is reported by Ibn Hibban on the authority of Ali Ibn Abu Talib and Ibn Umar). He means that he does not lead him to be undutiful to him by his bad deeds.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be equal in your gifts to your children." It is said that your child is like your basil which smells good for seven (years), and then he become your servant for other seven (years), and then he turns to be either your enemy or your partner. It is narrated on the authority of Anas "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon

him" said: "On the seventh day of the child's birth, an Aqiqah should be slaughtered on his behalf, and he should be given a name, and the harm should be removed from him. When he becomes six years old, he should be educated. When he becomes nine years old, he should have a separate bed. When he becomes thirteen years old, he should be beaten for leaving the prayer. When he becomes sixteen years old, his father should marry him. Then, the father should takes hold of his hand and say : "I have educated, instructed and married you: I seek refuge with Allah from your temptation in the world and your punishment in the hereafter."" (This narration is reported by Ibn Hibban).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "A child's right upon his father is to educate him well and choose for him a good name." (This narration is reported by Al-Baihaqi on the authority of both Ibn Abbas and A'ishah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every child is retained for his Aqiqah which should be slaughtered on his behalf on the seventh day of his birth, and his head should be shaved." (This narration is reported by those of Sunan on the authority of Samurah). According to Qatadah : "When the Aqiqah is slaughtered, take a piece of wool and rub it against the skull of the babe until it bleeds like a thin string . Then, his head should be washed and shaved." A man came to Abdullah Ibn Al-Mubarak and complained to him one of his children, thereupon he asked him: "Have you involved evil against him:?" he answered in the affirmative, thereupon he said: "Then, you have spoilt him."

It is desirable to be lenient to one's child. Once, Al-Aqra' Ibn Habis saw the Messenger of Allah "Allah's blessing and peace be upon him" kissing Al-Hassan, thereupon he said: "I have ten children, and I've never kissed anyone of them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is not merciful to others, receives no mercy (from Allah)." (This narration is reported by Al-Bukhari on the authority of Abu Hurairah). A'ishah "Allah be pleased with her" said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Wash the face of Usamah." I started washing his face disgustingly , thereupon the Messenger of Allah "Allah's blessing and peace be upon him" beat my hand, and took him, and washed his face and kissed him. "Allah has done well to us as he (Usamah) is not a girl." Once, Al-Hassan stumbled while the Messenger of Allah "Allah's blessing and peace be upon him" was on the pulpit, thereupon he descended and carried him, and recited Allah's saying: "And know you that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward." (Al-Anfal 28)

﴿ وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ ﴾

(This narration is reported by those of Sunan).

It is narrated on the authority of Abdullah Ibn Shaddad from his father that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us in order to lead one of both prayers of the evening (i.e. Maghrib and Isha), and he was carrying Hassan or Hussain. the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on and placed him, and said Takbir to assume the prayer, and went on offering prayer, during which he offered a prostration which he prolonged, thereupon I raised my head and behold! the child was on the back of the Messenger of Allah "Allah's blessing and peace be upon him" while he was prostrating. I returned to my prostration. When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer the people said: "O Messenger of Allah! you've offered during the prayer a prostration which you've prolonged so much that we thought something serious had happened, or that you had being Divinely revealed." He said: "Nothing of that has happened. But my grandson took me as a riding mount, and I disliked to make haste before he was satisfied." (This narration is reported by An-Nasa'i and Al-Hakim). Many benefits might be obtained from that Hadith: one is that one becomes close to Allah Almighty in the prostration posture. One also learns how to be kind and lenient to his child, and how the nation should learn that from the Prophet. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The smell of the child is out of the smell of the Garden." (This narration is reported by At-Tabarani and Ibn Hibban on the authority of Ibn Abbas).

Yazid Ibn Mu'awiyah said: My father sent to Al-Ahnaf Ibn Qais and asked him: "O Abu Bahr! What do you say about the son?" he said: "O Commander of Believers! (Our sons are) the fruits of our hearts, the supports of our backs, and we are, in relation to them, plain land and shading sky, and with them we attain all glorious deeds. So, if they demand, give them, and if they grow angry, please them, perchance they would love you and strive their utmost in your cause. Be not a heavy burden on them lest they would disgust your life, hope for your death, and dislike to be close to you." Mu'awiyah said to him: "How good you are O Ahnaf! When you entered upon me, I was fully angry with Yazid." When Al-Ahnaf came out, he became pleased with Yazid and sent to him two hundred thousand Dirhams and two hundred garments. Yazid sent to Al-Ahnaf one hundred thousand Dirhams and one hundred garments.

These are the narrations that ensure the rights of the parents, and the way they should be fulfilled is known from the rights of brotherhood we've already mentioned. This bond (of parenthood) is more confirmed than that of brotherhood, and it has more two things: the first is that most learned are of the opinion that the obedience of one's parents is obligatory even in what is suspicious, but not in what is unlawful. Moreover, if they are disturbed by your eating alone, you should then share food with them, for to leave suspicion is out of piety, whereas to please one's parents is out of obligation. You are not allowed to set out on journey without their leave, even if it is for Hajj or seeking after

knowledge, unless one seeks after the knowledge of obligatory duties like prayer, fasting, Zakat, etc, and there is none to undertake that in your country. This is the case of him who embraces Islam, and likes to learn the obligatory duties and laws of Islam, and his country is lacking of those who do so: thus, it becomes incumbent upon him to set out in pursuit of knowledge, regardless of the right of his parents in this respect.

It is narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: A man migrated from Yemen to the Messenger of Allah "Allah's blessing and peace be upon him", and sought to take part in Jihad, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you have your parents in Yemen?" he answered in the affirmative. He said: "Have they given you permission?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Return to your parents and take their permission: if they give you permission, that's good, otherwise, strive yourself to be dutiful to them, for this is the best deed after monotheism therewith to meet Allah." (This narration is reported by Ahmad and Ibn Hibban).

According to another narration, another man came to the Messenger of Allah "Allah's blessing and peace be upon him" in order to consult him concerning fight (in the Cause of Allah), thereupon he asked him: "Are your mother living?" he answered in the affirmative. He said: "Then, stick to her, for indeed, (your entering) the Garden is in (your sitting in her service beside) her feet." (This narration is reported by An-Nasa'i, Al-Hakim and Ibn Majah on the authority of Mu'awiyah Ibn Jahimah, and he was the man who came to the Prophet). A man came to the Messenger of Allah "Allah's blessing and peace be upon him" in order to give him the pledge of allegiance to emigrate (in the Cause of Allah) and said: "I have come to you although I caused my parents to weep (for leaving them)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, return and cause them to laugh as you have caused them to weep." (This narration is reported by Abu Dawud, An-Nasa'i, Ibn Majah and Al-Hakim on the authority of Abdullah Ibn Amr).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The right of the eldest brother upon his young brothers is like the right of the parent upon his children." (This narration is reported by Ibn Hibban on the authority of Abu Hurairah; and Abu Dawud on the authority of Sa'id Ibn Amr Ibn Al-As). The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the riding mount of anyone of you is difficult upon him, or the manners of his wife or anyone of his family become bad, let him recite Adhan in his/her/its ear." (This narration is reported by Ad-Dailami on the authority of Al-Hussain Ibn Ali Ibn Abu Talib).

## Rights Of Slave

It should be known that what the right hand possesses should have many

rights to be observed. The last advice given by the Messenger of Allah "Allah's blessing and peace be upon him" was: "Fear Allah concerning what your right hands possess: feed them from where you eat, clothe them from where you clothe yourselves, and overburden them not with what is beyond their capacity, and keep of them what you like, and sell of them what you dislike, and do not punish the creatures of Allah for it is Allah Who has made them your slaves, and if He wills, He could make you their slaves." (This narration is reported by Abu Dawud on the authority of Ali and Abu Dharr; Al-Bukhari and Muslim on the authority of Anas).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The slave should have his food and clothes fairly and reasonably, and he should not be overburdened with what is beyond his capacity." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Neither a cheater, nor an arrogant, nor a betrayer, nor a person who treats his slaves with harshness should enter the Garden." (This narration is reported by Ahmad, At-Tirmidhi and Ibn Majah on the authority of Abu Bakr). It is reported on the authority of Ibn Umar "Allah be pleased with both" that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How many times should we excuse the servant?" the Messenger of Allah "Allah's blessing and peace be upon him" kept silent for a moment after which he said: "Seventy times everyday." (This narration is reported by Abu Dawud and At-Tirmidhi).

It is narrated that Umar "Allah be pleased with him" used to go to the Heights of Medina every Saturday, and whenever he found on the way a slave doing a task that is beyond his capacity, he would relieve him of some of it. It is narrated from Abu Hurairah "Allah be pleased with him" that he saw a man riding a mount and his slave walking behind him thereupon he said to him: "O slave of Allah! Let him ride behind you, for he is your brother, and his soul is like yours." He made him ride behind him, and then Abu Hurairah said: "The more one let others walk behind him, the farther he becomes from Allah Almighty." A slave-girl said to Abu Ad-Darda' "Allah be pleased with him": "I poisoned you a year ago, but it did not affect you." He asked her: "Why did you do so?" she said: "In order to relieve myself of you." On that he said to her: "Then, go, you are free for the sake of the Countenance of Allah Almighty."

According to Az-Zuhri: "If you say to your slave: "May Allah disappoint you", he should be set free." It was said to Al-Ahnaf Ibn Qais: "From whom have you learnt forbearance?" he said: "From Qais Ibn Asim." It was said: "To what extent was he forbearing?" he said: "While he was sitting in his house, his servant-girl brought an iron rod having roasted meat, and it fell from her hand over one of his children, and fatally injured him which caused him to die. The servant-girl was scared so much that he said: "Nothing could calm that servant-

girl but to be emancipated." He said to her: "You are free. No harm befalls you." It was the habit of Abdullah Ibn Awn that whenever his slave disobeyed him, he would say to him: "How similar you are to your master: your master disobeys (Allah) his master, and you disobey your master." One day, he provoked his anger, thereupon he said to him: "Do you like me to beat you? Nay! Go, you are free."

It is reported that Maimun Ibn Muhran had a guest, and he urged his slave-girl to prepare supper quickly, thereupon she came fast with a bowl of food, and (out of her swiftness) she stumbled and the bowl fell over the head of her master. He said: "O slave-girl! You have burnt me!" she said: "O teacher of good and educator of people! Return to what Allah has said." He asked her: "What has Allah Almighty said?" she said: "He said: "who restrain anger" (Al Imran 134)

﴿ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ ﴾

Thereupon he said: "I have restrained my anger." She said: "and pardon (all) men." (Al Imran 134)

﴿ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ﴾

He said: "I have pardoned you." Then she said: "Do more, for Allah Almighty says: "for Allah loves those who do good." (Al Imran 134)

﴿ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

On that he said: (You are free for the sake of the Countenance of Allah Almighty."

It is narrated on the authority of Ibn Al-Munkadir that one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" beat a slave belonging to him, and the slave kept saying to him: "I beseech you by Allah, I beseech you by the Countenance of Allah (to pardon me)!" but he did not pardon him. Heard the cry of the slave, the Messenger of Allah "Allah's blessing and peace be upon him" went to him, and when the man saw the Messenger of Allah "Allah's blessing and peace be upon him" he stopped from beating him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you not forgive him although he has beseech you by the Countenance of Allah, and you stop your hand form beating him only when you have just seen me?" the man said: "Then, he is free for the sake of the Countenance of Allah O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you not do so, the fire would have burnt your face." (This narration is reported by Ibn Al-Mubarak).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If a slave is sincere to his master, and worships Allah perfectly, he will have

his reward twice." (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Umar). When Abu Rafi' was emancipated, he wept and said: "I had a double reward (when I was a slave), and now, one of them vanished (when I was emancipated)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was shown the first three to enter the Garden, and the first three to enter the fire (of Hell). The first three to enter the Garden are the martyr, a slave who worships his Lord perfectly and is sincere to his master, and a chaste one who refrains (from begging others) although he has many dependents. The first three to enter the fire (of Hell) are a wrongful ruler, a rich who does not give the right of Allah, and an arrogant poor." (This narration is reported by At-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah).

Abu Mas'ud Al-Ansari narrated: While I was lashing a slave of mine, I heard a voice from behind me saying: "Learn O Abu Mas'ud that Allah has more power over you than you have over this (slave)." I turned and behold! He was The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the sake of Allah." He said: "Had you not done so, the fire (of Hell) would have burnt (or touched) you." (This narration is reported by Muslim). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If anyone of you buys a servant, let the sweet be the first food to feed him therewith, for this pleases himself more." (It is reported by At-Tabarani and Al-Khara'iti on the authority of Mu'adh).

It is narrated on the authority of Abu Hurairah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the servant of anyone of you brings food to him, he should make him sit and share food with him, and if he does not do, at least, he should give him a morsel thereof." (This narration is reported by Al-Bukhari and Muslim, and also Al-Khara'iti). Once, a man entered upon Salman "Allah be pleased with him" and he was making his dough, thereupon the man exclaimed: "O Abdullah! What is that?" he said: "We have sent the servant to do a job, and we disliked to join two tasks upon him." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a slave-girl whom he safeguards and deals with kindly, and then he emancipates and marries her, he will have a double reward." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Each one of you is a guardian and responsible for those under his guardianship." (This narration is reported by Al-Bukhari den Muslim on the authority of Ibn Umar).

The rights of a slave upon his master is to have him share food and clothes with him, not to overburden with what is beyond his capacity, not to look down upon him, to forgive for him his slips, to consider, when he becomes angry with him, his own crimes and sins in which he violates the right of Allah Almighty upon him, and his indulgence in obeying and worshipping Allah, although Allah has more Power over him than he has over his slave.

It is narrated on the authority of Fadalah Ibn Ubaid "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Three will not be questioned about: a man who departs from the group (of Muslims), and a man who disobeys his imam and dies while he is disobedient: they should not be questioned about, and a woman from whom her husband has become absent after having sufficed her the burden of the world provisions, and she put off her veil and displayed her beauty: she should not be questioned about. Other three should not be questioned about: a man who disputes Allah over His Lower Garment, and His Lower Garment is Majesty, and His Upper Garment is Power and Honour, a man who has doubt about Allah Almighty, and a man who despairs of the mercy of Allah Almighty." (This narration is reported by At-Tabarani).

It is the sixth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has bestowed his great favour upon the well-chosen among His creatures, by diverting their attentions to entertain their loneliness by being in His Presence, and make them enjoy the pleasure of seeing His Signs and Greatness, and comforted their hearts by causing them to have private talks with Him, and belittled in their sights the vision of the chattels and delights of this world, to the extent that anyone who is veiled from seeing Him has become pleased with living in seclusion (of the people as long as he is in the in the Presence of Allah), for by so doing, he has entertained himself with seeing the Glories of His Countenance in his seclusion, therewith he has become free of need to get sociable with the people, although sociability is among the most important of human characteristics. Allah's blessing and peace be upon our chief Muhammad, the chief of all the Prophets and Messengers, and the best of His creatures, as well as upon his family and his companions, the leaders of the truth.

To go further: the people are different about the matters of seclusion and sociability, and giving preference to each of them over the other. Although each has many demerits which make one refrain from it, as well as merits which summons one to stick to it, most of worshippers and ascetics inclined to choose seclusion, which they gave preference over sociability. But what we have already mentioned in the Book of the Etiquette of Companionship in terms of the virtue of brotherhood and good company almost contradict the inclination of the majority (of worshippers and ascetics). For this reason, it is important to disclose the truth in this matter, which might be done in two chapters:

The first chapter pertains to relating the different opinions and arguments.

The second chapter pertains to disclosing the truth through presenting the merits and demerits.

## CHAPTER ONE: RELATING DIFFERENT OPINIONS AND STATEMENTS; AND ARGUMENTS OF EACH PARTY

The opinions about giving preference to each over the other are different, and this difference seemed obvious among the Tabi'is. Of those who favoured seclusion, and gave it preference over sociability, a mention may be made of Sufyan Ath-Thawri, Ibrahim Ibn Adham, Dawud At-Ta'i, Fudail Ibn Iyad, Sulaiman Ibn Al-Khawas, Yusuf Ibn Asbat, Hudhaifah Al-Mar'ashi, and Bishr Al-Hafi. But the majority of followers inclined to favour sociability, and taking

many friends, acquaintances and brothers, and it was desirable to them to be affable to and have affection for the faithful believers, and seek their help in religion, by way of co-operation in righteousness and piety. This is the inclination of Sa'id Ibn Al-Musayyab, Ash-Sha'bi, Ibn Abu Laila, Hisham Ibn Urwah, Ibn Shubrumah, Shuraih, Sharik Ibn Abdullah, Ibn Uyainah, Ibn Al-Mubarak, Ash-Shafi'i, Ahmad Ibn Hanbal, and others.

## Statements Of Those Who Incline To Seclusion

The statements that are handed down from the learned are divided into absolute words that express full inclination to any of both opinions, and words carrying the rationale for such inclination and preference. Let's first relate the absolute words, in order to clarify the different opinions. But let's defer the words that carry the rationale for choice to the (second chapter, which is the) exposition of merits and demerits.

It is reported that Umar "Allah be pleased with him" said: "Take your fortunes of seclusion." According to Ibn Sirin "may Allah have mercy upon him": "Seclusion is an act of worship". According to Al-Fudail : "Allah Almighty is sufficient for lover, the Quran for entertainer, and death for preacher." It was said: "Take Allah for Companion, and avoid the (company of the) people." Abu Ar-Rabie Az-Zahid said to Dawud At-Ta'i: "Preach me." He said to him: "Fast from the world, and make the hereafter your breakfast, and run away from the people in the same way as you run away from a lion." Al-Hassan "Allah's mercy be upon him" said: "I memorize the following words from the Torah: when mankind was satisfied, he got free of need, and when he got isolated from the people, he became safe, and when he left desires, he became free, and when he avoided envy, he proved gallant, and when he kept patient a bit, he came to enjoy for a long time."

According to Wuhaib Ibn Al-Wurd : "We were reported that wisdom consists of ten parts, nine of which lie in silence, and the remaining one in seclusion from the people." Yusuf Ibn Muslim asked Ali Ibn Bakkar: "What has caused you to keep patient on loneliness?" he had already stuck to his house. On that he said: "When I was young, I kept patient on more than that. I used to sit with the people, but without communicating with them." According to Sufyan Ath-Thawri : "Now, it is time for silence, and sticking to houses." Ibrahim An-Nakh'i said to a man: "Understanding (and learn) religion, and then live in seclusion (from all the people)." This is also the saying of Ar-Rabie Ibn Khaithamah.

It was said that Malik Ibn Anas used to attend the funeral processions, visit the patient to inquire about their health, and give the brothers their rights. But he left that one by one until he left them all. He used to say: "It is not fitting for a man to adorn any excuse he presents." It was said to Umar Ibn Abdul-Aziz: "Would that you devote yourself to us!" on that he said: "No doubt, the time of devotion has gone away, and one could not devote himself but to Allah Almighty." According to Al-Fudail : "I find myself under obligation to a man

who does not greet me whenever he meets me, nor visits me to inquire about my health whenever I fall ill."

Abu Sulaiman Ad-Darani said: "While Ar-Rabie Ibn Khaithamah was sitting at the gate of his house, a stone fell on him, and struck his forehead and wounded it. He went on wiping the blood off his face and saying: "No doubt, you have been admonished O Rabie!" he then stood and entered his door, and after that he never sat at the door of his house until his dead body was brought out to be buried." Both Sa'd Ibn Abu Waqqas and Sa'id Ibn Zaid "Allah be pleased with them" stuck to their houses in Aqiq, and they never went to Medina to attend Friday (prayer) or any other occasion until they died in Aqiq. Yusuf Ibn Asbat said: I heard Sufyan Ath-Thawri saying: "By Allah, other than Whom there is no Allah! It is time for living in seclusion."

According to Bishr Ibn Abdullah : "Make little your acquaintances for you do not know what is going to be on the Day of Judgement. If you are put to shame, then, it is a few who shall recognize you." A governor entered to visit Hatim Al-Asamm and asked him: "Do you have any need?" he said: "Yes." He said: "What is it?" he said: "It is not to see me, nor to make me see you, nor to recognize me." A man asked Sahl: "I like to be in your company." He said: "When anyone of us dies, then, whom should the other accompany?" he said: "Allah." He said: "Then, let him be in the company of Allah from now.

It was said to Al-Fudail: "Ali, your son, says: 'Would that I be in a place where I see the people and they see me not'!" on that Al-Fudail wept and said: "Woe to Ali! Why has he not completed the phrase by saying: 'in a place where I see them not, and they see me not?" according to Al-Fudail: "It is out of silliness to have more acquaintances.

According to Ibn Abbas "Allah be pleased with both": "The best sitting is that in the bottom of your house, where you see none, and none is able to see you." Those are the statements of those who incline to seclusion.

## Arguments Of Those Who Incline To Sociability

They base their argument upon the statement of Allah Almighty: "Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: for them is a dreadful Penalty." (Al Imran 105)

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ ﴾

And: "and He joined your hearts in love, so that by His Grace, you became brethren." (Al Imran 103)

﴿ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا ﴿١٠٣﴾ ﴾

But this argument is weak, for what is intended here is the division and difference in opinion about the understanding of the Book of Allah and the fundaments of religion. Similarly, to join hearts in love is to remove grudges and

resentment from the breasts, for they are the motives of afflictions and disputes. Of a surety, seclusion does not contradict that.

They also establish their argument upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "The faithful believer is to adhere to the people and the people adhere to him in love, and there is no good in him who does not adhere to the people, nor do the people adhere to him in love." This argument also is weak, for the Hadith blames the bad manners because of which one does not adhere to the people in love. Of course, it does not imply the person of good manners, who, when mixing with the people, adheres to them and they adhere to him in love. But it implies to leave mixing in occupation by oneself, and seeking safety from the others.

They also depend upon the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "He, who left the group of Muslims even as little as a span, has, indeed, removed the tie of Islam from his neck." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who left the group (of Muslims) and died as such, his death would be like the death of those of the pre-Islamic period of ignorance." (This narration is reported by Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who defies the Muslims who are in unity, has indeed removed the tie of Islam from his neck." (This narration is reported by At-Tabarani on the authority of Ibn Abbas). But this also is weak, for what is intended here is the group of Muslims who agree upon a particular imam by giving the pledge of allegiance to him: to defy them then is out of transgression, and it belongs to the opposition in opinion. However, this is forbidden, for the people are forced to gather under a particular imam to unite them, and this could be achieved only by giving him the pledge of allegiance through the majority of people, and to contend with them in that matter stimulates affliction. This does not imply seclusion.

They also quote the forbiddance given by the Messenger of Allah "Allah's blessing and peace be upon him" of desertion over three days. He said in this issue: "He, who deserts his Muslim brother over three days during which he dies, will enter the fire (of Hell)." (This narration is reported by Abu Dawud on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "It is unlawful for a Muslim person to desert his Muslim brother over three days, and anyone among them who procedes to make reconciliation will enter the Garden." (This narration is reported by Al-Bukhari and Muslim, and At-Tabarani on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who deserts his brother for a year seems as if he has shed his blood." (This narration is reported by Abu Dawud on the authority of Abu Khirash As-Sulami). They say that seclusion is to desert all the people.

But even, this is also a weak argument, for what is intended in those

narrations is to grow angry with the people, and contentiously refrain from talking to them, greeting them, or mixing with them. In this way, it does not imply to leave mixing without anger, given that desertion over three days is permissible on two occasions: the first is to see benefit in reforming the state of the abandoned, in case he deserts him more; and the other is to see he will be safe by so doing. If the forbiddance is general, it should be restricted to what is beyond those two situations. This is attested by the narration on the authority of A'ishah "Allah be pleased with her", that the Messenger of Allah "Allah's blessing and peace be upon him" forsook her (or Zainab) for the months of Dhul-Hijjah, Muharram, and a portion of Safar. (This narration is reported by Abu Dawud). It is further reported on the authority of Umar "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" kept aloof from his wives, and took oath to refrain from them for a month, during which he ascended to an attic room which was his store, and spent there twenty-nine days, after which he descended, and when it was said to him: "You spent only twenty-nine days (and not a full month as you took oath)" he said: "The month might consist of twenty-nine days." (This narration is reported by both Al-Bukhari and Muslim).

It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a Muslim to desert his brother over three days unless he (the abandoned) is of those from whose evil one could not feel safe." (This narration is reported by Ibn Adi). This is an evident particularization, and it is within that framework that the statement of Al-Hassan "may Allah have mercy upon him" should be understood: "To desert the foolish is an act of worship therewith one becomes nearer to Allah Almighty." That's because such desertion lasts until death, for foolishness is not expected to disappear.

A mention was made, in the presence of Muhammad Ibn Umar Al-Waqidi, of a man who deserted another until he died, thereupon he commented: "This was done of old by people who preceded to it: Sa'd Ibn Abu Waqqas kept deserting Ammar Ibn Yasir "Allah be pleased with both" until he died; Uthman Ibn Affan deserted Abd Ar-Rahman Ibn Awf "Allah be pleased with both"; A'ishah deserted Hafsah "Allah be pleased with both"; and Tawus deserted Wahb Ibn Munabbih "may Allah have mercy upon both" until he died. The rationale is that they thought their safety lie in desertion. They quote the narration according to which a man came to the mountain in order to worship Allah, and when he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "Neither you nor anyone should do so. If anyone of you keeps steadfast in a particular scene (battle) of Islam, it will be much better for him than to live in seclusion to worship Allah for forty years." (This narration is reported by Al-Baihaqi on the authority of As'as Ibn Salamah).

But it seemed that he said so for the man left Jihad in the Cause of Allah

which was extremely obligatory in the early beginnings of Islam. This is attested by the narration on the authority of Abu Hurairah "Allah be pleased with him" that he said: We set out in a holy battle with the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a narrow pass in which there was a spring of pleasant water, thereupon a man of the people said: "Would that I live in seclusion from the people in that narrow pass! I would not do so until I make a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him". On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do, for indeed, the standing of anyone of you in the Cause of Allah is much better than his prayer (in the house) among his family for sixty years. Do you not like that Allah forgives for you your sins and that you enter the Garden? Fight in the Cause of Allah for whoever fights in the Cause of Allah (even as little as is) the interval between two milkings , Allah Almighty admit him to the Garden." (This narration is reported by At-Tirmidhi and Al-Hakim).

They also quote the narration on the authority of Mu'adh "Allah be pleased with him" in which the Messenger of Allah "Allah's blessing and peace be upon him", said: "Satan is the wolf of man. Like the wolf of sheep, it takes every goat that is far-off, left aside, and fleeing away. So, beware of the stay in the mountain passes, and I advise you to adhere to the group and community of people, and the mosques." (This narration is reported by Ahmad and At-Tabarani). But what is intended here is the one who lives in seclusion before attaining the full maturity; and this is forbidden as we shall explain later.

## Arguments Of Those Who Incline To Favour Seclusion

They quote the statement of Allah Almighty about Abraham "Peace be upon him": "And I will turn away from you (all) and from those whom you invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." (Maryam 48)

﴿وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا ﴿٤٨﴾﴾

Then He Almighty said after that: "When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet." (Maryam 49)

﴿ فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا يَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا نَبِيّٗا ﴿٤٩﴾ ﴾

In reference to the fact, that this was granted to him, by the blessing of his seclusion. But this argument is weak, for there is no benefit from mixing with the disbelievers other than to invite them to the religion, and when one has no hope for their response, there is no way but to turn away from them.

But we talk about the mixing with Muslims and the blessing one gets from it. This is attested from the narration in which it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which is dearer to you: to perform ablution from a covered jar or from those tubes from

which the people perform ablution?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is dearer to me) to perform ablution from those tubes, seeking the blessing of the hands of the Muslims." (This narration is reported by At-Tabarani on the authority of Ibn Umar). It is further narrated that when the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House, he betook himself to Zamzam to drink, and behold! He saw the soaked dates in the leather tubes having contaminated by the hands of the people in their taking and drinking form it. He sought to drink therefrom saying: "Give me drink from that." Al-Abbas "Allah be pleased with him" said: "That soakage was contaminated by the dipping hands. Should I not bring you a drink cleaner than that from a covered jar in the house?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, give me drink from that from which the people drink, so that I would seek the blessing of the hands of Muslims." He drank from it. (This narration is reported by Al-Azraqi on the authority of Ibn Abbas). How segregation from the disbelievers and idolaters be taken as evidence for segregation from the Muslims, given the great deal of blessing one gets from mixing with them?

They also quote the statement of Moses "Peace be upon him" in the Quran: "If you believe me not, at least keep yourselves away from me." (Ad-Dukhan 21)

﴿ وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴾

He rushed to live in seclusion from his people when he despaired of them. Allah Almighty said about the companions of the cave: "When you turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease." (Al-Kahf 16)

﴿ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴾

In this way, He Almighty ordered them to turn away from the people. Furthermore, our Prophet "Peace be upon him" secluded himself form his people of Quraish when they disbelieved in him, gave lie to his call, and caused harm to him: he entered the narrow pass (of Abu Talib), and ordered his companions to turn away from them, and to emigrate to Abyssinia (according to the narration of Musa Ibn Uqbah and Al-Baihaqi and Ibn Sa'd on the authority of Ibn Shihab). Then, they followed him to Medina after Allah Almighty had made superior his word. But even, this also belongs to seclusion from the disbelievers after getting despaired of them. The Messenger of Allah "Allah's blessing and peace be upon him" did not seclude himself from the Muslims, nor from those who were expected to embrace Islam. Similarly, the companions of the cave did not turn away from each other, and they were believers: but they secluded

themselves only from the disbelievers. The point here is the seclusion from the Muslims.

They also quote the narration in which Abdullah Ibn Amir Al-Juhani said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the salvation?" he said: "It is to adhere to you rouse, keep your tongue and weep on your sin." It is narrated that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "Which of the people is the best?" he said: "A faithful believer who strives himself and his property in the Cause of Allah." It was said: "Who is next?" he said: "A man who lives in seclusion in a mountain pass, to worship Allah and safeguard the people from his evil." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily, Allah loves the pious pure man, who hides himself (from the assemblies of people)." (This narration is reported by Muslim on the authority of Sa'd Ibn Abu Waqqas).

But to quote those narrations in support of the argument is questionable. What the Messenger of Allah "Allah's blessing and peace be upon him" said to Abdullah Ibn Amir refers to the light of Prophethood the Messenger had, therewith he knew what his state would be in the future, and to adhere to the house was more fitting for his state than to mix with the people. He did not order all the companions to do the same. It might be much safer for a particular man to get isolated or sit at home and not to set out for Jihad, and of a surety, this does not indicate that to leave Jihad is better. Furthermore, sociability summons self-mortification and patience. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who mixes with the people and keep patient on their harm is better than him who does not mix with the people nor keep patient on their harm." (This is reported by At-Tirmidhi and Ibn Majah on the authority of Ibn Umar).

This is the significance of the statement : "A man who lives in seclusion to worship his Lord and relieve the people from his evil." It refers to an evil person from mixing with whom the people receive harm. His statement "Allah loves the pious pure person who hides himself from the people" refers to giving preference to inactivity and avoiding prominence. This differs from living in seclusion. How many a monk who lives in seclusion, and is known to all the people, and how many a person who mixes with the people, and at the same time, he is inactive and unknown.

They also quote the narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Should I not tell you about the best of the people?" they said" "Yes O Messenger of Allah." He beckoned with his hand towards the West and said: "He is a man who catches hold of the rein of his horse in the Cause of Allah, in expectation to attack or be attacked by the enemies. Should I not tell you about the best of people after him?" he beckoned with his hand towards Hijaz and said: "He is a man who lives

with his sheep, establishes prayer, gives obligatory charity, and knows the right of Allah due upon his property, and gets isolated from the evil of the people." (This is reported by At-Tabarani on the authority of Umm Mubashshir; At-Tirmidhi and An-Nasa'i on the authority of Ibn Abbas).

But as those quotations could not be taken as decisive proofs, the truth then should be disclosed by showing the merits and demerits of seclusion, and making comparison between them, in order to know whether it is beneficial or harmful.

## CHAPTER TWO: MERITS AND DEMERITS OF SECLUSION

It should be known that the people differ about that matter in the same way as they differ about the superiority of marriage and celibacy. This differs by the difference of states and persons, in accordance with the merits and demerits of marriage as we have already explained in detail. The same is true of seclusion. Let's first make a mention of the merits of seclusion.

### Merits Of Seclusion

They are divided into religious and worldly, and the religious are divided into those merits which enable one to obtain the acts of worship and maintain regularity in that worship through the seclusion, meditation, self-discipline on worship; and merits by which one gets rid of committing what is forbidden, that appears to one when he mixes with people, such as showing off, backbiting, stopping from enjoining what is right and forbidding what is evil, and staining his disposition with the bad manners and wicked deeds to be acquired from the evil sitters.

The worldly are divided into merits that enable one to obtain what might be obtained through the seclusion, like the craftsman's ability during his seclusion to keep himself from seeing, hearing and doing what is forbidden, which might appear to him when he mixes with the people, such as his watching the splendor of the world, and how people dedicate themselves to it, how he covets of the people and how the people covet of him, and how the curtain of his gallantry is removed when he mixes with the people, and how he would receive harm from the bad manners of his sitters, through argumentation, evil suspicion, talebearing, envy, and how he would receive harm from his boring character and ugly features. Those are the total merits of seclusion.

Let's then enumerate them in six:

The first merit pertains to getting devoted to worship and meditation, and sociable with talking privately to Allah Almighty from the involvement in conversing the people. One also engages in exploring the mysteries of Allah Almighty in the creation of this world and the hereafter, and the dominion of both the heavens and the earth. All of that summons wholehearted devotion, which could not be achieved through mixing with the people. The seclusion then is a means to it. A wise man said: "None is able to live in seclusion unless he

holds fast by the Book of Allah Almighty." Those who hold fast to the Book of Allah Almighty are the people who comfort themselves from this world by celebrating Allah Almighty, i.e. the people who remember Allah with Allah, who live with the celebration of Allah, and die with the celebration of Allah, and meet Allah with the celebration of Allah.

Undoubtedly, mixing with the people hinders those from celebration and meditation; and seclusion is more fitting for them. For this reason, during the commencements of Prophethood, the Messenger of Allah "Allah's blessing and peace be upon him" used to worship Allah in seclusion in the cave of Hira' until the light of Prophethood became strong within him. (This narration is reported by Al-Bukhari and Muslim on the authority of A'ishah). In this way, the creatures did not hinder him from Allah. He lived with his person with the people, and devoted himself wholeheartedly to Allah Almighty. When the people thought of Abu Bakr "Allah be pleased with him" as his (the Prophet's) bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him" said: telling about his entire involvement in the worship of Allah: "Were I to take a bosom friend (I would have taken Abu Bakr), but your companion (meaning himself) is the bosom friend of Allah." (This narration is reported by Muslim on the authority of Ibn Mas'ud).

It is beyond the capacity of the ordinary people other than the Prophets to mix with the people outwardly, and devote themselves wholeheartedly to Allah inwardly. Thus, it is not befitting for every weak man to be deceived by himself, and covet of doing so. But some devotees of Allah could not unlikely attain such a degree. It is reported from Al-Junaid that he said: "I've been involved in private conversation with Allah for thirty years, during which the people thought I have been speaking with them." This is easy for him who is involved in the love of Allah so much entirely that there remains no place for anything in his heart; and this is not impossible. From among those who are famous for their love for the people there is the one who get sociable with his person, although he knows not what he says to them, or what is said to him, in view of his excessive love for his beloved. Take, for example, the own who is given to distress, which distracts his mind and heart to the extent that he mixes with the people and feels not about them, and hears not their voices, in view of his excessive involvement.

In the sight of the wise men, the matter of the hereafter is more significant. So, it is not impossible to occur. But it is more fitting for the majority to seek the aid of seclusion. For this reason, a wise man was asked about the aim people sought to achieve through seclusion, thereupon they said: "They sustain contemplation and confirm knowledge in their minds and hearts, and enjoy a good life and taste the sweetness of knowledge." It was said to a monk: "What led you to endure solitude?" he said: "I will never be alone. I sit with Allah Almighty: if I like Him to converse with me, I would recite His Book, and if I like to converse with Him, I would perform prayer." A wise man was asked: "To which seclusion and asceticism led you?" he said: "To be sociable with

Allah Almighty."

Sufyan Ibn Uyainah said: I met Ibrahim Ibn Adham "may Allah have mercy upon him" in Sham and I said to him: "O Ibrahim! Why have you left Khurasan?" he said: "I have not enjoyed life but here. I flee with my religion from a building to another, and whoever sees me ascribes me to doubtfulness or carrying or navigating." It was said to Ghazwan Ar-Raqashi: "Why do you not laugh? What prevents you from sitting with your brothers?" he said: "I get comforted by sitting with those with whom my need is."

It was said to Al-Hassan: "O Abu Sa'id! There is a man whom you have never seen for he always sits alone behind a pillar." Al-Hassan said: "If you see him, inform me about him." One day, they looked and saw that man and said to Al-Hassan: "This is the man whom we have told about." They pointed him out. Al-Hassan went to him and said: "O servant of Allah! I see that seclusion was endeared to you. What prevents you from sitting with the people?" he said: "Something that has occupied me from the people." He asked him: "What prevents you from coming to that man known as Al-Hassan and sit with him?" he said: "Something has occupied me from the people and also from Al-Hassan." Al-Hassan asked him: "What is that occupation, may Allah have mercy upon you?" the man said: "I find myself in blessing and sin every morning and evening. So, I see it better to occupy myself by thanking Allah Almighty for the blessing, and asking for forgiveness from the sin." Al-Hassan said to him: "You, O servant of Allah, have better understanding of religion than Al-Hassan in my sight. So, adhere to that which you are doing."

It is reported that while Uwais Al-Qarni was sitting, Haram Ibn Hayyan came to him, thereupon Uwais asked him: "What has led you to come?" he said: "I've come to sociable with you." On that Uwais said: "I do not think that a man knows his Lord could be sociable with anyone else." Al-Fudail said: "When I see night coming, I rejoice at it and say to myself: 'Let me be alone with my Lord'; and when I see the morning coming, I (grieve and) say: 'We all to Allah to whom we shall return', for dislike to meet the people who might come to occupy my from my Lord."

Abdullah Ibn Zaid said: "Blessed be he, who lives in the world as well as in the hereafter." It was said to him: "Who should one do so?" he said: "To converse with Allah in the world, and be in His Neighbourhood in the hereafter." According to Dhun-Nun Al-Misri: "The joy and pleasure which a faithful believers receives lie in his solitary conversation with his Lord." According to Malik Ibn Dinar: "He, who does not become sociable with the talk to Allah by which he dispenses with the talk to the people, his knowledge is superficial, his heart is blind, and he shall have lost his lifetime in vain."

According to Ibn Al-Mubarak : "How lovable is the state of him who dedicates himself to Allah Almighty." He related from one of the righteous that he said: While I was walking in a town within the region of Sham, behold! A worshipper came out of a mountain pass, and when he saw me, he moved aside to the root of a tree and screened himself with it. I said: "Glory be to Allah! Do

you withhold me even to cast a glance of you?" on that he said: "I've spent a long period in that mountain pass in an attempt to try my heart to keep patient on the things and people of this world, during which I have long been troubled and my lifetime has been exhausted. I asked Allah not to make my fortune to spend my days only to mortify my heart, and He answered my invocation and calmed down my heart, and accustomed it to solitude and privacy; and when I saw you, I felt afraid I would fall into the first state. So, please, leave me, for I seek refuge with Allah from join partners to the Lord of the Gnostics, and the beloved of the devout." Then, he cried: "How distressful I am for having a long stay in this world!" then, he turned his face from me, shook off his hands and said: "Leave me. O world! Get adorned for anyone else other than me, and deceive none but your lovers." Then he said: "Glory be to Him Who caused the hearts of the Gnostics to taste the pleasure of service and the sweetness of devotion to Him, and diverted their hearts from the remembrance of Gardens and the beautiful women of lustrious eyes, and drew their attentions to celebrate Him Alone: there is nothing more pleasant than to converse with Him." Then he went away while saying: "Hallowed be He! Hallowed be He!"

In seclusion, one then becomes sociable with the celebration of Allah Almighty, and has better knowledge about Allah Almighty. For this reason, a wise man said: "One estranges himself for lacking of virtue, thereupon he mixes with the people most frequently in order to drive away such estrangement from himself by being with them. But if his soul is virtuous, he seeks solitude therewith to help him meditate and extract knowledge and wisdom." It is further said that to become sociable (with the people) is a sign of bankruptcy (of goodness).

Seclusion then has a great benefit, but for some private and for him who finds it easy to be sociable with Allah through the permanent celebration, or with the knowledge of Allah through the continuous meditation. To devote oneself to that is much better than all kinds of worldly sociability. The ultimate objective of all acts of worship, and the greatest fruit of treatment is that one dies while having love for Allah Almighty, and knowledge about Him, and the love is not achieved but through the sociability with the continuous celebration of Allah, and the knowledge is not achieved but through the sociability with the permanent meditation. In each of both, one should be wholeheartedly devoted, and devotion is not achieved in the presence of material sociability.

The second merit is to get rid by virtue of seclusion of the sins that one always faces through sociability, and by seclusion, he could be safe from them. They are four: backbiting, talebearing and showing off, withdrawal from enjoining the right and forbidding evil, and having disposition stealthily take wicked manners and evil characteristics imposed by the keenness on that world.

In regard with backbiting, if you know from the Book of the Diseases of Tongue, its different ways, you shall know that it is extremely difficult to get rid of it in sociability, and one could not be saved from that but the true and sincere lovers of the truth. It is the habit of the people to rinse their mouths

with the honours of people, take them for ridicule and make fun of them, and use them as sweet talk. To them they amuse themselves to remove their loneliness. If you mix and agree with them, surely, you would be sinful, and exposed to the wrath and displeasure of Allah Almighty, and if you keep silent, you will be a partner in sin, and of a surety, the listener is one of the backbiters (even if he does not share talk with them). Furthermore, if you deny and reject their behaviour, they would disapprove you, and leave the one whom they are backbiting, and turn to backbite you. They might go beyond backbiting to derision and abuse.

To enjoin the right and forbid the evil is one of the fundamentals of faith, and it is an obligatory duty as we shall explain later towards the end of that quarter. Whoever mixes with the people could not be free from seeing the evildoing: if he keeps silent, he will disobey Allah Almighty, and if he disapprove that, he will expose himself to harm. Seeking salvation from it might drag him to more grievous sins. Seclusion then is the salvation from all of that. That is because to indulge in enjoining the right is sinful, and to undertake it is difficult.

When Abu Bakr As-Siddiq "Allah be pleased with him" addressed the people in his may Allah have mercy upon him he said: "O people! You recite the following Verse that you understand improperly: "O you who believe! guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that you do." (Al-Ma'idah 105)

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾ ﴾

(This narration is reported by those of Sunan). It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, Allah will ask the servant, until He will say to him: "What prevented you to reject what is evil?" if Allah dictates the argument to a servant, he will come to say: "O Lord! I've expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people." (Reported by Ibn Majah).

This is true if one fears he would be beaten or exposed to an intolerable matter. To know the limits of that is difficult and dangerous, and it is safer to assume seclusion, for there is salvation in it. On the other hand, to enjoin the right and forbid the evil is to raise disputes and stimulate resentment of the people (whom one should command to do so). Those who experience to enjoin the right and forbid evil have often regretted. It is like a slanting wall which man likes to straighten, and it is about to fall on him. He then says: "Would that I left it slanting." But if he finds helpers to hold the wall until he supports it, it will become straight. But as you find no helpers today, it is most suitable to leave them, and save yourselves (in the seclusion).

Showing off is the chronic disease, which is difficult upon even the strongest among men to avoid it. Whoever mixes with the people should flatter them, and whoever flatters the people has indeed showed off, and whoever shows off has fallen in the same in which they fall and has been ruined in the same way as they are. Hypocrisy is the least to do in that matter. If you meet two adversaries, and do not face each with what befits him, you will become hateful to both, and if you flatter them both, you will become among the evil people." The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "Among the people, you find the double-faced who meet those with a face and these with another face (i.e. faces each with what befits him)." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Hurairah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil of people is the double-faced who comes to those people with a face, and these people with another face (i.e. treats each with what befits them)." (This narration is reported by Muslim on the authority of Abu Hurairah).

Mixing with the people forces one to ostentatiously show longing and in this he is a liar, either originally or in his exaggeration. You might show attention to him by asking him about his state and the state of his family, whilst you have no care about him in your heart. This is, to be sure, mere hypocrisy. Sari said: "If a brother of mine enters upon me and I straighten my beard for the sake of his visit, I am afraid I might be enlisted in the document of the hypocrites." Al-Fudail was sitting alone in the Sacred Mosque when a brother of his came to him, thereupon he asked him: "What has led you to come?" he said: "To be sociable with you O Abu Ali." He said: "It is, by Allah, more similar to seeking loneliness. Do you like to get adorned for me and I get adorned for you, to lie for me and I lie for you? You should rather leave me or I should leave you."

According to a learned man : "Allah never loves a servant but that He likes him not to have anyone sense about him." Once Tawus entered upon Hisham and asked him: "How are you O Hisham?" Hisham grew angry and said: "Why you do not call me by the Commander of Believers?" he said: "That's because it is not that all the people have unanimously agreed on your caliphate, and if I call you the Commander of Believers, I fear I might be a liar." Whoever is able to avoid that exactly, let him then mix with the people, otherwise, let him be enrolled in the document of the hypocrites. The righteous predecessors used to meet and avoid such things in their sayings to each other: "How have you come to be in the morning? How have you come to be in the evening? How are you?" they also sought to avoid that in their replies. They used to question about the states of religion and not the states of the world. Hatim Al-Asamm asked Hamid Al-Lafaf: "How are you in yourself?" he said: "I'm fine and well." Hatim disliked his reply and said to him: "O Hamid! Safety should not be but from the bridge (over the Hell on the Day of Judgement), and wellbeing will be only in the Garden."

It was the habit of Jesus "Peace be upon him" that whenever it was asked about his state, he would say: "Morning has come upon me while having no

power to hasten on what I hope, nor to avert what I fear, and I am in pledge of my deed, and all good is in the hand of One other than me, and there is no one poorer than me." Whenever Ar-Rabie Ibn Khaithman was asked about his state, he would say: "I have become among the sinful weak who seek their sustenance and expect for our death." Whenever Abu Ad-Darda' "Allah be pleased with him" was asked about his state, he would say: "I've become fine if I am to be saved from the fire (of Hell)." Whenever Sufyan Ath-Thawri was asked about his state, he would say: "I've come to thank that to this, and dispraise that in front of this, and flee away from that to this."

When it was said to Uwais Al-Qarni: "How do you do", he said: "How does a man do given that when evening comes upon him he does not know whether the next morning will come upon him, and when the morning comes upon him, he does not know whether the evening will come upon him." It was said to Malik Ibn Dinar: "How do you do?" he said: "I've been between decreasing lifetime and increasing sins." A wise man was asked: "How do you do?" he said: "I've become in a state in which I do not accept my life to receive death, nor myself to meet my Lord." Another wise man was asked: "How do you do?" he said: "I've come in a state in which I eat out of the sustenance of my Lord, and obey Iblis, His enemy." Muhammad Ibn Wasi' was asked: "How do you do?" he said: "How do you think of a man who proceeds on a step everyday towards the hereafter?"

It was said to Hamid Al-Lafaf: "How do you do?" he said: "I've come in a state in which I have longing for the wellbeing of a single day to last up to the night." He was asked: "Are you not in wellbeing during all the days?" he said: "I am in wellbeing only on that day on which I do not disobey Allah Almighty." It was said to a man who was at his last moments: "How are you?" he said: "How do you think of a man who travels for a long journey with no provisions, enters a lonely grave with none to amuse him, and goes to a just King with no argument?" it was said to Hassan Ibn Abu Sinan: "How are you?" he said: "How should you think of a man who dies in order to be resurrected for reckoning?"

Ibn Sirin said to a man: "How are you?" he said: "How you think of a man who owes five hundred Dirhams and is responsible for dependents?" Ibn Sirin entered his home and brought one thousand Dirhams which he gave to him and said: "Fulfill your debt with five hundred, and return with benefit on yourself and your dependents with the other five hundred." He had no money other than those (one thousand). He said: "By Allah, I shall never anyone about his state afterwards." He said so for fear he would ask anyone without paying enough care to his affair, thereupon he would be a hypocrite. They used to question about the states of religion and the states of the heart in dealing with Allah Almighty. If they asked about the affairs of the world, they should do so with interest and determination to fulfill to such of needs as seemed to them.

One of the righteous said: "I know people (in the past) who did not meet each other, and if anyone of them judged that the property of another be given to him, he should do accordingly; and now, I know people who meet each other, and question each other even about the trivial things in the house, even though if

anyone of them needs a slight thing from the property of his companion, he would withhold from him." Is it something other than showing off and hypocrisy? The sign is that you see a man saying to his companion: "How are you", and the other saying to him: "How are you": the asker does not wait for the other to reply to him, whereas the questioned engages in questioning other than in giving answer. This refers to their knowledge that their questions are out of ostentation and showing off.

Perhaps they ask each other about their states, although their hearts are filled with resentment and rancor. According to Al-Hassan : "Those (of the past) used to salute each other with peace whenever their hearts were too pure and clear to salute each other. But now, "How are you, may Allah provide you with wellbeing" and "How are you may Allah reform your affair" prevail: if we adopt their saying, it will be out of innovation and not honour, and then they will be angry with us if they so like." However, he said so for taking the initiative to say: "How are you" is a religious innovation. A man asked Abu Bakr Ibn Ayyash: "How are you?" he gave no reply to him, and rather said: "Let's keep away from that religious innovation." He told that this innovation occurred during the time of the plague that was in Sham, and caused wholesale death among the people to the extent that a man would meet his brother in the morning and ask him: "How has morning come upon you in the plague?" he would meet him in the evening and ask him: "How has evening come upon you in the plague?" what is intended is that meeting could hardly be free from ostentation, showing off and hypocrisy, and all of that is dispraised between forbiddance and undesirability. Seclusion achieves salvation from that. If one meets the people and does not deal with them according to their conduct, they would dislike and disgust him, and have suspicion in him, and perhaps they would harm him. In this way, they would lose their religion for his sake, and he will lose his religion and world for exacting retribution from them.

To have one's disposition stealthily take the bad manners and wicked behaviours he sees is an unceasing ailment, and even the wisest among the people could hardly pay attention to it: what then about the heedless? If a man sits with a wicked and he disapproves his wickedness within himself: he will find a change within himself between his state before sitting and his state after sitting with him, in regard to the degree of his rejection of wickedness and evil. Wickedness becomes easier upon the disposition through watching it much, and thus it would not be bothered with the same degree as it was before. The driving force that makes one refrain from it is its severe effect on the heart, and if it becomes slight through watching it for a long time, that driving force would weaken, and the disposition would become more ready to incline to it.

If one watches the major sins from another for a long time, of a surety, he would despise the minor sins that he himself commits. For this reason, the one who beholds the rich often sees with contempt the grace of Allah Almighty upon him, for his sitting with them causes him to make little of what he has, whereas his sitting with the poor causes him to make much of the graces Allah Almighty

has bestowed upon him. The same is true of the obedient and disobedient among the people. Whoever restrains his vision to the observation of the states of the companions and followers in terms of worship and abstaining from this world, shall, surely, make little of his acts of worship. If one sees himself indulgent, he would strive his utmost to complete what is lacking in him, in imitation of them.

But if one beholds the states of most people at that time, and how they turn away from (the worship of) Allah, and devote themselves to the pleasures and delights of this world, and how they are accustomed to sins, he shall make much of his deed, even with the weakest desire for good in his heart; and this is the way of destruction. Sufficient to change a man's disposition is only to hear and see good and evil. With that subtlety one could understand the mystery of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Mercy descends when the righteous men are remembered." (This is the statement of Sufyan Ibn Uyainah). The mercy is to enter the Garden and meet Allah Almighty. It does not descend on remembering (the righteous), but such remembrance is the cause of it, for the heart is moved to become eager to imitate those righteous, and disdain negligence and indulgence. The motive of mercy is to do good, and the motive of doing good is to wish (to do good), and the motive of wish is to remember the states of the righteous. This is the significance of the descent of mercy.

The opposite applies to affliction, i.e. the remembrance of the wicked summons curse, for remembering them makes sins easy upon the disposition. The curse is to be far removed from Allah Almighty, and to be far removed from Allah leads to committing sins and devoting to the worldly desires and benefits. The commencement of sins is to have no evil or wicked effect on the heart, and gradually, one becomes sociable with sins. If this is the state at the remembrance of the righteous and wicked: how do you think about watching them? The Messenger of Allah "Allah's blessing and peace be upon him" himself stated it by saying: "The example of the evil sitter is like the smith's bellows: if it does not burn you with its fire, it should touch you with its bad smell." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). As well as the bad smell unfeelingly gets attached to the garment, the evil becomes easy upon the heart without feeling. The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The example of a good sitter is like a seller of musk: if he does not give you, you will detect his pleasant smell."

For this, let me say that whoever knows a slip to be committed by a learned, it is unlawful for him to relate it; and this is due to two reasons: the first is that to relate it is to backbite him. The other, which is more grievious, is that to relate it makes it easier upon the listeners who will not make much of its danger. This will be a good reason for making easy that sin. When he falls into it and he disapproves it, he will refute that saying: "How should it be considered unlikely from us although we have been forced to do the like of it, which was done even by the learned and worshippers?" but on the contrary, if he regards that the like

of this is unlikely to be committed by a learned or a good worshipper, it will become difficult upon him to do it.

How many a person who compete with others over the world, is eager to heap up property and wealth, and strives himself to attain authority which he makes allures to himself, and belittles its evil upon himself, making the allegation that the companions "Allah be pleased with them" did not deem themselves far beyond the love of authority, supporting his argument with the fight between Ali and Mu'awiyah, thinking that this was not for the sake of seeking the truth in so much as it was for the sake of seeking authority. This is a false belief, which makes easy upon himself the matter of authority and its related sins.

To be sure, the wicked disposition is inclined to follow the slips and mistakes, and turn away from good deeds, and regard as a slip what is not in order to justify the fulfillment of his desires and lusts: this is one of the subtle plots of Satan. For this reason, Allah Almighty described those who challenge Satan saying: "Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding." (Az-Zumar 18)

﴿ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۞ ﴾

It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of him who heard wisdom (from a man), and did not relate from his companion but the worst of what he heard is like the example of him who went to a shepherd and said: "O shepherd! Give me one of your goats to slaughter." He said: "Go and catch hold of the ear of the best of them." But he went and caught hold of the ear of the dog of the sheep." (This narration is reported by Ibn Majah).

This is also the example of him who relates the slips and mistakes of the imams and learned people. The evidence that the grievous effect of a sin on the heart gradually diminishes until it lapses because of seeing it repeatedly is that if the majority of Muslims see a man breaking his fast during the month of Ramadan, they would regard it unlikely so much that they would ascribe him to disbelief. But if they see somebody offering the obligatory prayers after their due times, they might not disgust that, in the same way as they might do in regard to breaking fast, given that leaving a single prayer might lead to disbelief in the sight of some people, and chopping off the head in the sight of others, whereas leaving the whole fasts of Ramadan does not lead to any of that. But the reason is that the prayer occurs repeatedly, and indulgence in it reoccurs almost everyday, to the extent that from seeing it so much repeatedly, the grievous effect of its delay on the heart dwindles until it gradually vanishes.

Similarly, if a jurisprudent or a learned puts on a silk garment, or a gold ring, or drinks in a gold or silver utensil, the people would regard it unlikely, and they would severely disapprove it. But at the same time, although he might been

seen in a gathering which lasts long hours, during which he speaks with talebearing and backbiting, this would not be regarded unlikely, given that backbiting is more grievous and shameful than fornication and adultery. How should it not be regarded more grievous in its effect than putting on silk or gold? However, hearing the talks of backbiting and seeing the backbiters so frequently remove its grievous effect from the heart, and make it much easier upon the soul.

So, you should make sense to those subtleties and flee from the people in the same way as you flee from a lion, for you see from them only what causes you to be more eager to get the pleasures and delights of this world, more heedless of the hereafter, makes sin easy upon you, and make you less desirous for doing the acts of worship. But if you find a sitter seeing and hearing whom reminds you of Allah Almighty, you should stick to him, and do not leave him, and regard him with high esteem, and do not despise him. Such a person is the game of the mindful and the sought object of the faithful believer. You should be aware of the fact that the good sitter is better than seclusion, and that seclusion is better than the evil sitter. Having understood those concepts, and observed your own disposition and customs, and turn to the states of him with whom you should sit, there will be no fear for you, whether to choose to keep yourself far by seclusion, or close by sociability. Give no absolute decision concerning seclusion or sociability, that anyone of them is more preferable. Each has its own details and conditions, and the absolute judgement always has a negative effect, for it ignores the details that should be elucidated before giving any decision.

The third merit is the salvation from affliction and disputes , and safeguard the religion and soul from plunging into them, and being exposed to their dangers and evil consequences. Any country or town could hardly be free from fanaticism, dispute and affliction, and one is safe when he keeps himself far from all of that. In this respect, It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: While we were sitting around the Messenger of Allah "Allah's blessing and peace be upon him", he made a mention of the affliction and said: "When you see that the people break their pledges, and disrespect their trusts, and come to be (in confusion) like this (and he intertwined his fingers)." I stood towards him and said: "What should I do at that time might Allah make my life be sacrificed for you?" he said: "Stick to your house, and have control over your tongue, and further act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you." (This narration is reported by Abu Dawud and An-Nasa'i). it is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee (out of fear) for his religion from afflictions." (This narration is reported by Al-Bukhari).

It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased

with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people during which the faith of the religious man will not be safe unless he flees (out of fear) for his religion from a village to a village, and from a high building to a high building, and from a hole to a hole, just as a fox which elapses from one place to another." It was said to him: "When will it be O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the living is not attainable except through committing sins in which one disobeys Allah Almighty. When it is that time, celibacy will become lawful." They said: "How will it be O Messenger of Allah given that you have ordered us to get married?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is that time, a man will be given to destruction at the hands of his parents; and if he has no parents, it will be at the hands of his wife and children, and if he has not, it will be at the hands of his kith and kin." They asked: "How it will be O Messenger of Allah?" he said: "They taunt him of his poverty thereupon he overtaxes himself with what is beyond his capacity, until he is led to destruction."

Although this narration is construed to justify celibacy, seclusion might be elicited from it. A married person could hardly be free from living and socializing with people, and getting his living through committing sins in which he disobeys Allah Almighty. I do not say that this applies to that time in so much as to a time earlier, for which Sufyan said: "By Allah, seclusion has become lawful." It is narrated on the authority of Abdullah Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the days of affliction and tumult, and I asked: "What is the tumult?" he said: "This is when a man will not feel safe of his sitter." I asked: "What do you command me to do if that time comes upon me?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Withhold yourself and hand, and enter your house." I said: "O Messenger of Allah! Tell me: (what should I do) if my house is intruded upon me?" he said: "Then, enter your chamber." I said: "Tell me: (what should I do) if my chamber is intruded upon me?" he said: "Then, enter your praying place and do as such" and he grasped his elbow "and say: "My Lord is Allah" until you die." (This narration is reported by Abu Dawud and Al-Khatabi).

It is reported that when Sa'd Ibn Abu Waqqas was invited to set out for fighting during the time of Mu'awiyah, he said: "No, unless you give me a sword of two sighted eyes and talking tongue in order to point out to me the disbelievers so that I would kill him, and the believer so that I would leave him." He further said: "The example of you and me is like the example of a people who set out and they were on a clear way until the wind blew upon them, which made them lose the way. They were put to confusion. Some of them said: "The right way is towards the right." But when they proceeded on they were lost and went astray. Others said: "The right way is towards the left." But when they proceeded on, they were lost and went astray. a third

group knelt down and halted until the wind vanished, and the way was made clear to them, thereupon they completed their journey with safety." Sa'd and a group with them kept themselves in seclusion, and did not become sociable until the affliction was over.

It is narrated that when Ibn Umar "Allah be pleased with both" was reported that Al-Hussain "Allah be pleased with him" set out towards Iraq, he joined him a three-day distance from Iraq and asked him: "Where are you going?" he had many of their letters which he showed to him saying: "Those are their letters in which they give the pledge of allegiance." He said: "Consider not their letters, and come not to them." He rejected. He said: "Then, let me relate to you a narration. Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and gave him the freedom to choose the world or the hereafter, and he chose the hereafter. You are a portion of the Messenger of Allah "Allah's blessing and peace be upon him" (i.e. his grandson). By Allah, none of you shall ever be appointed the ruler, and He has never turned it away from you but for your benefit." But he rejected to return. Ibn Umar "Allah be pleased with both" embraced him and went on weeping. He said to him: "I trust with you (the religion of) Allah for you are to be killed or captured." (This narration is reported by At-Tabarani and Al-Bazzar).

From among ten thousand, the number of the companions at hat time, it was no more than forty who went forth during the days of affliction. Tawus stuck to his house, and when he was asked about that he said: "It is the evil of time and the injustice of rulers (that caused me to do so)." When Urwah built his palace in Aqiq and stuck to it, it was said to him: "You have adhered to your palace and left the mosque of the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I saw that your mosques entertain (from the hereafter), and your markets are overwhelmed by falsehood, and your streets are filled with lewdness, and there (in my palace) there is safety from that in which you live." To conclude, to avoid the disputes and motives of affliction are among the benefits of seclusion.

The fourth merit: salvation from the evil of people. They harm you once through backbiting, once through having evil suspicion, once through false allegations and covets, which are difficult to be fulfilled, and once through talebearing and lying. Perhaps, they might see from your statements and deeds what is beyond their minds, thereupon they store them as ammunition to use when they find a suitable opportunity of evil. If you keep yourself away from them, you will not be in need of such evil. For this reason, a wise man said to another: "Let me teach you two poetic verses, which are much better than ten thousand Dirhams." He asked him: "What are those?" he said: "Lower your voice when you talk to anyone at night, and turn to whom you talk with when you speak during the day: indeed, one could not detract what he has said: no matter ugly or beautiful it might seem."

There is no doubt that when one mixes with the people, and share deeds with them, he could hardly be free from an envier or an enemy who has evil suspicion

of him, and puts the false allegation that he is getting ready to show enmity towards him, and making plots against him. If the people compete over a thing, on which they are keen, regarding every cry to be made against them from their enemies, you should then beware of them, for they are much keener on this world to the extent that they think that all the people have the same eagerness and keenness. It is said that the company of the evil summons the evil suspicion of the pious. There are several kinds of evil which a man receives from his kinship and acquaintances. We will not make to long by mentioning all of them in detail. But it is enough to say that seclusion is the salvation from all of them. This is the opinion of the greatest portion of people who give preference to seclusion.

According to Umar "Allah be pleased with him": "Seclusion relieves one from the evil companion." It was said to Abdullah Ibn Az-Zubair "Allah be pleased with both": "Would you not come to Medina?" he said: "None remains in it but an envier of a favour, or a joyful of a calamity." According to Ibn As-Simak: One of our companions wrote the following message: "To go further: "the people in the past were as curative medicine and now they have come to be ailments which have no medicine. So, flee from them in the same way as you flee from a lion." One of the Bedouins stuck to a tree and said about it: "It is a good sitter of three good characteristics: if it hears something from me, it would not inform against me; if I spit in it, it would endure me; and if I revel against it, it would not grow angry with me." When Ar-Rashid heard that he said: "He has made me abstain from all sitters."

One of the learned stuck to books and graves and when he was asked about that he said: "I have never found safer than lonesomeness, more admonishing than a grave , and no sitter better than a book." Al-Hassan said: I intended to perform Hajj. Thabit Al-Bunani, one of Allah's devotees, heard about that, thereupon he said: "I was reported that you intend to perform Hajj, so, I like to accompany you." On that he said: "Woe to you! Let's be companions by Allah's screen over us. I fear we might accompany each other, lest each would see from his companion what makes him hateful in his sight." this is another benefit of seclusion, i.e. to have the screen of Allah remain on one's religion, faith, manners, conduct, poverty, and the other defects.

Allah Almighty praises those who screen themselves by saying: "the ignorant man thinks, because of their modesty, that they are free from want. You shall know them by their (unfailing) mark: they beg not importunately from all and sundry, and whatever of good you give, be assured Allah knows it well." (Al-Baqarah 273)

﴿ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ﴾

Man could hardly be free from some defects in his religion, world, manners and conduct, and it is more preferable to be screened, for if they are to be

disclosed, he would not live with safety. According to Abu Ad-Darda' "Allah be pleased with him": "In the past, the people were like leaves which had no thorns. But today, they have become like thorns void of leaves." If this is the state of his time, and he lived until a few years before the end of the first century, there should be no doubt that the later time is worse.

Sufyan Ibn Uyainah said: Sufyan Ath-Thawri said to me, during my wakefulness when he was alive, and in a dream while I was sleeping after he died: "Do not recognize much of people, and it is difficult to save oneself from their evil; and I do not think I have received what I dislike much but from those whom I have recognized." A learned one said: I came to Malik Ibn Dinar and he was sitting alone, and behold! A dog was placing its mouth on his knee. When I intended to drive it away he said to me: "Leave it O man! This causes neither harm nor damage; and it is better than an evil sitter." One of the learned was asked: "What has led you to isolate yourself from the people?" he said: "I fear I would be unfeelingly deprived of my religion." This is a reference to the way the disposition stealthily have the stain of the bad manners from the evil companion.

According to Abu Ad-Darda' "Allah be pleased with him": "Fear Allah and beware of the people, for they have never ridden the back of a camel but that they caused it to turn away, nor the back of a horse but that they hamstrung it, nor the heart of a faithful believer but that they ruined it." According to another: "Make little your acquaintance acquaintances for it is safer for your religion and heart, and more convenient to cancel the rights upon you, for the more the acquaintances are, the greater the rights upon one become, and the more difficult it is upon one to fulfill all of them." According to a third one: "Reject (to have companionship) of those whom you recognize, and do not recognize those whom you recognize not."

The fifth merit is that the people would cease to covet of you, and you of them. There are many benefits when the people cease to covet of you. To please all the people is unattainable. So, it is more preferable for a man to engage in reforming his own affairs. One of the easiest and lightest rights is to visit the patient to inquire about his health, attend the funeral processions, respond to the banquet invitations; and all of those things are to waste the time and expose one to the diseases of tongues.

Furthermore, one might be hindered to attend some of them because of many obstructions and excuses, and it is not all excuses that should be disclosed. On that they would say to him: "You have fulfilled the right of so and so upon you, and indulged in our right upon you." It goes without saying that this might cause enmity between them. It was said that 'whoever has not visited a patient at the time of his illness, would hope for his death lest after his recovery, he would blame him for his failure to visit him'. But if on the contrary one treats all the people with equal prevention (from visiting or attending their occasions), they all would be pleased with him; and if he gives special treatment to some of them on the exclusion of others, they would estrange him. But to encompass all of them with all the rights they have upon him is difficult upon him, who wholeheartedly

devotes himself during day and night to do so: what then about him, who is engaged in the matters of his religion and world? According to Amr Ibn Al-Ass : "The multitude of friends increases creditors." According to Ibn Ar-Rumi : "The more your companions are numerous, the more your enemy gets benefit from them. So, make not numerous the companions, for the majority of diseases are caused by food and drink." According to Ash-Shafi'i "Allah's mercy be upon him": "Every kind of enmity originates from doing favor to the wicked."

On the other hand, a great deal of benefit lies in your ceasing to covet of the people. If one looks at the pleasure and delights of this world, he will become keener on it, and more covetous (of what he has not). He will not see but his failure in most cases. Of a surety, this harms him so much. But if he lives in seclusion, he will see nothing; and if he sees not, he will have no desire or covet. For this reason, Allah Almighty said: "Strain not your eyes, (wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower your wing (in gentleness) to the Believers." (Al-Hijr 88)

﴿ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Look not at those who are higher than you, but rather look at those who are inferior to you, for this is more convenient not to disdain the favor and grace of Allah Almighty upon you." (This narration is reported by Muslim on the authority of Abu Hurairah).

Awn Ibn Abdullah "Allah be pleased with him" said: "When I sat with the rich, I was distressed by seeing a garment better than mine, a riding mount more graceful than mine; and when I sat with the poor, I got comforted." It is reported that once, Al-Mazni "Allah's mercy be upon him" came out of the gate of Fustat mosque and saw the procession of Ibn Abd Al-Hakam, thereupon he was astonished by his good state and appearance. On that he recited the following statement of Allah: "We have made some of you as a trial for others: will you have patience? For Allah is One Who sees (all things)." (Al-Furqan 20)

﴿ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴾

On that he said: "Yes, I have patience, and I'm well pleased." He was poor.

To be sure, the one who sits at home is not put to such trials. If one sees the pleasures and delights of this world, he would either strengthen his religion and certainty of faith and have patience until he sips the bitterness of patience, or would become more desirous and endeavour and strive his utmost in pursuit of the world until he is given to destruction in this world through his failing covet, for it is not all who seek after the world that it is made easy for them, or in the hereafter, by giving preference to the chattels of this world over the celebration of Allah and coming close to Him in worship. For this reason, Ibn Al-A'rabi said: "If richness is to lead to humiliation, I then should rise up to loftiness through

poverty." He refers to the fact that the covet leads to immediate humiliation.

The sixth merit is the salvation from seeing the boring and foolish people, and suffering from the bitterness of their silliness bad manners and conduct. To be sure, to see a boring person belongs to the minor blindness. It was said to Al-A'mash: "From which have your eyes got blind?" he said: "From seeing the boring." It is reported that once Abu Hanifah visited him and he narrated (a Prophetic tradition in which he said): "If Allah deprives one of his eyes, He will recompense him with what is better than them." (This narration is reported by At-Tabarani on the authority of Jarir). He asked him: "With which thing has Allah recompensed you?" he said: "Allah's recompense is that He sufficed me from seeing the boring, and you are one of them." Ibn Sirin said: I heard a man saying: "Once, I looked at a boring man, thereupon I fell unconscious." According to Jalinus : "Everything has a protected zone; and the spirit's protected zone is to look at a boring man." According to Ash-Shafi'i : "I have never sat with a boring man but that I found the side of my body that was next to him heavier upon me than the other side."

The last four benefits pertain not only to the worldly affairs, but also to the religious matters. If one sees a boring man, he could not feel safe from backbiting him, and disapprove of the creation of Allah Almighty. If he is harmed by another, through backbiting, evil suspicion, envy, talebearing, etc, he could help exact retribution on him; and all of that leads to the ruin of religion. Seclusion then achieves salvation from all of that.

## Demerits Of Seclusion

It should be known that there are many religious and worldly purposes that could be achieved only with the help of others, and that help could be obtained only through sociability. For this reason, anything that could be obtained only through sociability is lost by seclusion, and it is out of the seclusion's demerits to skip it. Consider the merits of mixing and the causes and reasons for it, such as teaching, learning, benefitting others, and getting benefit from others, exerting strenuous effort and obtaining etiquettes and good manners, removing the loneliness of others as having one's loneliness removed, getting reward and causing others to get it through undertaking the rights of people and looking after their affairs and interests, getting accustomed to humbleness, making use of seeing the experience of others, witnessing the different states and cases and learning lessons therefrom. Let's explain all of that in detail. However, the merits of sociability are seven and they go as follows:

The first merit pertains to teaching and learning. We have already mentioned their excellence in the Book of Knowledge. They are among the greatest acts of worship in this world. They are not imagined to occur but through sociability. But sciences are numerous, and some are unnecessary , and some necessary in this world. If one is in need of learning what is obligatory upon him, he should be sinful by his seclusion. If he learns what is

binding upon him to learn, and it is better for him not to delve into more knowledge, and rather he engages in worship, seclusion would be beneficial to him. If he is able to be well-versed in the sciences of Sharia and theology, he should know that hastening to seclusion before learning would be the greatest loss. For this reason An-Nakh'i and others said: "Study religion and then go to live in seclusion."

When one goes to seclusion before learning, he most frequent wastes the greatest portion of his time in sleeping or hallucination. All that he does is to occupy his time by some devotional recitals which he memorizes. But he always persists in doing many deceiving works with his heart and body that cause his deed to fail, and his endeavor to become of no fruits without knowing. Moreover, his belief in Allah and His Attributes is based on illusions and false impressions which he thinks true , and therewith he removes his loneliness. In most of his states, he becomes an object of Satan's laughter, although he sees himself among the worshippers. To be sure, knowledge is the fundament of religion. There is no good in the seclusion of the ignorant and laymen. I mean those who do not do worship well in their seclusion, nor know all of its rights. The example of the soul is like a patient who is in need of a skilled physician to treat him. The ignorant patient who keeps himself from the physician before he learns medicine, his ailment would be aggravated many times. For this reason, seclusion is not fitting but for the knowledgeable.

In regard to teaching, there is a great reward for it as long as the intention of the teacher and the learner is true. But if the intention is to obtain celebrity and increase the number of one's companions and followers, it will lead to the destruction of religion. We have already made a mention of the reason for that. The ruling on the learned at that time is to get isolated, if he wants the safety of his religion. There is none to seek knowledge for the benefit of his religion. But for the most part, the students seek knowledge in search for flowery discourse therewith to convince the laymen in teachings and admonitions, and a means in argumentation therewith to silence the opponents, and come closer to the ruler. In this way, the knowledge of juristic schools is desired most, in order to utilize to attain supremacy over the opponents, and take offices and gather property. It is required by religion that a learned should get himself isolated from all of those. But if there is a student of knowledge for the sake of coming close to Allah Almighty, it will be one of the greatest major sins to get isolated and conceal knowledge from him. Such student is rare, and one could find no more than one or two by chance in a big town.

On the other hand, one should not be deceived by the statement of Sufyan: "We have learned knowledge for the sake of things other than Allah Almighty, but knowledge insisted on being for the sake of Allah Almighty", for indeed, jurisprudents learn for the sake of things other than Allah, and then return to Allah. Consider how the lifetime of the majority of them ended, and how they died as being given to destruction during their seeking after and competing each other over the vanities of this world, or as abstaining and refraining from it. It is well-known that the effect of the news is not the same as that of seeing with

one's eyes. It should be known that the kind of science referred to by Sufyan in his statement is the science of Hadith and interpretation of the Quran, and the knowledge of the biographies of the Prophets and companions. Warning and frightening lie in those sciences , and this reason is enough to raise fear from Allah Almighty. If its effect does not appear immediately, it will appear in the future. But concerning the jurisprudence that pertains to Fatwas and daily treatments, and deciding the disputes among the people, and belongs to the different juristic schools, the seeker after it who desires for the vanities of this world does not return to Allah: on the contrary, he continues to be persistent in this world until the end of his lifetime.

The amount of knowledge we've related in this book is permissible for a student to learn for the sake of this world, for therewith he is expected to be deterred from evil towards the end of his lifetime. It contains much about frightening by Allah and encouraging to do good for the sake of the hereafter, and also warning of (the evil of) that world. This is included in the Hadith and interpretation of the Qur'an, and not in any statements or tenets belonging to a particular juristic school. So, one should not deceive himself. The indulgent who knows that he is indulgent is much happier than the ignorant who deceives himself. The learned, for the most part, who are extremely keen on teaching are about to do so for the purpose of attaining celebrity, and taking the pleasure of having superiority over the ignorant.

To be sure, "the feeling of haughtiness and arrogance is the demerit of knowledge" according to the statement of the Messenger of Allah "Allah's blessing and peace be upon him". For this reason, it is reported that Bishr buried as much as seventeen Qintars of books of Hadith which he heard. He used not to relate Hadith saying: "As I have the desire to relate Hadith, it is not befitting for me to do; and if I have the desire not to relate Hadith, surely, I would relate Hadith." It is said that the saying 'it is narrated to us' is one of the worldly affairs. If a man says to another: 'It is related to us', he seems as if he were to say: 'Give room for me.' Rabi'ah Al-Adawiyyah said to Sufyan Ath-Thawri: "How good man you are, had it been for the fact that you have desire for this world." He said: "For which thing I have desire?" he said: "You have a desire for relating narrations." According to Abu Sulaiman Ad-Darani" "He, who gets married, seeks Hadith or engages in journey has relied on the world."

We've already brought to the attention that demerit of knowledge, and it is out of decisive faith to avoid it by seclusion, and not to increase one's companions as much as it could be. Moreover, whoever seeks the vanities of this world by his teaching, it is more right for him to leave it, if he is heedless at that time. Abu Sulaiman Al-Khatabi has told the truth when he said: "Leave those who have desire for your company and getting knowledge from you, for you have nothing good to obtain from them (for your benefit in the hereafter). They are your brothers in public, and your enemies in secret. If they meet you, they will flatter you; and if you are absent from them, they will slander you. Whoever of them comes to you is a watcher over you, and if he comes out he will backbite

you. They are a people of hypocrisy, talebearing, humiliation and deception. So, do not deceive yourself by their gathering upon you. Their purpose is not knowledge in so much as it is property and celebrity, and to take you as a ladder to climb up to their ambitions and purposes, and a donkey to fulfill their needs, and if you indulge in any of their needs, they will turn to be your most severe enemies. Furthermore, they regard their frequenting you a favor from them upon you, and see it a necessary right upon you, and impose upon you to dedicate your honour, celebrity and religion for their sake in such a way as to become enemy to their enemy, and support their relative, servant and helper, and thus come to be foolish after you have been a jurisprudent, and a despicable follower after you have been followed with authority. For this reason, it is said that keeping away from the laymen is a perfect gallantry."

Of a surety, he has told the truth. You always see the teacher live in slavery, under favour and obligation to those who frequent him, and think he endows them ,with gifts and rewards and regards himself to have a right upon them. In many cases, such a student would not come unless a teacher ensures to provide for his sustenance. If a poor teacher fails to do so from his own property, he will frequent the gates of rulers, and undergo humility and submission until he is given wealth, even from unlawful sources, to distribute it upon his companions who frequent him. If he gives them equally, the distinguished among them would hate him, and ascribe to him foolishness and stupidity and failure to estimate the superior among them with true estimation, and if he differentiates between them, the weak-minded would slander him. Surprisingly, he persists in hoping for the false things, and stretching for himself the rope of deception, saying to it: "Do not decline to do what you do, for you seek with doing it only the Countenance of Allah Almighty, and publicize the law of the Messenger of Allah "Allah's blessing and peace be upon him" , spread the knowledge of the religion of Allah, and suffice the students of knowledge, the worshippers of Allah, from the property of rulers, that has no owner, and is assigned to serve the interests of Muslims; and which interest is much greater than to increase the number of the learned, with whom the religion prevails, and its men gain strength?"

But even, had he not been an object of Satan's laughter, he would have known that there is no reason for the mischief of that time other than the increasing number of such jurisprudents, who devour what they find, without distinction between the lawful and the unlawful, thereupon they are noticed by the ignorant, who dare to commit sins in imitation of them, and following in their footsteps. For this reason, it is said that the people have not become corrupt but by the corruption of kings, and the kings have not become corrupt but by the corruption of the learned. So, we seek refuge with Allah Almighty from conceit and blindness, for it is the ailment that has no medicine.

The second merit pertains to benefitting and getting benefit from the people. Getting benefit from the people is attained through earning and business dealings, which could be obtained only through sociability. The one who is in

need of earning is forced to become sociable and leave seclusion. In this way, he undergoes the conditions of mixing, in which he should comply with the principles and laws of Sharia as we've mentioned in the Book of Earnings. If he has property therewith he is satisfied, then, seclusion becomes better for him, given that most ways to earning are surrounded by sins. But if his purpose is to gain money in order to give in charity, then, leaving seclusion becomes better for him, in case he engages himself in seclusion by the supererogatory deeds, but not better in case he engages himself by verification and knowledge of Allah Almighty and the sciences of Sharia, and devotion to the celebration of Allah Almighty, I mean him, who becomes sociable with the private talk to Allah Almighty out of insight and understanding and not out of illusion and false impressions.

Benefitting is to be of advantage to the people, either with his body or his property. It is to fulfill their needs by way of expecting the reward for it from Allah, for there is a great reward for achieving the needs of the Muslims. This could be accomplished only through sociability. If one is able to undertake it with observation of the limits of Sharia, it is better for him than seclusion, particularly if he engages himself in his seclusion by only the supererogatory deeds. But if he is of those to whom the way of work with the heart, through the permanent celebration of Allah Almighty, or meditation of His signs, nothing will be equal to it in reward and value.

The third merit is to exert strenuous effort and obtain the etiquette and good manners. It is to discipline oneself to undergo the evil of people and endure their harm, by way of humiliating the soul and overpowering desires. This is among the merits that is obtained only through sociability. It is much better than seclusion for him, whose manners are not good enough, and desires are not subject to the limits of Sharia. For this reason, these who serve Sufis were delegated to work in hostelries to mix with the people through serving them, and with these of market to beg them, in order to overpower self-arrogance, and seek the blessing of the invocation of the Sufis who devote themselves to Allah Almighty.

This was the habit during the early times. But now, it has been confused with false purposes and swerved from the right purpose, like the other religious rites. By showing humbleness in service, they sought to increase the number of devotees, and gather property. If this is the intention, then, it should be known that seclusion even in the grave is much better. But if the intention of sociability is to discipline the soul, then, it is better than seclusion, particularly for him who is in need of self-discipline. But this is necessary in the beginning, and then, it will be needless, like the riding mount, which is to be trained in the beginning, and then, its benefit should be in being used as a vehicle. Souls act as mounts for the heart that one ride in order to cut the way to the hereafter, and if their desires are not broken, they would deviate from the right way.

For this reason, if one engages in self-discipline for the whole of his lifetime is like him who engages in training his mount for the whole of its life, without

having the advantage of riding it. The only benefit he gets is the immediate salvation through its biting, kicking and running, and although it might be intentional, but it could be obtained from any animal other than the riding mount. The real benefit of a riding mount is to be ridden. Similarly, the immediate salvation from the pain of desires might be obtained through sleeping and death, but it is not satisfactory. It is like a monk who is called: "O monk!" he said: "I'm not a monk, but I'm no more than a rabid dog and I detained myself in order not to bite the people." This is good in comparison with him who bites the people. But one should not limit himself to it, since whoever kills himself also will not bite the people. One should look forward to the intended goal. If one understands it well, and is guided to the right way, and is able to follow it, he will come to know that seclusion might be more helpful to him than mixing. For such a person, mixing is better in the beginning, and then seclusion in the end.

We mean by disciplining is to train others (to the good manners), like the case of the Sufi who trains his disciples. He could discipline them only through his mixing with them. His case is like the case of a teacher, who is exposed to the same demerits of hypocrisy and showing off. But we think that those who discipline themselves are far removed from seeking after the world than those who seek after knowledge. This explains their being few in number in comparison with the seekers after knowledge. Thus, he should compare his available seclusion with his available sociability and disciplining the people, and give preference to the better of them in his sight. This could be attained only with strenuous effort, and it differs with the difference of states, conditions and persons. For this reason, there is no absolute judgement in the affirmative or in the negative of it.

The fourth merit pertains to affability and sociability. This is the purpose of him who is in the habit of attending banquets and responding to invitations, and the occasions in which he mixes with others and removes his loneliness with sociability. This might be due to the immediate fortune of the soul. But it might be either unlawful, through mixing with the one who is unlawful for him to mix with, or permissible through mixing with the one lawful for him to mix with. Sociability might be religiously desirable, when one mixes with and witnesses the religious statements and deeds of a righteous person.

But it might also be due to the deferred fortunes of the soul, and it is desirable if the purpose is to comfort the heart with the intention to refresh it to do the acts of worship. If hearts are compelled,(to do only the same thing), they will become blind. If seclusion summons loneliness, and sociability removes that loneliness, and comforts the heart, it should be better, since observing balance in worship is essential to it. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never gets bored (of giving reward) until you get bored (of doing deeds)." Sociability in this respect is dispensable, for the soul could not persist in the same thing everlastingly, unless it is comforted from time to time. To be obligated to stick to the same thing leads it to intermit.

This is confirmed by the statement of the Messenger of Allah "Allah's

blessing and peace be upon him" in which he said: "This religion is strong. So, enter into it kindly and gently." This is the habit of the insightful. For this reason, Ibn Abbas "Allah be pleased with both" said: "But for fear of compelling doubts, I would not sit with the people (or according to another version, "I would live in a town in which there is none to become sociable with")." Are the people corrupted but by the people? Thus, a secluded could not dispense with a companion to remove his loneliness with seeing and talking to him, even for an hour in a night and a day. He should endeavour to find him who does not corrupt during that single hour his remaining hours of worship.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Man always follows the way of his companion. So, everyone should consider him whom he takes for companion." He also should be eager to have their talk whenever he meets him about religion in which one enjoys relief and gets comforted, for the matters of religion contain large fields for everyone who is engaged in improving his affairs, and the complaints are ceaseless. This kind of sociability might be better than seclusion at particular hours during the day. For this reason, the states of the heart on the one hand, and the states of the sitter on the other hand should be considered here, and then he could sit with him if he so likes.

The fifth merit pertains to getting reward and causing it to be given to others. One gets reward when he attends the funeral processions, visits the patient to inquire about his health, takes part in the celebrations of both Ids. But attending the Friday prayer is obligatory; and there is no concession not to attend the five obligatory prayers in congregation, unless there is an apparent harm to counterbalance, if not excel the superiority of congregational prayer. This occurs very rarely. There is also reward in attending banquets and invitations since it pleases the hearts of the Muslims.

To cause reward to be given to others is attained when one opens his door for the people to come to visit him and inquire about his health when he is sick, to console him about his calamities, or congratulate him for the favors and blessings he has. By so doing, they get reward. Similarly, if he is one of the learned and he gives them permission to visit him, they will get the reward of visit. By enabling them to do so, he will have caused the reward to be given to them. But he should compare the rewards that come from mixing with its demerits we have already mentioned. At that point, either seclusion or mixing could overweigh. It is reported that a group of righteous predecessors like Malik and others that they refrained from responding to invitations, visiting the patient to inquire about his health, and even attending the funeral processions. They stuck to their houses, and never came out but to attend the Friday prayer or visit graves. Some of them absconded cities and towns and turned to the mountain tops in order to be able to devote themselves to the worship and flee from the trivial occupants.

The sixth merit pertains to showing humbleness towards those with whom

one mixes. It is among the best stations, and it could not be attained through solitude. Arrogance might be a cause of choosing seclusion. It is narrated in the Israeli tales that a wise man composed over three hundred and sixty works about wisdom until he thought himself to have attained a high rank in the Sight of Allah. Allah Almighty revealed to His Prophet to tell that man that 'You have filled the earth with hypocrisy, and I accept nothing of your hypocrisy'. On that the man got isolated and lived in solitude in a tunnel under the ground and said to himself: "Now, I think I have pleased my Lord." But Allah Almighty revealed to His Prophet to tell him that 'You would not please Me unless you mix with the people and keep patient on their harm'. He came out, entered the markets and mixed with the people. He sat with them, shared food with them, ate food among them, walked in the markets with them, etc. on that Allah Almighty revealed to His Prophet to tell him that 'Only now you have pleased Me'.

How many a person who lives in seclusion in his house because of arrogance, and nothing prevents him from attending the congregational celebrations and occasions but his fear he might not be highly estimated as he thinks he should be, or because he sees that to refrain from mixing with them is more convenient to his status and more ready to ward off his bad mention among the people. Some live in seclusion for fear his shameful characteristics might appear when he mixes with the people in a way that they would not believe in his asceticism and worship; and this is why he takes his seclusion in the house to screen his shameful characteristics, and sustain the belief of the people in his asceticism and worship.

But those live in seclusion without occupying their time by celebration of Allah or even meditation of His signs. The portent characteristic of such persons is that they like to be visited by others and do not like to visit anyone, and rejoice at the rulers and laymen approaching them, and gathering near the doors of their houses, and kissing their hands by way of seeking blessing. But had it been his occupation by himself that makes sociability and people's visits hateful to him, surely, he would have disliked the people's visits to him, as we have already reported about Al-Fudail who said to his visitor: "Have you not come to me but in order that I would get adorned to you and you get adorned to me?" Hatim Al-Asamm also said to the governor who came to visit him: "My need is that I should not see you and you should not see me." So, whoever is not occupied with himself by the celebration of Allah Almighty, his seclusion then is caused by his concern with the people, for his heart is attached to cause them to turn to him with the eye of respect, reverence and admiration. But in this way, seclusion is out of ignorance.

To show humbleness through sociability never decreases the rank of him who is highly respected for his religion and knowledge. Ali Ibn Abu Talib "Allah be pleased with him" used to carry dates and salt in his garment and hand, and say in this respect: "The completion of a perfect one is not affected by his carrying

sustenance to his dependents." It was the habit of Abu Hurairah, Hudhaifah, Ubai and Ibn Mas'ud "Allah be pleased with them" to carry on their shoulders the bundles of fire wood and cases of powder. Abu Hurairah used to say while he was carrying the bundles of fire wood and he was the governor of Medina: "Give way to your governor." The chief of all the Messengers "Peace be upon him" used to buy a thing and carry it to the house by himself, and when his companion said to him: "Let me carry it on your behalf", he would say: "The owner of a thing is more fitting for carrying it." (This narration is reported by Abu Ya'li on the authority of Abu Hurairah). It was the habit of Al-Hassan Ibn Ali "Allah be pleased with both" that whenever he passed by beggars having fragments of bread to eat and they invited him saying: 'Come to share food with us o son of the Messenger of Allah "Allah's blessing and peace be upon him"', he would dismount and sit on the way and share food with them and then ride once again. He used to say: "Verily, Allah never loves the haughty."

Another thing is that whoever occupies himself by seeking the pleasure of people with him, and improving their impression about him is conceited. That's because if he really knows Allah as He should be known, he will come to learn that in no way could the people avail him against Allah, and it is Allah Almighty Who benefits and harms him if He so likes, and that whoever seeks the pleasure of the people through displeasing Allah Almighty, Allah becomes displeased with him, and causes the people to become displeased with him. Moreover, to please all the people is unattainable. For this reason, it is more preferable to seek to attain the pleasure of Allah Almighty. For this reason, Ash-Shafi'i said to Yunus Ibn Abd Al-A'la: "By Allah, I only advise you. There is no way to become safe from the people. So, consider what reforms your affairs and do it."

It is reported that Sahl looked at a man from among his companions and told him to do a certain thing, thereupon he said to him: "O mister! I could not do it because of the people." He turned to his companions and said: "No servant attains the reality of that matter unless he has one of two characteristics: one who removes the people form his sight and sees none in the world but his Creator, and believes that in no way could anyone be able to benefit or harm him. The other is a servant who removes his own self from his heart in a way that makes him careless about the state in which he is seen by the people." According to Ash-Shafi'i "Allah's mercy be upon him": "There is no one but that he has lovers and haters. If it is so, let him be in the company of those who obey Allah." It was said to Al-Hassan: "O Abu Sa'id! Some people attend your gathering just to pursue your tongue slips and put you to difficulty by their questions." He smiled and said: "Take it easy! I have been satisfied with the tranquillity of my soul and neighbourhood of Allah, Most Gracious, and I have never been satisfied with the safety from the people for I learn that their Creator, Sustainer, Who brings them to life and sends them to death, is not safe from them."

It is reported that Moses "Peace be upon him" said to Allah: "O Lord! Keep the tongues of people away from me." On that He said: "O Moses! Since I've not

favoured Myself with that, how should I do it with you?" Allah Almighty revealed to Uzair that 'If you are not pleased that I make people mention you with evil, I would not enlist you among the humble." Thus, if one detains himself in his house in order to make good the belief of people about him, he will remain great suffering in this world, and the punishment of the hereafter will be more severe and more grievous if they know. For this reason, seclusion is desirable only for him who devotes the whole of his time to Allah Almighty through celebration, meditation, worship and knowledge in a way that if people mix with him, his time will be wasted in vain, his demerits will grow much, and his worship will be distracted. Those are some subtle demerits of choosing seclusion that should be avoided. They are destructive although they take the form of saviors.

The seventh merit pertains to trials. Trials are obtained from mixing with the people and witnessing their states. To be sure, the innate mind alone is not sufficient to understand the interests and benefits of religion and world. But those are acquired from trials and practice. There is no good in the seclusion of him whom trials have not cut his teeth. If a child lives in seclusion, he will remain innocent and ignorant. He first should engage in learning, and during the period of learning, he obtains satisfactory trials which suffice him, since he might complete his experience from hearing about the states and conditions of others with no need of mixing. He should try his own self, his manners, the attributes of his inward, and this could not be achieved through solitude. The trial in seclusion is very easy.

If an envier, a hater, or a resentful lives in seclusion, his wicked characteristics would not seem apparent from him. Those wicked characteristics are destructive and they should be removed and overpowered. It is not sufficient to pacify them through keeping away from their motives. The example of the heart that is laden with those wicked characteristics is like an ulcer filled with purulence, and one might not feel its pain as long as it is not moved or touched. If he has no hand to touch it therewith, or an eye to see it therewith, he would think himself sound, and does not feel the pain and form such ulcer. But if it is moved by something, or lanced by a cupper's scalpel, purulence would burst out of it. The same is true of the heart that is laden with envy, anger, resentment, hatred, niggardliness, and all wicked and bad manners which would burst out of it once it is motivated by others. It is in this way that the early followers of the way to hereafter who sought to purify their hearts tried their own selves. If anyone of them felt arrogant, he would break that attribute within himself, to the extent that anyone of them would carry a water-skin on his back in front of the people, or a bundle of fire wood on his head at the sight of people, and frequent the markets in an attempt to try himself. However, the intrigues of the soul and evil plots of Satan are hidden, and only few among the people could make sense to them.

For this reason, it is reported that one of the righteous said: "I repeated my thirty-year prayers although I used to pray them (in congregation) in the first row. But one day, I delayed for a legal excuse and when I came I found no place in the first row. I stood in the second row. I felt shy of the people's eyes on me, and

others preceded me to the first row (since they used to see me in the first row). On that, I came to know that all of my prayers were confused with the suspicion of showing off, and mixed with the pleasure of the people's view of me and seeing me among the group who hasten to do good." Sociability then has a great benefit of bringing demonstrating all wicked characteristics (so that one could get rid of them). For this reason, it is said that journey always uncovers the manners. That's because it is a kind of continuous mixing. However, the concepts of those intrigues will be explained in detail later in the Quarter of Destructives, since ignorance of it frustrates the much deed, and knowledge of it purifies the little deed. But for this fact, knowledge would have been given superiority to work. It is impossible to imagine that one acquires knowledge of prayer and intends therewith something but to perform it better than it. Sharia decides that scholar has superiority to the worshipper. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The superiority of a scholar to a worshipper is like the superiority of me to the best of my companions." (At-Tirmidhi)

To conclude, if you know the merits and demerits of seclusion, it will be mistaken to make an absolute judgement in the affirmative or in the negative of giving preference to it. The person and his different states should be considered, and the same is true of the one with whom he mixes, and the motive of mixing, and the benefits and defects of mixing. A comparison should be then made between both merits and demerits. At that point, the truth will be made clear. The statement of Ash-Shafi'i "Allah be pleased with him" is decisive in this respect when he said to Yunus: "O Yunus! To withdraw from the people is to develop enmity, and to turn towards them is to bring about the evil companions. So, be in the middle way between withdrawal from them and turning to them." For this reason, one should stick to moderateness in both seclusion and mixing. This differs by the difference of considering benefits and defects, merits and demerits.

## Etiquettes Of Living In Seclusion

One should intend by solitude to save himself from the harms of men. He will seek safety from the harms of other people. He will intend to be free from the faults in fulfilling the duties to the Muslims. He will intend to prefer loneliness for divine services He shall engage himself in learning, celebration (of the Praises of Allah), meditation (of the signs of Allah) and other divine services. He will not allow the people to mix with him. He will not allow others to put questions to him. He will not ask the news of any place or any man. He will remain satisfied with little. He will remain patient at the harms of his neighbours, if any. He will be deaf in hearing of the praise of others. He shall know the merits of the path of the next world. In other words, he shall follow the etiquette of celebration with humility of mind, think of the wonderful creations of God, the heavens and the earth, sun moon, stars and of the sovereignty of God, think of life and death and of the conditions in grave after death.

If you do not give up the passions and temptations of the world, your patience in secluded living will not become perfect. The heart cannot be cleansed of impurities making short of your hopes and passions as you have got no power to prolong life. Think after getting up from bed in the morning that you will not be able to reach evening. In this way, you will be able to curtain your hopes and check passions. Know it for certain that he who cannot earn the love of God in his mind and His remembrance will not be able to bear loneliness after death. He who earns this attribute will be able to bear it, as death cannot destroy the place of God's love and remembrance. He will live in the midst of mercy of God. For this reason, God said about the martyrs: Don't think that those who have been killed in the way of God are dead, but they are alive near their Lord and get provisions.

# Book seven: Etiquettes of journey

It is the seventh book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah Who has opened the sights of His devotees with wisdom and lessons to be learned, and drew their attention to witness the wonders of His making in residence and journey, thereupon they have become well pleased with the vicissitudes of fate, and deemed their hearts far beyond turning to what seems alluring to eyes, except by way of consideration of what they see and meditate. Thus, both land and sea, even and uneven, town and desert became equal in their sights. Allah's prayer and peace be upon Muhammad, the chief of all mankind, as well as upon his companions, who followed in his footsteps: to go further:

The journey is a means either to get rid of a particular thing in flight from it or to pursue a particular thing for which one is desirous. There are two kinds of journey: the physical travel from one's homeland and residence to desert and the like of it, and travel with the heart from the lowest bottoms (of darkness and ignorance) to the dominion of the heavens. Of a surety, the more honoured is the internal journey. The one who remain in the same state on which he was brought up after his birth, and does not go beyond what he receives by way of imitation from his parents and grandfathers is short and defective, since he exchanges the large space that is as much broad as is both the heavens and the earth for the darkness of prison and constriction of detention.

One has told the truth when he said: "I have never seen a defect in the people like the shortage of perfection on the part of those who have the power to do so." But as in this journey one follows a dangerous way, a guide and a guard shoul be indispensable. But the ignorance of the right way, and the loss of the guide and guard on the one hand, and the satisfaction the followers have with the little on the exclusion of the abundant portion thereof, led to the obliteration of the features of the way, and the scarcity of companions, and rovers fell short of the desire for meditating the signs in themselves, the dominion and horizons to which Allah Almighty invites as shown from His statement: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?" (Fussilat 53)

﴿ سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ ﴾

He also says: "On the earth are Signs for those of assured Faith, As also in your own selves: will you not then see?" (Adh-Dhariyat 20:21)

﴿ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ ﴾

Allah Almighty rejects that one should remain behind and cease to travel as shown from His statement: "Verily, you pass by their (sites) by day, And by night: will you not understand?" (As-Saffat 137:138)

﴿ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ ﴾

And: "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (Yusuf 105)

﴿ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ ﴾

So, he, for whom this journey is made easy continues to walk in a large garden as broad and immense as is the heavens and the earth, while being physically firm and resident in his homeland. It is the journey in which all sources do not run short, nor do throng and competition cause harm: on the contrary, the benefits and fruits increase with the increasing number and multitude of travellers, for its benefits and fruits are always interminably available in abundance and not withheld, unless the traveller stops from travelling for a particular period of time, since "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (Ar-Ra'd 11)

﴿ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ ﴿١١﴾ ﴾

But if they swerve (from the truth), of a surety, Allah Almighty will cause their hearts to deviate, and Allah is not unjust to the people even in the least, but it is they who always wrong themselves.

But he, who is not well prepared for making such a tour in that immense field, and turning around the parks of that garden, might travel with his body, making a limited number of physical journeys for a limited number of Farsakhs, along a limited period of time, with the intention to get worldly trade or gain provisions for the hereafter. If he seeks religious knowledge or what suffices him to perfect his religion, he will be among the followers of the way to the hereafter. But in this way, many conditions and etiquettes of journey should be observed by him, and if he neglects them, he will be among the workers of this world and the devotees of Satan; and if he observes regularly, his journey will return with benefits upon him that join him with the workers of the hereafter. Let's make a mention of its etiquettes and conditions, Allah willing, in two chapters:

The first chapter pertains to the etiquettes of journey from departure to return; and the intention and benefits of journey. It discusses those matters in two topics.

The second chapter pertains to what a sojourner should learn, regarding the concessions of journey, the indications of Qiblah and due time of prayer.

## CHAPTER ONE: ETIQUETTES OF JOURNEY FROM DEPARTURE TO RETURN; AND INTENTION, MERITS AND BENEFITS OF JOURNEY

### Topic one: Benefits, merits and intention of journey

It should be known that journey is a kind of movement and sociability, and it has many benefits and merits as well as defects and demerits as we have already mentioned in the book of the Etiquettes of Company and Seclusion. The benefits of journey are focused on flight from something or pursuit of something. The traveller might be bothered in his residence, but for which he would not travel from his place to another, or might have a purpose and a thing which he pursues and travels for.

The thing from which one flees away might pertain to worldly affairs, like the emergence of plague or epidemic in a particular land, the fear of affliction, opposition, high price of commodities, etc. those causes might be public as we have mentioned or private, like the case in which a particular person is intended by harm in his town, from which he flees away. It might also pertain to religion, like the case in which one is put to trial in his country because of large property and celebrity that hinder him from devoting himself to the worship of Allah Almighty. By his journey, he gives preference to alienation and anonymity over property and celebrity. It also include the case in which one is invited to a religious innovation, or to be in charge of a work whose practice is unlawful, from which he seeks to flee.

The thing which one pursues might pertain to the world like property and celebrity, or religion like in terms of knowledge and deed. The knowledge might be one of the religious sciences, morals and ethics, acquaintance with the different signs and wonders on earth, like the journeys of Dhul-Qarnain along the different sides of the earth. The deed might be an act of worship, or a visit. The act of worship in regard with journey here implies Hajj and Umrah, and Jihad (in the Cause of Allah). The visit also is an act of worship. It might be intended to a particular place like Mecca, Medina or Jerusalem, or the bordering openings, or a particular learned or devotee, who might be dead, thereupon their graves are visited, or living, thereupon blessing is sought from seeing them, and benefit is gained from observing their states in strengthening the desire for imitating them.

Those are the different kinds of journey. Many divisions might be elicited therefrom:

### The First Division Is To Travel In Pursuit Of Knowledge

It might be obligatory or supererogatory, according to the obligation or supererogation of the science itself. The knowledge might be one of the religious sciences, or of the morals of one's own self, acquaintance with the different signs and wonders of Allah Almighty on earth. The Messenger of

Allah "Allah's blessing and peace be upon him" said: "He, who sets out from his house in pursuit of knowledge is in the Way of Allah until he returns." (This narration is reported by At-Tirmidhi on the authority of Anas). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who follows a way in which he seeks knowledge, Allah makes easy for him a way to the Garden." (This narration is reported by Muslim). It is reported that Sa'id Ibn Al-Musayyab "may Allah be pleased with him" used to set out on journey for many days in pursuit of a dingle Hadith. According to Ash-Sha'bi "may Allah have mercy upon him": "Were one to travel from Sham to the farthest end of Yemen in pursuit of a single word to guide him to the truth and avert him from error, his journey would not be in vain." It is reported that Jabir "may Allah be pleased with him" with ten of the companions set out from Medina to Egypt on a month journey in pursuit of a Hadith that reached them on the authority of Abdullah Unais Al-Ansari "may Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" until they heard it from him. This is the habit from the time of the companions until that time. In other words, the knowledge has been obtained only by journey.

The knowledge of one's morals is very important. One could not be able to follow the way to the hereafter unless he edifies his manners and modifies his character, and the one who is not acquainted with his internal mysteries and malicious characteristics he has would not be able to purify his heart from them. It is journey that reveals the manners of men, with which Allah Almighty discloses what is hidden in the heavens and on earth. For this reason, Umar Ibn Al-Khattab "may Allah be pleased with him" said to him who commended to him one of the witnesses: "Have you accompanied him in journey with which his noble manners are attested?" he answered in the negative, thereupon he said: "Then, I do not think that you recognize him well." Bishr "may Allah have mercy upon him" used to say: "O assembly of reciters! Wander on earth, perchance you would be pleasant, for if the water runs it would become pleasant, and if it is stagnant it would change (in colour and taste)."

In total, the malicious characteristics of one in residence do not appear evident in view of his being sociable with the habits and customs that conform his disposition, and when he suffers the trouble of journey, and moves far from the habits and customs to which he has been familiar in residence, and is tested by the difficulty of alienation, its demerits and defects would be disclosed; and once those are known, they could be treated. In the Book of the Etiquettes of Seclusion, we have made a mention of the benefits of sociability, and journey is sociability, in addition to engagement and trouble.

In regard to witnessing the signs of Allah on earth, it has many benefits for the beholder. The earth includes neighbouring pieces of plain land, mountains, oceans, desert, and various kinds of animals and plants. There is nothing thereof

but that it indicates to the Oneness of Allah Almighty, and glorifies with the Praises of Allah by fluent tongues that none perceives but him "who gives ear and earnestly witnesses (the truth)." (Qaf 37)

﴿ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴾

On the contrary are the rejecters, the heedless and those deceived by the mirage of splendor of this world, who neither see nor hear, for they are hindered from hearing, and veiled from seeing the signs of their Lord: "They know but the outer (things) in the life of this world: but of the End of things they are heedless." (Ar-Rum 7)

﴿ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْآخِرَةِ هُمْ غَٰفِلُونَ ﴾

Of course I do not mean the external hearing, from which they were not hindered, but I mean the internal hearing. With the external hearing one could perceive only the voices, in which both men and animals are equal. But with the internal hearing, one could perceive the expression of the state, which is an utterance beyond the utterance of speech. There is no atom in the heavens and on earth but that it indicates to the Oneness of Allah Almighty, as well as to the Exaltation and Holiness of its Maker, by its glorification of the Praises of Allah Almighty, which might not be perceived by those who do not travel and come out of the narrow limitations of the external hearing to the large space of the internal hearing.

Were every one able to proceed on as such, Solomon, "Peace be upon him" would not have been favoured with the perfect acquaintance of the language of birds, nor would Moses "Peace be upon him" with hearing the speech of Allah Almighty that should be exalted from any resemblance to human letters and words. If one travels with the intention to elicit those scenes written by Divine lines on the pages of solid things will not be in need to prolong his physical journey: on the contrary, he will sit firm in his residence, and rather disengage his heart to be devoted to enjoy hearing the tones of glorifications from the atoms on earth. What does make him then go here and there along the wide desert given that his need could be fulfilled in the dominion of the heavens round him? The sun, moon and stars are subject to him by Allah's command. According to those of deep insights, they are on journey along months and years, and are in continuous movement along time.

On the other hand, as the traveller is short of seeing with his external sight the Knower of the dominion, he is still in the first station of travellers to Allah Almighty. He seems as though sitting in seclusion at the gate of his homeland, and has not yet set out to the immense space, and there is no reason fro staying long at that station other than cowardice and shortage. It is within that context that we should understand the statement of one of the master of hearts: "The people say: 'Open your eyes to be able to see', and I say: 'Shut your eyes in order to see well'." Both statements are true, with the

difference that the former tells about the first station that is near homeland whereas the latter about a station beyond it, which none tread but the adventurer who is not safe from dangers; and on his way he might remain straying for a long time before he reaches the right way by Allah's help. But the majority is ruined in labyrinth, and the wanderers by virtue of the light of success have won the abiding bliss and dominion, and it is those for whom good (record) has gone before from Allah Almighty. This is the ruling of the external journey when it is intended to imply internal travel to see the signs of Allah Almighty on earth.

## The Second Division Is To Travel For The Sake Of Worship

It is like performing Hajj or Umrah, or Jihad. We have already mentioned its merit and etiquettes and its internal and external works in the Book of the Mysteries of Hajj. Included in this division is visiting the graves of the Prophets "Peace be upon them", as well as the graves of the companions, followers and the leading learned and devotees. In short, everyone from whom blessing is sought during his lifetime, blessing also might be sought from visiting his grave after his death. Thus, it is permissible to make journey for that purpose. It should not be abrogated by the statement of the,: "No journey to places of worship should be made but to three mosques: this mosque of mine (in Medina), the Sacred Mosque (the Ka'bah), and the Farthest Mosque (in Jerusalem)." That is because all mosques other than those three are equal, otherwise, there is no difference between visiting the graves of Prophets "Peace be upon him", Allah's devotees and learned as far as superiority is concerned, although they vary in degree, by the different degrees they have in the Sight of Allah Almighty.

In brief, visiting the living persons is preferable to visiting the dead. The benefit of visiting the living is to seek the blessing of their invocation and looking at them, since looking at the faces of the learned and righteous men is an act of worship, and it motivates one to imitate them and copy their guidance, let alone the other scientific and scholarly benefits. Why not given that the exchange of visits among the brothers (for the Sake of Allah) has a great merit? According to the Torah: "Walk for miles in order to visit your brother in (the religion of) Allah." There is no significance to visit any other site except the three mosques and the bordering openings for the sake of defense as stated by the Hadith. We have already mentioned the superiority of both Sanctuaries in the Book of Hajj. Furthermore, the Farthest Mosque has a great superiority. Ibn Umar "may Allah be pleased with him" set out from Medina aiming at the Farthest Mosque where he performed the five obligatory prayers and in the next morning he returned to Medina. Solomon "Peace be upon him" invoked his Lord that whoever comes to visit that mosque with the sole intention to perform prayer in it, that He should not turn His Eye from him as long as he is staying in it until he comes out of it, and that He should render him sinless as pure from his mistakes as he was on the day his mother gave birth to him; and his Lord Almighty responded to his invocation.

## The Third Division Is To Set Out On Journey In Flight From A Thing That Distracts One's Religion

Of a surety, it is good. It is one of the established ways of Prophets and Messengers to flee from what is intolerable. Among the things from which one should flee are the office of government, celebrity and the great number of acquaintances: all of those divert the heart from devotion to the worship, and worship could be achieved only when the heart is entirely devoted to Allah Almighty. Of a surety to have the heart wholly devoted from the necessary needs of this world is unimaginable, but it is possible to make heavy or alleviate those needs. It is those whose burdens are light that have been saved, whereas those whose burdens are heavy have been ruined. But praise be to Allah that he did not make saving suspended on the entire and absolute devotion of the heart from all burdens. But the one of light burdens has been accepted and covered by the shade of the mercy of Allah Almighty. The one of light burdens is him whose main concern is not with the world. This is not easy in the homeland for the one of large celebrity and numerous acquaintances. His purpose of worship could be achieved only if he departs, cuts off his relations and turns to be anonymous until he gets accustomed. Then, Allah might aid him and bestow His favour upon him, by strengthening his certainty (of faith), and reassuring his heart, until both residence and journey become equal in his sight, and so do the presence and absence of acquaintances and means, and in this way, nothing keeps him off the celebration of Allah Almighty.

But this case is very rare for hearts are possessed by weakness and shortage of extending to imply both the creatures and the Creator at the same time. This power is unique to the Prophets, Messengers, and devotees. It is very difficult to obtain it by diligence, although it is justifiable to strive one's utmost to do so. The disparity of internal power is like the variation of the external power. A man of strong well-built body, nerves and muscles could have the power to carry as heavy weight as one thousand pounds. If a weak sick man likes to attain his rank by hard training, by no means could he be able to do, even though the training and exercise increase him in power and strength. Thus, one should not leave diligence when he despairs of attaining the supreme rank, for this is the evident ignorance and clear error.

It was the habit of the righteous predecessors to forsake their homeland for fear of temptation. According to Sufyan Ath-Thawri "may Allah have mercy upon him": "This is a time of evil, that the anonymous could not feel safe for himself, what then about the famous? This is a time in which one moves from a town to another town: whenever he is recognized among the inhabitants of a particular place, he moves to another (in which he is anonymous)." Abu Na'im said: I saw Sufyan Ath-Thawri having hung his bucket on his shoulder and carried his leather bag on his back, thereupon I asked him: "Where are you going O Abu Abdullah?" he said: "I have been informed about a village in which things are cheaper, and I like to go to live therein." I asked: "Do you do so?" he said:

"Yes: if news reaches you about a village in which things are cheaper, go and live therein for it is safer for your religion and more diminishing of your concerns." This is flight from the high prices.

Sari As-Saqta used to say to the Sufis whenever winter was over: "(The month of) March has finished, and the trees have been covered with leafs, and it have become fitting for you to spread (on earth), so you might spread." It was the habit of Al-Khawas not to stay in a town more than forty nights, and he was of those reliant (on Allah), who saw that stay implied to depend upon means and causes. However, the mysteries of depending upon means and causes will be discussed later in the Book of Reliance Allah willing.

## The Fourth Division Is To Travel In Flight From What Afflicts Body And Property

It is like plague in regard to body, or the rising of prices in relation to property. There is no harm in that: on the contrary, it is obligatory in many cases, as well as desired in others, according to whether the subsequent benefits are obligatory or desired. But there is an exception in regard with plague, from which none should flee, depending upon a Prophetic narration, on the authority of Usamah Ibn Zaid "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "This disease or epidemic is an abomination with which a nation before you was afflicted, and some thereof remained on earth." (This narration is reported by both Al-Bukhari and Muslim). It is further narrated on the authority of A'ishah "may Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The wholesale death of my nation will be caused by killing or by plague." I said: "We know killing. What is plague?" he said: "It is a tumor like the camel's bite that afflict the abdomen: the Muslim who dies because of it will be a martyr, and the Muslim who stays (and does not flee from it) expecting the reward of that from Allah will be like the one who remains stationed (to guard the borders) in the Way of Allah, and the one who flees from it is like him who flees from the battlefield." (This narration is reported by Ahmad and Ibn Abdul-Barr).

It is narrated on the authority of Makhul from Umm Ayman "may Allah be pleased with her" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" advised one of his companions "That you should ascribe none to Allah in worship, even if you are tormented or burnt, obey your parents, and if they command you to leave anything you have, you should obey them, and not lave prayer intentionally, for he, who leaves prayer intentionally, Allah is free from the covenant of protection for him (from the fire of Hell). Beware of wine for it is the key to every kind of evil. Beware of committing sin fro it displeases Allah with you. Flee not from the battlefield. If two deaths afflict the people and you are among them, you should keep firm on them. Spend out of your property upon your household, and do not leave them without punishment (for mistakes),

and always frighten them from Allah Almighty." (This narration is reported by Al-Baihaqi). Those narrations indicate that it is forbidden to flee from or to come to a place where plague spreads. This issue will be explained in detail in the Book of Reliance.

Those are the main divisions of journey. They show that journey is divided into dispraised, praised or permissible. The dispraised is divided into unlawful, like the flight of a slave from his master, and the travel of the disobedient, and undesirable like coming out of the place where plague spreads. The praised is divided into obligatory like travelling to perform Hajj, and seeking knowledge which is an obligatory duty upon every Muslim, and encouraged like visiting the learned and scholars, and visiting their sites.

The intent is determined by the motive of journey. Let the intent of anyone be the hereafter in all of his journeys, and it is evident in the obligatory and encouraged, and questionable in the undesirable and forbidden. The permissible is determined by the intention. If his purpose from travelling to gain property is to refrain from begging and rather become able to spend upon one's dependents and give in charity what remains thereof, this permissible will be one of the deeds of the hereafter. If his purpose is to set out to perform Hajj by way of showing off and be heard of men, it will not be one of the deeds of the hereafter. This is confirmed by the Prophetic narration in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (rewards of) deeds depend upon the intentions (of people form doing them)." (This narration is reported by Al-Bukhari and Muslim on the authority of Umar). The statement of the Messenger of Allah "Allah's blessing and peace be upon him" applies to what is obligatory, encouraged and permissible, but not the forbidden, for the intent does not change its forbidden nature.

According to a righteous prodecessor : "Allah Almighty has entrusted to angels to consider the purposes of travellers, so that everyone should be given in accordance with his intention. If one's intention is only the world, he will be given thereof and many times like it will be reduced from his portion in the hereafter, and his concern will branch on him, and he will be fully occupied by eagerness and miserliness; and if one's intention is the hereafter, he will be given out of wisdom, deep insight and intelligence, and the gates of reminders and lessons to be learnt will be opened to him in proportion to his intention, and his concern will become only one, and the angels will involve good upon him and ask for forgiveness of Allah for him."

To consider whether journey or residence is better is equal to consider whether seclusion or sociability is better. We have already made a mention of the basis on which comparison between them is to be held in the Book of Seclusion. It is well-known that journey is a kind of sociability besides trouble and difficulty that divide attention and aggravate concern. The better is that which helps more undertake the deeds of religion. The ultimate fruit of religion in this world is to obtain knowledge of Allah Almighty and sociability

with celebrating His Praises, and sociability is obtained by virtue of permanent and continuous celebration of Allah Almighty, whereas knowledge is obtained by virtue of permanent and continuous meditation. Whoever does not learn the way of celebration and meditation would not be able to do them well.

The journey is to help the beginner learn them in the beginning, whereas residence is to help act upon that knowledge in the end. But continuous wandering through the earth is to distract the heart except for the men of power. The traveller in the company of his property is always in worry once about his own self and property and once about leaving the things to which he has been familiar in his residence. If he has no property to fear for, he could hardly be free from coveting of and looking forward to get what is in the hands of others. Once his heart weakens because of property, and once it becomes strong because of aggravation of the motives of covet. Furthermore, to be occupied by travelling from one place to another , and what ensues therefrom in regard to mounting and dismounting always distracts in all cases.

For this reason, a seeker should not set out on journey unless he seeks knowledge or sees an old man to take him as an example to follow, and instill desire to do good. But if one engages in himself and the way to meditation and work is opened to him, stillness then is preferable for him. But when the majority of Sufis at that time are inwardly lacking in fine thoughts and subtle works, nor are they sociable with Allah Almighty, or with celebrating His Praises in their seclusion, and rather they are idle non-working for they have got accustomed to joblessness and regard work to be difficult and heavy upon them, and exchanged earning for begging, they become hateful in the Sight of Allah Almighty, for Allah Almighty dislikes the idle man (particularly if he has the power to work). But an exception is made for him who travels to perform Hajj or Umrah, without showing off or to be heard of men, or him who travels to see an old man to imitate him and copy his guidance.

According to jurisprudents, the journeys of those are questionable in the sense that they uselessly trouble themselves. Some of them adopt the opinion of preventing it. But in our sight, we judge it to be permissible, for they relieve themselves of the disaster of idleness by seeing different places and countries. There is no harm then in their wander as long as they withhold their evil from the people and avoid putting them to confusion. Their sin lies in confusing the people, begging in the name of Sufism, eating from the endowments assigned to Sufis for the Sufi in the end is a righteous just man, and as those eat of the property of rulers and governors, and that property is unlawful (as we have already mentioned), then, it is one of the major sins to eat of the unlawful, which leaves no place for righteousness and justice. If it is possible to imagine that there is a dissolute Sufi, it is also possible to imagine that there is a disbelieving Sufi, a Jewish jurisprudent, etc. As well as a jurisprudent should be a Muslim in particular, a Sufi should be righteous. and just, and nothing else.

That is the final say about the divisions and merits of journey, and the intention of the traveller.

## TOPIC TWO:
## ETIQUETTES OF SOJOURNER FROM DEPARTURE TO RETURN

Those are eleven proprieties; and they go as follows:

**The first** is that he should settle the complaints, repay debts, prepare expenses for such of people as whose spending is due upon him, and restore trusts if he has trusts with him. He should not take for his provisions but what is good and lawful, and let him take what is sufficient to give his companions in journey. According to Ibn Umar "may Allah be pleased with him": "It is out of man's generosity to make good and lawful his provisions on journey". On journey, one should adhere to good speech, serving others with food, and demonstrating good and noble manners, for journey always extracts what is hidden. Whoever is fitting for company on journey is surely fitting for company in residence, although the one fitting for company in residence might not be fitting for company on journey. For this reason, it is said that if man is commended by his companions in both residence and journey, doubt not in his righteousness.

Journey always provokes bother, and whoever makes good his manners while being bothered is more ready to have good manners in all states. That's because if things go in agreement with one's disposition, his bad manners could hardly appear. It is said: "Three should not be blamed for bother: the fasting person, the sick, and the traveller." It is out of the good manners of the traveller to be kind and good to the hireling, to help his companions as much as he could, to avoid foul language and obscenity.

**The second** is that he should choose a companion in his journey: this means that he should not set out alone, for the priority should be given to the companion and then to the way. He should choose his companion to be of those who help him do the acts and deeds of his religion, i.e. to remind him whenever he forgets and help him whenever he remembers. Certainly, one always follows the ways of his companion, and one could be recognized well only from his companion. The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should set out on journey alone. (This narration is reported by Ahmad on the authority of Ibn Umar). he further said: "Three (travellers) form a group of riders." (This narration is reported by Abu Dawud, At-Tirmidhi and An-Nasa'i on the authority of Amr Ibn Shu'aib from his father from his grandfather).

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If you are three on journey, let one of you be your chief." (This narration is reported by At-Tabarani on the authority of Ibn Mas'ud). This became their habit, saying (about the one whom they chose as their chief): "This is our chief, who was appointed by the Messenger of Allah "Allah's blessing and peace be upon him"." (This narration is reported by Al-Bazzar and Al-Hakim on the

authority of Umar). Let them choose as their chief the one who has the best manners among them, the kindest towards his companions, and the swiftest to give others preference over himself. A chief is needed for the people are of different opinions about setting the mansions, ways and interests of journey, and system always lies in unity, whereas corruption always lies in variation and disparity.

The universe is organized in such a system because the creator and disposer is one: "If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!" (Al-Anbiya 22)

﴿ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ ﴾

Thus, if the disposer is only one, the matter will be well organized, and if there are several disposers, this will lead to corruption in both residence and journey. In residence, there should be a general chief, like the governor of the city or town, and a private chief like the lord of the house. But as for journey, the chief should be selected by the travellers in order for all different opinions to gather in one. The chief should always observe the interest of the people, and act as a protective shield for them.

In this respect, it is narrated on the authority of Abdullah Al-Marwazi that he travelled in the company of Abu Ali Al-Ribati to whom he said: "Provided that either you or I should be the chief." He said: "No, let it be you." He kept in the habit of carrying provisions for himself and Abu Ali on his back. One night, it rained heavily, and Abdullah remained for the whole night standing with an umbrella to hade him from the rain. Whenever Abu Ali asked him not to do he said: "Have you not given me the command? So, do not give your decision over me, nor retract from your statement." Abu Ali said (in comment on that): "Would that I died before suggesting to him to be the chief." As such the chief should be,

The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of companions are four." (This narration is reported by Abu Dawud, At-Tirmidhi and Al-Hakim on the authority of Ibn Abbas). Of a surety, to limit the number to four should be of special significance here. The point is that the traveller should be in need of a man who should be on guard and a need that should be fulfilled, and had they been only three, the executer will be only one, and thus he will have no companion in his journey, and this is to bother him because of his loss of affability, and the there are two executers, the one on guard of bags and luggage will be one, who, in turn, will have no companions. Similarly, if they are more than four, the fifth will be needless. It is true that the more the companions in journey become numerous, the more they are safe from the dangers of the way, but the four is better for the private and not the public companionship. How many a

companion, who is not communicated or mixed with along the journey because he is dispansible.

**The third** is that he should bid farewell to the companions of residence, family and friends, and supplicate with the supplication of the Messenger of Allah "Allah's blessing and peace be upon him". It is narrated that one said: I was in the company of Abdullah Ibn Umar "may Allah be pleased with him" from Mecca to Medina. When I liked to leave him he sent me off and said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Luqman said: 'If anything is trusted with Allah Almighty, He safeguards it'", and I trust your religion, honesty and the concluding parts of your deeds." (This narration is reported by both An-Nasa'i and Abu Dawud). It is further narrated on the authority of Zaid Ibn Arqam "may Allah be pleased with him" from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If anyone of you intends to set out on journey, let him bid farewell to his brothers, for Allah Almighty blesses him because of their supplication for him." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" bid farewell to a man he would say to him: "May Allah provide you with piety, forgive for you your sin, and direct you to the good wherever you turn your face." (This narration is reported by Al-Khara'iti). This is the supplication of a resident for the traveller who bids farewell to him.

It is reported that Musa Ibn Wurdan said: I came to Abu Hurairah "may Allah be pleased with him" to bid farewell to him before I set out on journey. He said to me: "Should I not teach you, O son of my brother, something I learnt from the Messenger of Allah "Allah's blessing and peace be upon him" at the time of farewell?" I said: "Yes (teach me)." He said: Say: "I trust you with Allah with Whom no trust is lost." (This narration is reported by Ibn Majah and An-Nasa'i). It is narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that a man went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I intend to set out on journey, so, please, advise me." He said: "(Go) in the protection and shade of Allah Almighty. May Allah provide you with piety, forgive for you your sin, and direct you to good wherever you turn your face."

If a man trusts anyone with Allah Almighty, he should address the group without limiting it to one in particular. It is reported that Umar "may Allah be pleased with him" was giving the people their annuities when a man came to him in the company of his son, thereupon he said: "I have never seen anyone more similar to you than that child." The man said: "Let me tell you about him O Commander of Believers. I intended to set out on journey while his mother was pregnant of him. She said: "Are you going to set out and leave me in such a state?" I said: "I trust with Allah Almighty what is in your womb." I set out and then returned and behold! She had died. We sat talking and behold! There was

fire on her grave. I asked the people: "What is that fire?" they said: "It comes from the grave of such and such a woman, and we see it every night." I said: "By Allah, she was in the habit of observing fasts and standing at night (for supererogatory prayers)." I took the mattock and stood towards the grave and dug and behold! There was a lamp and that child was creeping. It was said to me: "This is your trust, and had you trusted his mother (with Allah as you had trusted your child), surely, you would have found her (living like him)." Umar "may Allah be pleased with him" said to him: "He resembles you more than a crow to a crow."

**The fourth** is that before his journey, he should perform Istikharah prayer in the very way we have described in the Book of Prayer, and at the time of departure, let him pray for the sake of journey. It is narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have made a vow to set out on journey and I have written a bequest: to whom of those three should I give it: my son, my father or my brother?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant leaves no successor to succeed him in taking care of his family dearer to Allah Almighty than four rak'ahs he prays in his house once he puts on the garment of his journey, in which he recites the Opening of the Book and 'Say: He is Allah, the One and Only', and then says: 'O Allah! I come closer to You with those. Make them my successor to succeed me in taking care of my family and property"; for those will be his successor in his family and family, and a means of protection surrounding his house until he returns to his family." (This narration is reported by Al-Khara'iti).

**The fifth** is that if one comes at the door of the house, let him say: "In the Name of Allah! I rely on Allah, and there is neither might nor power but with Allah. O Allah! I seek refuge with You from misleading or being misled, from stumbling or being stumbled, from wronging or being wronged, from dealing with others with ignorance or being dealt with ignorantly." When he walks let him say: "O Allah! It is with Your Power that I walk, on You I rely, by you I hold fast, and to You I turn my face. O Allah! You are the object of my confidence and my hope: suffice me against what concerns me and what concerns me not, and what You have better knowledge of than me. Honoured and strong be Your neighbour, and exalted be Your praise; and there is no Allah to be worshipped other than You. O Allah! Provide me with piety, forgive for me my sins, and direct me to good wherever you turn my face." Let him supplicate with that supplication in his departure from every station.

Once he rides the mount let him say: "In the Name of Allah, and by (the power of) Allah (I set out), and Allah is Greater, and I rely on Allah, and there is neither might nor power but with Allah, Most High, Exalted in Greatness. What Allah wills is and what Allah wills not is not. Glory be to Him Who has subjected that to our use, and without Him, we would not have accomplished

it; and we all are returning to our Lord." Once the mount becomes upright with him let him say: "Praise be to Allah Who has guided us to that, and we would not have been guided aright had Allah not guided us aright. O Allah! It is You Who carries people on the backs (of mounts), and Whose aid is sought to achieve all affairs."

**The sixth** is that he should leave very early in the morning. It is narrated on the authority of Jabir "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" set out on Thursday on his way to Tabuk and said: "O Allah! Bless in my nation for their seeking early in the morning." (This narration is reported by Al-Khara'iti; and by the men of four Sunan on the authority of Sakhr Al-Amiri). It is desirable to set out on Thursday. It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father "may Allah be pleased with him" that he said: "Never did the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey but on Thursday." (This narration is reported by Al-Bazzar and Al-Khara'iti). It is further narrated on the authority of Anas Ibn Malik "may Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless in my nation for their seeking very early in the morning on Saturday"; and whenever the Messenger of Allah "Allah's blessing and peace be upon him" dispatched a military expedition, he would let it set out in the first portion of the day. (This narration is reported by the four men of Sunan on the authority of Sakhr Al-Amiri).

It is narrated on the authority of Abu Hurairah "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless in my nation for their seeking very early in the morning on Thursday." (This narration is reported by Ibn Majah and Al-Khara'iti). According to Ibn Abbas "may Allah be pleased with him": "If you have a need from a man, demand it form him during the day, and not at night, and demand it from him very early in the morning . No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Allah! Bless in my nation for their seeking very early in the morning." (This narration is reported by Al-Bazzar, At-Tabarani and Al-Khara'iti). Furthermore, one should not set out after the rise of dawn of Friday, for he will be sinful by leaving Friday prayer, which is obligatory, and should be attended from the very beginning of the day.

It is desirable, if not out of Sunnah to send of the travellers. The Messenger of Allah "Allah's blessing and peace be upon him" said: "To send of a Mujahid in the Cause of Allah and embrace him on his mount in the morning or in the evening is dearer to me than this world and what it contains." (This narration is reported by Ibn Majah on the authority of Mu'adh Ibn Anas).

**The seventh** is that one should not set out until it is hot, for it is the Sunnah. He should make the greatest portion of his journey by night. In this

way, the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you on (your journey) at the first portion of the night, since the long distance is much easier to be covered at night than it is by day." (This narration is reported by Abu Dawud on the authority of Anas). When he approaches the station let him say (by way of supplication): "O Allah, Lord of seven heavens and what they shade, Lord of the seven earths and what they contain, Lord of Satans and whom they mislead, Lord of the wind and what they scatter, and Lord of oceans and what floats over them: I ask You the good of that station and the good of its inhabitants, and I seek refuge from the evil of that station and from the evil of what it contains. Avert from me the evil of their evil ones."

When he ascends at that station, let him offer a two-rak'ah prayer and then say: "O Allah! I seek refuge with the perfect words of Allah which neither pious nor wicked could go beyond from the evil of what He has created." When night falls on him, let him say: "O land: your and my Lord is Allah. I seek refuge with Allah from your evil and from the evil of what you contain, and from the evil of what creeps on you. I seek refuge with Allah from the evil of every lion and black (dog), from the evil of every female-snake and scorpion, from the evil of the inhabitants of the town, and from (the evil) of every parent and his offspring: to Him does belong all that is still at night and by day, and He is All-Hearing, All-Knowing." When he rises to a high place while proceeding on, let him say: "O Allah! You are supreme and higher then everything high, and You have the praise in every state." When he comes down, let him glorify Allah Almighty. If he feels afraid of loneliness on his journey, let him say: "Glorified be (Allah) the Holy King, Lord of angels and (Holy) Spirit: You have exalted heavens with honour and overwhelming power."

**The eighth** is that he should be cautious during the day, in the sense that he should not walk alone apart from the caravan, for he might be assassinated or lost. Similarly, he should be vigilant at night when he goes to bed. It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever he slept on journey in the first portion of the night, he would spread out his arms, and whenever he slept in the last portion of the night, he would hold his arms and place his head on his palm. The purpose is that he would not fall heavy in sleep until sun rises upon him unknowingly, and thus the prayer he would miss is much better than the benefit he would achieve from his journey. It is desirable at night that the journey companions take on guard alternately, in the sense that if one falls asleep, the other would remain on guard. This is out of the Sunnah.

If he faces an enemy or a wild animal during the day or at night, let him recite the Holy Verse of the Throne (of Majesty), "There is no Allah but He: that is the witness of Allah..." (Al Imran 18)

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ﴾

The Surah of Al-Ikhlas, and the last two Surahs of seeking refuge with Allah from evil. Additionally, let him say: "In the Name of Allah, what Allah wills (is), there is no power but with Allah, Allah suffices me, I rely on Allah, there is no power but with Allah, none brings about good but Allah, there is no power but with Allah, none averts evil but Allah, Allah suffices me, Allah hears the one who invokes Him, there is nothing to resort to beyond Allah, and there is nothing to take shelter to other than Allah. "Allah has decreed: "It is I and My Messengers who must prevail": for Allah is One full of strength, able to enforce His Will." (Al-Mujadilah 21)

﴿ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴾

I have shielded myself with Allah, the Great, and I have sought the help of Allah, Ever-Living, the Self-subsisting, Eternal, Who never dies. O Allah! Safeguard us with Your Eye that never sleeps, and shade us with Your power that is impenetrable. O Allah! Bestow mercy upon us by Your power over us, and do not destroy us and You are (the object of) our confidence and hope. O Allah! Make the hearts of Your servants sympathize towards us with Your mercy and kindness: You are the Most Merciful of those who show mercy."

**The ninth** is that he should be kind to his riding mount. If he is riding, he should not burden it with load that is beyond its capacity, nor slap it in the face for it is forbidden, nor sleep on it for one's body becomes heavy by sleeping which annoys the riding mount. The men of piety used not to sleep on the mount unless it was a catnap. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not the backs of your mounts as thrones." It is desirable that he should dismount every morning and evening to relieve the riding mount, for this is out of Sunnah, and reports are handed down from the righteous predecessors that they used to do the same. Some righteous predecessors used to hire mounts on the condition that he would not dismount, and when he paid the charge in full, he would dismount in order to be kind to the riding mount, and have that deed placed in the scale of his own and not the owner's good deeds.

Whoever harms a mount by beating it severely, or burdening it with a load that is beyond its capacity, will be required to recompense it on the Day of Judgement, for there is a reward for kindness towards every living animal. Abu Ad-Darda' "may Allah be pleased with him" said to a camel belonging to him at death: "O camel! Bring no lawsuit against me to your Lord for I've never burdened you with a load that is beyond your capacity." Two kinds of charity lie in dismount: the first is to relieve the animal, and the other is to please the owner. It has also another benefit that is to exercise body and move the muscles of legs, and avoiding indolence that results from the long ride. Furthermore, one should tell the owner about the things to be loaded over it, and show them to him one by one, and hire the mount with a valid contract in

avoidance of any future disputes that cause harm and lead to more evil words, for "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

So, let him be cautious of much talk and quarrel with the owner. He should not carry anything beyond what is agreed upon, no matter light for the little always leads to the more, and whoever hovers round the protected zone is about to fall in it. A man said to Ibn Al-Mubarak while he was riding a mount: "Convey that parchment to so and so." He said: "No until I take the permission of the owner of the mount, for I have not agreed with him on that parchment." Consider how he did not depend upon the words of jurisprudents that make it tolerable, and he rather followed the way of piety.

**The tenth** is that he should take with him six things. A'ishah "may Allah be pleased with her" said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would take with him five things: the mirror, the kohl pot, the file (or knife), the toothpick, and the comb." (This narration is reported by At-Tabarani, Al-Baihaqi and Al-Khara'iti). He used to take with him six things according to another version on her authority: the mirror, the bottle, the file, the toothpick, the kohl pot and the comb. It is reported on the authority of Umm Sa'd Al-Ansariyyah "may Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" never left the mirror and kohl pot on journey." (This narration is reported by Al-Khara'iti). It is narrated on the authority of Suhaib "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to apply antimony whenever you go to bed for it enhances sight and helps eyelashes grow more." (This narration is reported by Al-Khara'iti; and At-Tirmidhi on the authority of Ibn Abbas). It is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" used to apply kohl thrice each time. In another version, the Messenger of Allah "Allah's blessing and peace be upon him" applied kohl thrice to his right eye and twice to his left eye. (This narration is reported by At-Tabarani on the authority of Ibn Umar).

The Sufis added a pot and a rope, and one of them said: "If a poor has neither pot nor rope, it will indicate to his lack in religion." They added those because they were very cautious about the cleanness of water and washing the garment. The pot is to reserve the clean water, and the rope is to dry the washed garment and extract water from springs. Those of the early generations considered Tayammum sufficient, and they were not in need of carrying water with them, and they were careless about performing water from any spring or well unless they were certain of being impure. Umar "may Allah be pleased with him" himself performed ablution from the jar of a Christian woman. They also dispensed with rope by the land and mountains to spread their washed garments

on. Thus, although the rope is a religious innovation, it is good. The blameworthy religious innovation is that which opposes the well-established ways. But what helps one become more cautious about religion is desirable. It was said that Al-Khawas was of those who rely on Allah Almighty, and he never left four things whether in residence or on journey: the pot, the rope, the needle with its threads and the file. He used to say that those do not belong to this world.

**The eleventh** pertains to the etiquettes of return from journey. Whenever the Messenger of Allah "Allah's blessing and peace be upon him", (according to what is unanimously narrated on the authority of Ibn Umar) returned from a holy battle, Hajj or Umrah, he would magnify Allah thrice at the ascent of every promontory and say: "There is no Allah (to be worshipped) but Allah, the One and Only, other than Whom there is no partner: His is the dominion, and to Him be the praise and He has power over all things. We are returning, repenting, worshipping, prostrating and giving thanks to our Lord. Allah has proved true to His Promise, and helped His servant, and Alone defeated the confederates. One then should use this tradition in his return. If he approaches his city, let him move his riding mount, and say: "O Allah! Endow us a good residence and sustenance in it." Then, let him send to his family the one who tells them about his arrival, in order that he should not come to them suddenly. This is the tradition (which should be followed). One should not also knock the door of his family at night. When he enters the town, let him first go directly to the mosque and offer a two-rak'ah prayer, according to the followed tradition. As such did the Messenger of Allah "Allah's blessing and peace be upon him". When he enters his house, let him say: "(Let's) repent (let's) repent to our Lord, and return in such a way as to leave nothing (of our sins) without being forgiven."

He should bring with him a gift of foodstuff or anything else to his household or relatives, as much as lies within his capacity, for it is out of Sunnah. It is narrated that if one finds nothing, let him put a stone in his bag. (This narration is reported by Ad-Daraqatni on the authority of A'ishah). That exaggeration is to urge one to do such glorious deed, for the eyes always stretch towards the one who returns from journey, and the hearts grow pleased with him. So, it is desirable to please them and cool their eyes, by showing that he has been concerned with them during the journey.

Those are some of the external etiquettes. As for the internal etiquettes, some of them were shown in the first chapter. They are:

One should not travel unless his journey shall in crease him in religion. In every town, he should have the intention to see its sheikhs, and endeavour to get benefit from each of them in order to make use of and not to relate about it, by way of showing off and demonstrating that he had met the sheikhs. The duration of stay in every town should range between seven to ten days, unless the intended sheikh orders him to change it. During his stay, he should sit only with the truthful sincere poor. If his intention is to visit a brother, he should not stay with him more than three days, for it is the limit of hospitality

unless it is difficult upon his brother to leave him. If he intends to visit a particular sheikh, he should stay with him no more than a day and a night.

When he enters a city to visit its sheikh, if he is in his house, he should not knock at his door nor seek permission to be admitted until the sheikhs comes out, and when he comes out, he should proceed towards him politely and pay him salutation. He should not speak in advance before him until he asks him to speak, and if he asks him he should give his answer in proportion to the question and no more. He should not ask him about anything unless he takes permission first. Let him not make a mention of the different kinds of food and fruits characteristic of each country, nor should he mention its wealthy and generous people, and his friends and acquaintances in it. But rather he should make a mention of its sheikhs and poor.He should not neglect in his journey to visit the graves of the righteous: on the contrary, he should inspect about them and visit them. He should not show his need but when it is necessary, and only to him who is really able to fulfill it. On the way, he should adhere to celebration (of the Praises of Allah) and recitation of the Qur'an. If a man talks to him, he should leave the celebration and reply to him and after he finishes he should return to celebration once again. If he gets bored because of journey or residence he should oppose his own self, for blessing lies in opposition of the self. If it is made easy for him to serve righteous people, he should not travel out of boredom of their service for by so doing, he will have denied the favour and grace (bestowed by Allah upon him).

If he finds himself in a state of lack (in religion and knowledge) more than he was in residence, he should come to know that his journey is burdensome, which he should discontinue and return home. A man said to Abu Uthman Al-Maghribi: "A man has set out on journey." On that he said: "No doubt, journey is a kind of alienation, and alienation is humiliation, and it is not befitting for a faithful believer to put himself to humiliation." He refers to the fact that he who travels not to increase in religion (and knowledge), journey will be a means of humiliation to him, otherwise, the honour of religion could be attained only through the humiliation of alienation. So, it is the one who is able to oppose himself and curb his own desires that could set out on journey, in order not to be put to humiliation in that alienation, for he, who follows his own desire on journey will inevitably be put to humiliation sooner or later.

## CHAPTER TWO:
## WHAT A SOJOURNER SHOULD LEARN IN REGARD TO CONCESSIONS OF JOURNEY, INDICATIONS OF QIBLAH AND DUE TIMES OF PRAYERS

It should be known that the sojourner needs in the beginning of his journey to take provisions for his world as well as for his hereafter. In regard to the provisions for this world, a mention might be made of food, drink and expenses. If he sets out with reliance (on Allah) with no provisions, there will be no harm in case he is among a caravan or his journey is across contiguous

villages and towns. If he leaves for desert alone or in the company of a people who have no food, in this case: if he is of those who have power to keep patient on hunger for seven to ten weeks, or of those who are satisfied with grass, there will be no harm; and if he has no power to keep patient on hunger, nor to be satisfied with grass, then, to set out with no provisions will be sinful for he will have contributed with his own hand to his destruction. There is a mystery that lies behind this fact, and it will be discussed later in the Book of Reliance. Reliance does not mean to leave all causes, and were it to be so, it would have been idle by demanding a bucket and a rope, and extracting water from springs, and it would have been incumbent upon one to remain patient until Allah Almighty should subject an angel or another person to come and pour water into his mouth. As well as taking a bucket and a rope does not condemn reliance, since those are the means to get access to water, it is then preferable to take food and drink themselves where they are not expected to be found. This reality will be explained in more detail later in the Book of Reliance.

In regard to the provisions for the hereafter a mention might be made of the knowledge that is needed in purification, ablution, prayer and different acts of worship. The sojourner should take such provisions on his journey, for journey sometimes alleviates many acts of worship from him which he needs to know, like shortening prayer, breaking fast, etc, and sometimes toughens many things on him which he dispenses with in residence like his knowledge of the direction of Qiblah and the due times of prayer, for in residence one might be satisfied with the Mihrabs of mosques and the Adhan of Mu'adhdhins. Hence, there are two divisions of things to be learned on journey:

## The First Division Pertains To The Knowledge Of Concessions

In relation to purification and ablution, two concessions are obtained from journey: to wipe the footwears and practice Tayammum. Concerning the obligatory prayers, there are also two concessions: shortening the prayer and combining prayers. Two concessions are included in the supererogatory prayers: to pray while riding the mount, and praying while walking. In fasting, there is only one concession, i.e. to leave fasting. The total is seven concessions.

**The first concession**: to wipe footwears

It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to take off our footwears (whenever we liked to offer ablution provided that they were worn after offering ablution) for three days unless it would be because of the state of ceremonial impurity (resulting from sexual intercourse or nocturnal wet dream); but (we might not take them off) because of excrement, or of urination, or of sleep. (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah). Thus, whoever put on his footwears while being in the state of

ablution, and then he broke ablution has the right to wipe his footwears (whenever he performed ablution) for three days and nights beginning from the time he broke ablution in case he is on journey, and only a day and a night in case he is in residence. But there are five conditions to be observed for the validity of that:

1- One should put on footwears after performing ablution in full. If one washes his right foot and then gets it into the footwear and then washes the left foot and gets it into the footwear, wiping footwears will be impermissible in the sight of Shafi'i juristic school until he puts off the right footwear in order to put them on once again.

2- The footwear should be thick enough to walk in them. It is permissible to wipe the footwear even in case there is no sandal, for the people are accustomed to walk in it without sandal unlike the socks of Sufis which are too weak to walk in without a shoe, and thus it is impermissible to wipe it during ablution.

3- It should not be worn in a way that uncovers a part of foot that is to be washed in ablution. In this case, it is impermissible to wipe it in ablution. But it might be permissible as long as it is stuck to the foot according to Maliki juristic school and the earlier opinion of Shafi'i, and there is no harm in that in view of the dire need and the difficulty of sewing on journey. It is permissible to wipe the woven footwear as long as it covers the whole foot up to the ankles.

4- It should not be taken off after wiping it; and if it is to be taken off, then, it is preferable to perform ablution without it. But if it is taken off for the purpose of washing feet, it is permissible.

5- It is the spot alongside the place to be washed in ablution that should be wiped, i.e. to wipe the back of the foot from over the footwear at minimum. If it is wiped with three fingers, it will be sufficient. But it is preferable to avert disputes and wipe the higher and lower portions of it all at once, without repetition. As such the Messenger of Allah "Allah's blessing and peace be upon him" did.

It is to wet his hands and place the finger tips of his right hand over the tips of soles of his right foot, and pass it over that foot from front to back, and the finger tips of his left hand over his heel from the lower part of the footwear and pass it over that from back to front. If one wipes his footwear while being in residence and then sets out on journey, or wipes while being on journey and then becomes in residence, the ruling of residence should prevail. So, let him be limited to a day and a night. The three days and nights begin from breaking his ablution after wiping his footwears. If he puts on footwears and wipe them in residence and then sets out on journey and breaks his ablution at midday, he shall remain in the state of wiping his footwears for three days and nights beginning from the time of midday up to the midday of

the fourth day. Once the sun declines on the fourth day, that state shall be over, and he shall have no right to pray until he washes his feet (in ablution). Let him then wash his feet and put on the footwears once again, and observe the time he will break ablution (to begin new three days and nights). Furthermore, if he breaks ablution after putting on the footwears in residence, and then he sets out on journey, he has the right to remain wiping his footwears for three days and nights, for usually one might put on footwears before setting out, and could not avoid breaking ablution (after putting on footwears). But in case he wipes his footwears in residence and then sets out, he should limit it to the period of resident, i.e. a day and a night.

It is desirable, for him who likes to put on footwears in residence or on journey, to overturn them and shake them off anything for fear of a female-snake, a scorpion or a thorn. It is narrated on the authority of Abu Umamah "may Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" asked for his footwears and when they were brought to him he put on one of them and then a crow came and carried the other and threw it thereupon a female-snake came out of it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should not put on his footwears until he shake them off." (This narration is reported by At-Tabarani).

**The second concession** pertains to Tayammum

It is to perform Tayammum with dust instead of performing ablution with water when there is a legal excuse of shortage of water. The shortage of water becomes fitting for excuse if it is so far from the dwelling place that if one walks towards it, he could not be relieved by the caravan if he cries or asks for relief. In this way, it is farther from the customary distance the people cut to answer the call of nature. Similarly, if the water is occupied by an enemy or a wild animal, practicing Tayammum is permissible, no matter near it might be. One also has the right to practice Tayammum if he needs the existing quantity of water to quench his thirst during his day or a portion of his day. If water also is needed to quench the thirst of anyone of his companions, it is impermissible for him to perform ablution thereof, and he should rather give it to him. But if it is needed for cooking soup or wetting fragments of bread, Tayammum will not be permissible: on the contrary, it is incumbent upon him to satisfy himself with the fragments of dry bread and dispense with soup.

Therefore, if water is granted to him, he should accept it; and if price is offered to him in return for water, he should not accept it. If it is sold for a fair and reasonable price it is incumbent upon him to buy it, but if it is sold for a price in which he dealt with unjustly, it is not incumbent upon him to buy it. If one has no water and he intends to practice Tayammum, the first thing he has to do is to seek water, as much as it is possible to have access to it: let him turn round the dwelling place and inspect his bags and ask for the remaining water in

the utensils and vessels. If he forgets water in his bags or is heedless of a well of water close to him (and he has performed Tayammum and offered prayer), it becomes incumbent upon him to perform ablution and repeat the prayer due to his indulgence in seeking for water. If he learns that he will find water towards the end of the due time of prayer, it is preferable to practice Tayammum and perform prayer in the beginning of time, for life is not ensured (to continue to the end of the due time), and by praying in the beginning of time one attains the good pleasure of Allah Almighty. It is reported that Ibn Umar "may Allah be pleased with him" practiced Tayammum and it was said to him: "Do you practice Tayammum and the people are looking at you from over the walls of Medina?" he said: "Should I wait (without prayer) until I enter it (the Hell)?"

If water is found after one started his prayer, his prayer would not be annulled, and it is not incumbent upon him to perform ablution (and repeat prayer). But if water is found before starting prayer, it becomes incumbent upon him to perform ablution. In the event of unavailability of water, he should aim at a piece of earth of good dust, and strike it one strike with his palms after holding his fingers, and wipe his face therewith, and strike it another strike after taking off his ring and spreading his fingers and wipe his hands up to his elbows therewith. You might see the details of that in the Book of Purification. If one practices Tayammum and offer one obligatory prayer therewith, he has the right to perform as much supererogatory prayers after it as he likes. But if he intends to perform another obligatory prayer, he should repeat Tayammum. That's because no two obligatory prayers should be performed with one Tayammum. Furthermore, he should not practice Tayammum for a particular obligatory prayer before its due time comes, and if he does, it becomes incumbent upon him to repeat Tayammum. On wiping his face, let him have the intention to make permissible the prayer. If he has water sufficient to perform ablution in part, let him use it and then practice Tayammum in full.

**The third concession** pertains to shortening the obligatory prayers

A sojourner has the right to shorten Zhuhr, Asr and Isha' from four to two rak'ahs, but with observation of the following three conditions:

**1**- To perform it in its due time. But should it be performed as compensatory, it is more likely to be performed in full.

**2**- To intend to shorten it for should he intend to perform it in full, it becomes incumbent upon him to perform it in full. If he has doubt as to whether he intended to perform it in full or as shortened, it becomes incumbent upon him to perform it in full.

**3**- He should not pray behind a resident or a sojourner who performs prayer in full, and if he does, it becomes incumbent upon him to perform it in full. Even if he has doubt as to whether his imam is a resident or a sojourner who performs prayer in full, it becomes incumbent upon him to perform prayer in full, and it does not care if he is sure afterwards that he is a sojourner. So, let him be certain

at the time of intention. However, it does not harm him if he has doubt as to whether his imam, whom he recognizes to be a sojourner, has intended to perform prayer in full or as shortened for none learns the intentions (but Allah Almighty). All of this applies to the long permissible journey whose beginning and ending limits are problematic.

In regard to the beginning, the journey is to move from one's residence to a particular destination for a certain purpose. Thus, there is no concession for him who wanders through the land and has neither certain purpose nor a particular destination to which he intends to go. One does not become a sojourner unless he leaves the inhabited places and precincts of the town, but it is not necessary for him to leave its ruins and gardens to which the people set out for picnic. In regard to village, the sojourner therefrom should leave its surrounding gardens. If the sojourner returns to the town to take something he has forgotten, no concession is due to him if it is his homeland and he has not left its inhabited places. But if it is not his homeland, he has the right to enjoy the concession.

The end of journey is determined by one of three things:

**1-** To arrive in the inhabited places and precincts of the town which he intends to stay in .

**2-** To intend to stay three days and more whether in a certain town or in the desert.

**3-** To achieve the form of stay even with no intention to stay. The typical case is to stay in a particular site for three days in addition to the day of arrival, after which he has no concession.

But in case he has no intention to stay, and he has occupation he expects to achieve everyday and it delays, he has the right to enjoy the concession whatever long his stay might be. It is of no difference whether or not he is engaged in fighting, whether the duration of stay is long or short, whether he delays to set out because of the heavy rains or anything else he does not know whether or not it will continue for three days. The Messenger of Allah "Allah's blessing and peace be upon him" utilized the concession of shortening the prayer in one of his holy battles for eighteen nights he stayed in one site. (This narration is reported by Abu Dawud on the authority of Imran Ibn Hussain). What seems is that the continuity of concession is determined by the duration of fighting. The Messenger of Allah "Allah's blessing and peace be upon him" seemed to have shortened the prayer because he was a sojourner and not a fighter.

We mean by long journey is to be of two transitions, each consisting of eight Farsakhs, each of three miles, each of four thousand steps, and each of three feet. We mean by the permissible journey is that one does not flee from his parents in defiance and disobedience of them, nor does he flee from his master (in case he

is a slave), nor does a woman flee from her husband, nor does a solvent debtor flee from his creditor, nor does one go to cut the road upon the people, kill a man with no just cause, get an unlawful gift from a wrongful ruler, or seek to spread mischief among the Muslims. In total, a man travels for a certain purpose which drives his journey. If his purpose from journey is to do or get what is unlawful, his journey is sinful, and no concession is due to him. Wickedness itself, such s drinking wine and the like of it does not impede concession. Let's say that every journey which is forbidden by Sharia should not be supported by any concession. If one has two purposes from his journey, one is permissible and the other is forbidden, and both are separate and independent from each other, then, he has the right to enjoy the concessions of journey. There is difference about the concession for the Sufis who wander through the land with no valid purpose other than seeing the different sites and places. But the preponderant opinion is that they have the right of concession.

**The fourth concession** is to combine prayers

It is to combine both Zhuhr and Asr prayers in their due time and Maghrib and Isha' prayers in their due time. This is allowable in every long permissible journey. But there is difference about its being permissible in the short journey. If one likes to pray Asr in advance, let him intend to combine both Zhuhr and Asr in their due time before the time of Zhuhr is over. Let him call for Zhuhr prayer and then establish prayer and once he finishes from prayer let him establish Asr prayer with observation of renewing Tayammum, making break between both with no more than Tayammum and Iqamah (prayer establishment). If he assumes Asr prayer first then combination becomes impermissible. But according to Al-Muzni if one, on assuming Asr prayer, intends to combine both Zhuhr and Asr prayers, it is permissible; and it might be logically acceptable since there is no reference for the obligation of giving precedence to intention over assuming prayer, and what counts is that combination of both prayers is permissible. The concession pertains to Asr in particular and thus intention in it is enough; and there is no difference in regard to Zhuhr prayer.

Once he finishes from both prayers, he should combine their Sunan. There is no Sunan to be offered after Asr. But as for the Sunan of Zhuhr, he should pray it after finishing from Asr prayer, whether riding or standing or sitting. That's because if he performs the Sunan of Zhuhr after Zhuhr, the consecution between both Zhuhr and Asr will be interrupted, although it is obligatory. There is another possibility, i.e. if he so likes, he could combine both four-rak'ah prayers of Zhuhr and Asr before performing two obligatory prayers: let him pray first the Sunnah of Zhuhr followed by that of Asr, and then pray the obligatory prayer of Zhuhr followed by that of Asr, and then the two-rak'ah prayer to be performed after the obligatory prayer of Zhuhr. One should not neglect supererogatory prayers on journey, for what he misses of them is much more than the profit he gains from journey, given that they are

alleviated for him and made permissible to him to perform them while being on the mount, in order not to delay from the journey because of them. If he delays to perform Zhuhr prayer until the due time of Asr comes, he should follow the same sequence, and it is of no care to him to offer the Sunan of Zhuhr after Asr, i.e. at the time when prayer is undesirable, as long as there is just cause for him to offer them at that time. The same, should be followed, in combining both Maghrib and Isha' in addition to Witr prayer. After finishing from the obligatory prayers, let him engage in performing the Sunan and conclude his entire prayers with Witr.

If he remembers Zhuhr which he has not yet performed before its due time elapses, let him intend to perform it in combination with Asr prayer. If he does not remember Zhuhr prayer until its due time has elapsed, either because of sleeping or engagement, he has the right to perform it in combination with Asr prayer, without being sinful, for as well as journey might occupy one from performing prayer, it also might divert him from remembering it. Furthermore, the time of both Asr and Zhuhr is shared between both prayers on journey. For this reason, a menstruating woman should compensate Zhuhr prayer once she gets clean from menses before sunset. When Zhuhr is delayed up to Asr time, it is not requisite to observe the sequence in praying them, unlike the case when Asr is to be performed in advance in combination with Zhuhr prayer. That is because it is unlikely that one who intends to leave or delay Zhuhr prayer engages in Asr prayer. The legal excuse of heavy rain, like journey, makes it permissible to combine prayers. One of the concessions of journey also is to leave Friday prayer. If one, after performing Asr prayer (in combination with Zhuhr), intends to stay in residence and the time of Asr comes upon him while being in residence, it is incumbent upon him to pray Asr once again, for the legal excuse has vanished.

**The fifth concession** pertains to performing supererogatory prayers as riding

The Messenger of Allah "Allah's blessing and peace be upon him" used to perform the supererogatory prayers while being on his mount wherever it turned with him. (This narration is reported by Al-Bukhari and Muslim on the authority of Ibn Umar). Additionally, the Messenger of Allah "Allah's blessing and peace be upon him" performed Witr prayer while being on his riding mount. Neither bowing nor prostration is due upon the riding performer of supererogatory prayer except by way of nodding his head. In prostration he should make his head a bit lower than it is in bowing. It is not incumbent upon him to bow so much that he is exposed to danger because of riding. But if he is in a lying place, he should perform bowing and prostration in full for he has the power to do it well. It is not incumbent upon him to turn his face towards Qiblah whether in the beginning or during the prayer. But the direction of the way is substituted for the Qiblah. In all of his prayer, he should turn his face towards the Qiblah (if it is possible) or to the direction of

the way, and once he turns his mount away from that direction, his prayer will become valid, unless he turns it towards the Qiblah. If he turns it away forgetfully or for a short while, the prayer will not be valid. If his mount runs away with him uncontrollably and deviates from the direction, his prayer will not become valid, and no prostration of forgetfulness will be due upon him, since it is not he who causes it to deviate, unlike the case in which he himself turns it away forgetfully, and thus prostration of forgetfulness becomes due upon him by way of nodding his head.

**The sixth concession** pertains to performing supererogatory prayers as walking

It is permissible on journey, and he should nod his head in reference to bowing and prostration. It is not incumbent upon him to sit down to recite Tashahhud for this invalidates the benefit of concession. Although the ruling of rider applies to him, the walking should seek to face the Qiblah on assuming prayer, for it is not difficult upon him to turn towards the Qiblah for the very moment in which he assumes the prayer, unlike the rider. He should to walk in wet filth intentionally, and once he does so his prayer becomes invalid, unlike the case in which the riding mount of a rider treads on a wet filth. It is not incumbent upon him to trouble himself in attempt to avoid the filth which the road could hardly be void of. In brief, everyone who flees from an enemy, a wild animal or a torrent has the right to perform the obligatory prayer while riding or walking in the very way we have mentioned in the supererogatory prayer.

**The seventh concession** pertains to leaving fast

It is permissible for the sojourner to leave fasting except if morning comes upon him while being resident and then he sets out on journey: in this case, he should not leave fast. If morning comes upon him while travelling and he is fasting, and then he resides, he should complete his fast. But if he resides after he has broken his fast, it is not incumbent upon him to desist from food or drink for the remaining portion of the day. If morning comes upon him and he is travelling, and he has the intention to observe fast, it is not incumbent upon him to complete his fast, although fasting is better for him, just as shortening the prayer on journey is better than completing prayers in order to avoid the suspicion of disputes about that matter. That's because it might be difficult upon him to compensate for the missed fast. But in case fast harms him on journey, then, it is better for him to leave fast.It might be asked: "Is it obligatory or desirable upon the sojourner to learn those concessions before setting out on journey?" in reply to it, let's say that it should be known that if he intends to leave shortening prayer, wiping footwears, combining prayers, leaving fast, and performing supererogatory prayers as riding and walking, it is not incumbent upon him to learn the conditions of such concessions for it is not obligatory upon him to adhere to them. But it is incumbent upon him to learn

the conditions of Tayammum, for loss of water is most likely on journey unless he travels along the bank of a river or so.

You may argue: "Tayammum is needed for a prayer which is still not due: so, how is it incumbent to learn purification and ablution for a prayer which is still not due?" let me say that if there is a long distance to be covered in a year between anyone and the Ka'bah, several months before Hajj, he should set out on his journey to Hajj, and learn the rites if none is thought to teach him on the way. That's because the basic rule here is the continuation of life, and the thing without which an obligatory deed could not be achieved, should be considered as obligatory in itself. Similarly, any obligatory duty that is expected to be done and it has a particular condition and there is no access to it except by giving precedence to that condition over the time of obligation, it then is desirable to give precedence to learn that condition, like the knowledge of rites before the time of Hajj is due. For this reason, it is impermissible for a sojourner to set out on journey before learning that amount of Tayammum and the other concessions.

You might say: "If he does not learn the way of performing supererogatory prayers as riding and walking, what harm shall he receive? It is just that he will offer supererogatory prayer mistakenly, and those are not obligatory on him. Then, how should its knowledge be binding upon him?" in reply, let me say that it is binding upon him not to offer supererogatory prayers mistakenly, for to offer supererogatory prayers while being in a state of breaking ablution, impurity, facing direction other than the Qiblah, and without perfecting the basic conditions or prayer, is unlawful. For this reason, it is binding upon him to learn the amount with which he avoids performing supererogatory prayer mistakenly, lest he would fall in what is forbidden. This is the knowledge of the concessions of the sojourner.

## The Second Division Pertains To The Functions To Change Because Of Journey

It is like the knowledge of the direction of Qiblah, and the times of prayer; and this kind of knowledge is obligatory in residence (as well as on journey). But in residence, there are something which suffices one to learn that, like the Mihrab of the mosque that makes him dispense with seeking to know the direction of Qiblah, a Mu'adhdhin who observes the due time of prayer that makes him dispense with seeking to pursue it, unlike the sojourner who might be put to confusion about the direction of Qiblah and the due time of prayer. Thus, it is incumbent upon him to acquire the knowledge of the indications of Qiblah and the due times of prayer.

The indications of Qiblah are three: land indications, like signification with the help of mountains, villages, and rivers, aerial like signification with the help of the wind from the four directions, and celestial like signification with the help of stars.

As for the land and aerial, they differ by the different countries and regions. Perhaps, there is a high mountain on a way known to be on the right, on the left, in front or on the back of the praying man. One should know and understand that well. Wind also might be suitable indications in some countries. However, a thorough survey of that is beyond capacity since every town and country has its specific nature.

In regard to the celestial indications, they are divided into daily and nightly: one of the important daily indications is the sun. before setting out on journey, a sojourner should observe his position from sun decline: should it be in front of him in between his eyebrows or to his right or to his left eye, or should it incline more to the forehead? Those are almost the positions of sun in the north countries. Once he knows that, and knows the sun decline with its indication we are going to mention later, he comes to know the direction of Qiblah. He also should observe the position of sun from him at the time of Asr prayer. As different as it is from town to town, a thorough survey is impossible. The Qiblah at the time of Maghrib prayer is perceptible with the help of the position of sunset. That's to know that sun sets on the right or as inclining to the face or the nape of the praying man. It is with the help of dusk that the direction of Qiblah is learnt for Isha' prayer, as well as it is with the help of sunrise that the direction of Qiblah is learnt for the Morning prayer. In other words, the sun is fit to indicate to the direction of Qiblah for the five obligatory prayers. But it is different according to the difference of winter and summer. There are so many points of setting and rising although they are limited to two directions.

But one might offer Maghrib and Isha' prayers after the disappearance of the dusk, which makes it difficult upon him to know the direction of Qiblah. In this case, he has to observe the position of Capricorn, for it is almost changeable. It might be on the nape, on the right or left shoulder, in the countries that lie in Northern Mecca, while it might be in the face of the praying man in the countries lying Southern Mecca like Yemen. He should learn that and depend in his way upon what he knows and sees in his country, unless the journey is long for the far distance leads to the difference of the positions of sun, Capricorn, as well as the points of rising and setting. Once he reaches a certain town, he should ask the people of knowledge or watch the planets and stars while facing the Mihrab of the mosque of that town. When he learns those indications, he should depend upon them. If it appears to him that he has committed a mistake while praying by deviating from the direction of Qiblah to another direction, it becomes binding upon him to compensate the prayer. But in case he deviated from Qiblah without leaving its direction, it is not incumbent upon him to repeat the prayer.

There is difference among the jurisprudents as to whether what counts is the direction or the same body of the Ka'bah. What counts in our sight is the same body of the Ka'bah if the Ka'bah is in a position that enables the praying person to see it, and the direction if it is difficult upon him to know it

except with the help of signification. There is consensus on the fact that the same body of the Ka'bah is required in the event of availability. To be satisfied with the direction of the Ka'bah when it is difficult to know it except by signification is proved by the Book, the Sunnah, the behaviours of the companions "may Allah be pleased with them", and the analogy.

In regard to the Book, Allah Almighty says: "Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 144)

Concerning the Prophetic tradition, It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The whole space) between the East and the West, acts as a Qiblah (particularly for him who is on journey and is put to confusion)." (This narration is reported by At-Tirmidhi, An-Nasa'i and Ibn Majah). The West lies on the right side whereas the East on the left side of the inhabitants of Medina. The Messenger of Allah "Allah's blessing and peace be upon him" made the space between them as a Qiblah, although the area of the Ka'bah by no means could cover the whole space between East and West, unless its direction and not its body that is intended here. The same narration is also reported on the authority of Umar and his son "may Allah be pleased with them".

Regarding the behaviours of the companions, "may Allah be pleased with them", it is reported that those who were performing Morning prayer in the mosque of Quba' were facing Jerusalem and turning their backs to the Ka'bah and Medina was lying between them, when they were told that the Qiblah was changed towards the Ka'bah, thereupon they turned during the prayer without seeking indication. (This narration is reported by Muslim on the authority of Anas; and both Al-Bukhari and Muslim on the authority of Ibn Umar). However, their acts was not disapproved of, and for that reason, their mosque was named the mosque of two Qiblahs. It is difficult to face the same body of the Ka'bah from Medina except with the help of geometric indications: how were they able to know it spontaneously in the prayer and during the darkness? Furthermore, when they built their mosques in the precincts of Mecca and the other countries of Islam, they did not seek the aid of engineers to make their Mihrabs directly in the face of the same body of the Ka'bah.

Analogically, there is a dire need to build mosques through all parts of the earth that should face the Qiblah, and it is very difficult to face the same body of the Ka'bah except with the help of geometric sciences that were not stipulated in Sharia. For this reason, it is necessary to face the direction (and not the same body) of the Ka'bah.

The evidence for the validity of limiting all directions of the world to four is taken from the statement of the Messenger of Allah "Allah's blessing and peace be upon him" who said about the etiquettes of answering the call of nature: "Do not face the Qiblah nor turn your backs towards it: but rather turn Eastward or Westward." (This narration is reported by both Al-Bukhari and Muslim on the authority of Abu Ayyub). This applies to Medina, since

East lies to the left and West to the right side of the praying person who faces the direction of the Qiblah. In this Prophetic statement, two directions were forbidden and two were permitted in connection with answering the call of nature. The total then is four directions. Man himself has no more than four directions: the front, the back, the right and the left. Since Sharia is based on such beliefs, then, it is clear that what is intended is the direction (and not the same body). This facilitates diligence concerning it. But to know exactly the position of the same body of the Ka'bah requires to learn first the position of Mecca in relation to both meridian and equator, and how difficult it is to know without precise instruments, which Sharia did not stipulate. It is then sufficient for the sojourner to know of the indications of Qiblah the position of the rising and setting when sun declines and the position of the sun in the afternoon, i.e. at the time of Asr.

But you might say: "If a sojourner sets out on journey without learning that, should he be sinful?" in reply, let me say that if during his way he passes across contiguous villages and towns, having Mihrabs of Qiblah in their mosques, or if he has in his company anyone who has the reliable knowledge to guide him to the direction of Qiblah, and he himself is trustworthy and just, of a surety, he will not be sinful, otherwise, he will be sinful, for he has inevitably to face Qiblah in his prayer, and without that knowledge, he will fail to do so correctly. But if he has the knowledge of those indications and it becomes difficult upon him to be guided to them because of vagueness or darkness, or there is none with him to guide him to the right direction, then, he has to offer prayers at their due times, provided that he shall compensate those prayers later, whether he has or has not got the right direction on his journey.

The blind has a special case here, since he has but to be guided by a reliable and trustworthy sighted one; and if the direction of Qiblah is clear, he ahs to rely upon the statement of every just and fair one telling him about it, whether in residence or on journey. But there is no claim for the blind or the ignorant to travel in a caravan that has none to know the indications of Qiblah, in the same way as there is no claim for the layman to stay in a town that has no jurisprudent who is knowledgeable of the items of Sharia: but rather it becomes incumbent upon him to leave for any place where he could find one to teach to him his religion. The same is true of him if the town has but a wicked dissolute jurisprudent, for it is impermissible to rely on his fatwa, and justice is requisite to accept the fatwa of any jurisprudent.

In connection with learning the due times of the five obligatory prayers, it is necessary. The due time of Zhuhr starts with the decline of sun. Everyone, in the early beginnings of the day, has a vertical shade towards the west which shrinks gradually until the sun declines, and starts to grow towards the East and continues to increase until sun sets. A sojourner should fix straight a stick and mark the position of shade on it, and look at it an hour or so later, and if he finds that the shade is still short, then, the time of Zhuhr prayer has not

come yet. The way of learning that is to observe in the town the shade of his height at the time of proclaiming Adhan: if it is three feet long, then once it becomes so on journey and starts to increase, he should perform Zhuhr prayer. If it becomes six and half feet long then the time of Asr shall have started, for the shade of every man is nearly six and half feet long. Moreover, the shade of sun decline increases gradually everyday from the beginning of summer, and decreases gradually everyday from the beginning of winter.

The best thing a sojourner could do is to take with him a balance to help him know the amount of shade accurately. Of course the due time of Maghrib prayer begins with the sunset. But the mountains might veil the direction of West form his sight. In this case, he should observe the East direction. If blackness as short as a lance high above the land appears in the horizon, then, Maghrib has become due. The due time of Isha' is known by the disappearance of the dusk. If it is veiled by mountains from his sight, he might know it by the emergence of the small stars in great numbers, which do not appear in such multitude except after the disappearance of the dusk. The morning appears vertically at first, and some time later whiteness appears horizontally that is easy to see; and this is the first portion of the due time (of Mornings prayer).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the dawn (with which fasting starts) is not as such (the streaks of whose light are vertical, and he gathered his palms), but it is as such" (the streaks of whose light are horizontal in the sky, and he placed the index finger of one hand over the index finger of the other and opened them). (This narration is reported on the authority of Abdullah Ibn Mas'ud). It is narrated on the authority of Qais Ibn Talq from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat and drink (during the night) and let not the vertical streaks (of the false dawn) stop you from eating: keep eating and drinking until it (the light of the true dawn) becomes horizontal." (This narration is reported by both At-Tirmidhi and Abu Dawud). According to a statement attributed to Ibn Abbas "may Allah be pleased with them": "Eat and drink as long as the light is still vertical."

To be sure, the sojourner needs to learn the due times of obligatory prayers so that he might hasten to perform prayer before departure in order not to suffer the difficulty of dismounting to pray, or before sleep in order to get comforted. But if he gets accustomed to delay the prayer until he is sure of the due time, and he accepts to miss the superiority of performing the prayer in the first portion of the time, and at the same time, he is able to dismount and delay sleep until he is sure of the time, he then might dispense with learning the due times of prayer. The problem lies in both extremes and not in the middle of time.

# Book eight: etiquettes of Music and ecstasy

It is the eighth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Who has consumed the hearts of His chosen in the fire of His love, and hath enslaved their thoughts and their souls in longing unto meeting Him and looking upon Him, and hath fixed their sight and their insight upon consideration of the beauty of His presence until they have become drunken with inbreathing of the breeze that tells of union, and their hearts are distraught and confounded with considering the praises of Majesty, and they see not His equal in existence, visible and invisible, and are not mindful of aught except Him in The Two abodes. If a form presents itself to their sight, their insight passes to Him that formed it; and if a melody strikes upon their ears, their secret thoughts pass hastily to the Beloved; and if there come to them a voice disturbing or disquieting or moving or making to sorrow or making joyous or making to long or stirring up, that they, are disturbed is only unto Him, and that they are moved is only by Him, and that they are disquieted is only on account of Him; their sorrow is only in Him, and their longing is only unto that which is with Him, and their being aroused is only for Him, and their coming and going is only around Him. From Him is their hearing and unto Him is their listening, and He hath locked their eyes and ears from aught besides Himself. They are those whom Allah hath chosen to be his Saints and has separated from His chosen ones and His peculiar ones. And blessing be upon Muhammad, who was sent with His message, and upon his Family and Companions, leaders and guides in the truth, and much Peace I' Lo! Hearts and inmost thoughts are treasuries of secrets and mines of jewels. Infolded in them are their jewels like as fire is infolded in iron and stone, and concealed like as water is concealed under dust and loam. There is no way to the extracting of their hidden things save by the flint and steel of listening to music and singing, and there is no entrance to the heart save by the ante-chamber of the ears. So musical tones, measured and pleasing, bring forth what is in it and make evident its beauties and defects. For when the heart is moved there is made evident that only which it contains like as a vessel drips only what is in it. And listening to music and singing is for the heart a true touchstone and a speaking standard; whenever the soul of the music and singing reaches the heart, then there stirs in the heart that which in it preponderates. Since, then, the heart is by nature obedient to the ears, to the degree that its secret things plainly show themselves through them and its defects are uncovered by them and its beauties made evident, an explanation is needed of what has been said with regard to listening to music and singing and with regard to ecstasy, and also a statement of what advantages are in these

things and what disadvantages and of what is recommended in them of laws and modes, and of what pertains to them of disagreement on the part of the learned as to their being either forbidden or allowed. We will expound that in two chapters:

The first chapter pertains to the permissibility of listening to music and singing.

The second chapter pertains to its laws and the effects which music and singing produce upon the heart, consisting of ecstasy, and upon the parts of body, consisting of dancing and crying out and tearing of garments.

## CHAPTER ONE:

## ON DISAGREEMENT OF LEARNED AS TO PERMISSIBILITY OF LISTENING TO MUSIC AND SINGING, AND REVEALING THE TRUTH AS TO THAT PERMISSIBILITY

### An Account Of Sayings Of Learned And Of The Stiffs As To Its Being Lawful Or Forbidden.

It should be known that the listening comes first, and that it bears as fruit a state in the heart that is called ecstasy; and ecstasy bears as fruit a moving of the extremities of the body, either with a motion that is not measured and is called agitation or with a measured motion which is called clapping of the hands and swaying of the members. Let us, then, begin with the rule as to listening-it comes first-and we will adduce with regard to it those sayings which express clearly the views which have been held on it. Thereafter, we will mention what points to its permissibility, and follow that up with an answer to what has been laid hold of by those who assert that it is forbidden.

As for the adducing of views, at-Tabari has related from ash-Shafi'i and Malik and Abu Hanifah and Sufyan and a number of the learned, expressions which indicate that they viewed it as forbidden. He said: "Ash-Shafi'i "Allah have mercy on him" said in The Book of the Laws of giving Judgment, 'Singing is a sport which is disliked and which resembles what is false ; he who meddles much with it is light of understanding, you shall reject his testimony.'" Further, Al-Qadi Abu At-Tayyib said: "That a man should listen to a woman who is not within the prohibited degrees of kinship is unlawful according to the followers of Ash-Shafi'i, equally whether she is in plain view or behind a curtain, is free or a slave." Further, he said: " Ash-Shafi'i "Allah be pleased with him" said: ' If the possessor of a slave-girl gather men together to listen to her, he is of light understanding, you shall reject his testimony.' "And he narrated further from ash-Shafi'i: "He disliked beating time with a staff and was wont to say that freethinkers made use of that to divert their attention from hearing the Qur'an. And ash-Shafi'i said: ' On account of tradition, playing at backgammon is disliked more than playing on any kind of musical instrument. And I do not like playing at chess; I dislike all the games which

men play, because play does not belong to the actions of the people of religion and manliness.

As for Malik "Allah have mercy on him", he has forbidden singing. He said: ' When a man buys a slave-girl and finds that she is a singer, then it is his duty to send her back.' That is the view of the rest of the people of Medina except Ibrahim Ibn Sa'd alone.

As for Abu Hanifa[4] "may Allah be pleased with him", he disliked it and made hearing singing a sin; and so all the people of al-Kufah, Sufyan Ath-Thawri and Hammad and Ibrahim and ash-Sha'bi and the rest." All this the Qadi Abut-Tayyib at-Tabari has adduced. But Abu Talib al-Makin[5] adduced the allowableness of listening to music and singing from a number of the first believers. He said: " Of the Companions, 'Abdullah Ibn Ja'far and 'Abdullah Ibn Az-Zubair[6] and Al-Mughirah Ibn Shu'bah' and Mu'awiyah and others listened to music and singing." He said further, "Many of the excellent first believers, both Companions and Followers, have done that along with pious works." And he said: " The people of al-Hijaz with us in Mecca did not cease to listen to music and singing even in the most excellent of the days of the year, and these are The Few Days in which Allah commanded His servants to remember Him, such as the days of at-Tashriq.

The people of Medina, like the people of Mecca, have not ceased persisting in listening to music and singing up to this our time. We have known Abu Marwan Al-Qadi who had slave-girls who chanted in public and whom he had prepared to sing to Sufis." And he said further, " 'Ata had two slave-girls who chanted, and his brethren were wont to listen to them." And he said further, " They said to Abu Al-Hassan Ibn Salim: "How do you forbid listening to music and singing when Junaid and Sari As-Saqati and Dhun-Nun were wont to listen?" Then he said: "And how have I forbidden music and singing when those who are better than I have allowed it and listened to it?" And Abdullah Ibn Ja'far At-Tabari was wont to listen, and he only forbade sporting and playing in listening.

It is related from Yahya Ibn Mu'adh' that he said: 'We miss three things and do not see them, and I shall not see them increase save little, beauty of face with modesty, beauty of speech with honesty, and beauty of brotherliness with abiding by duty.'" And I saw in some books this very thing related from Al-Harith al-Muhasibi and it shows that he permitted listening to music and singing in spite of his asceticism and piety and strenuousness and energy in religion. Further he said: "Ibn Mujahid was not wont to accept an invitation except there was to be music and singing." And more than one has narrated that he said: " We gathered together to a banquet, and along with us were Abu Al-Qasim Hinted: Man's and Abu Bakr Ibn Di'id and Ibn Mujahid with others their like, and there was music and singing there. Then Ibn Mujahid began to urge on Ibn hint Hani' against Ibn Dawud as to listening to the singing.

Ibn Dawud said: ' My father related from Ibn Hanbal that he disliked listening to music and singing, and my father disliked it, and I hold the view of my father.' Then Abu Al-Qasim said: 'As for my grandfather Ahmad, he told me from Salih Ibn Hamad' that his father used to listen to the voice of Ibn Al-Khabbazah Then said Ibn Mujahid to Ibn Dawud: 'Don't bother us with your father '; and to the other, 'Don't bother us with your grandfather. What do you say, Abu Bakr, of one who recites a verse of poetry ; is it unlawful? ' Ibn aid said: ' No.' ' And if he has a beautiful voice, is it unlawful for him to recite it? ' He said: ' No.' ' And if he recite it, and recite more than one and shorten in it that which is long and lengthen in it that which is short, is it unlawful? ' He said: ' I am not equal to one devil; then how should I be equal to two? ' " Further he said: " Abu Al-Hassan Al-Asqalani, the black one of the Saints, was wont to listen to music and singing and to be distracted with longing thereat, and ho wrote a book about it, and overthrew in that book those who blame music ; and, similarly, a number have written to overcome those blaming it."

Further it is related from one of the Sheikhs that he said: "I saw Abu Al-Abbas al-Khadir "peace be upon him" and I said to him, 'What do you say concerning this listening to music and singing as to which my comrades disagree?' Then he said: 'It is slipperiness itself; only the feet of the learned stand firm upon it.' Further it is related from Ad-Dinawri that he said: "I saw the Messenger of Allah "Allah's blessing and peace be upon him" in sleep and said: 'O Apostle of Allah, do you blame anything in this listening to music and singing?' He said: ' I do not blame anything in it, but say to them that they open before it with the Qur'an and close after it with the Qur'an.' Further it is related from Tahir Ibn Bilal al-Hamadani Al-Warraq, of the people of science, that he said: " I was in retreat in the great Mosque of Jidda by the sea and saw one day a gathering of people who were repeating and listening to poetry in one of the sides of the Mosque. Then I blamed that in my heart and said to myself, ' In one of the houses of Allah they repeat poetry!' Then I saw the Messenger of Allah "Allah's blessing and peace be upon him" that night, and he was sitting in that place and by his side was Abu Bakr As-Siddiq "Allah be pleased with him ", and Abu Bakr was repeating some poetry and the Messenger of Allah "Allah's blessing and peace be upon him" was listening to him and laying his hand upon his breast like one in an ecstasy at that. Then I said in my soul, ' It behooved me not to have blamed those that were listening to poetry, for here is the Apostle of Allah listening and Abu Bakr repeating.' Then I turned to the Apostle of Allah, and he said: 'This is truth in truth,' or he said: 'truth of truth - I am not certain which."

Further, al-Junaid said: " Grace descends upon this gathering on three occasions,-at eating, for they do not eat except from need; at conversation, for they do not talk together except at assemblies of the upright *true* and at listening to music and singing, for they hear with ecstasy and witness to truth."

Further, from Ibn Juraij, it is related that he was wont to allow listening to

music and singing, and that it was said to him, "Will this be brought on the day of resurrection among your good deeds or your evil deeds?" And he said: "Neither in the good deeds nor the evil deeds, for it is like idle talk; and Allah Most High has said: Allah will not blame you for idle talk in your oaths."

This is what is adduced of sayings and of the search for truth in tradition. Then, whenever anyone examines deeply, he finds sayings contradicting one another, and is left confused or inclining to one of the sayings through his desire; and all that means failure. But truth should rather be sought in its own way, and that is by examining into the legal sources of prohibition and permission just as we shall now do.

## An Account Of Things Which Show That Listening To Music And Singing Is Permissible

It should be known that the meaning of the saying that listening to music and singing is unlawful is that Allah Most High has laid it under penalty. And that is a thing that cannot be known by simple reason, but by report and knowledge of the laws, which are limited to statute and to analogy from what is fixed by statute. I mean by statute what he (whom may Allah bless and save!) has made plain by his speech or action; and by analogy, the meaning that is to be understood from his expressions and actions. And if a statute does not exist with regard to this thing, and an analogy from something fixed by statute cannot be upheld with regard to it, then the saying that it is forbidden is void, and it remains an action in which there is no sin, like the rest of permitted things. But the forbidding of listening to music and singing is not shown by statute nor by analogy ; that such is the case, will be evident through, our answer to the proofs of those who incline to its being forbidden. Then, whenever the answer to their proofs is complete, our object will be sufficiently attained; but we go further, and say that both statute and analogy, as a whole, indicate its allowableness.

As for analogy, in singing there are joined ideas which, separately first and then as a whole, must be examined; for in it there is hearing of a sound, pleasant, measured, having a meaning to be understood, moving the heart. The general description is that it is a pleasant sound; then the pleasant is divided into measured and not measured ; and the measured is divided into what has a meaning to be understood, such as poems, and what has not, such as the sounds produced by lifeless substances and by other animals than man.

Hearing a pleasant sound ought not to be forbidden in respect that it is pleasant, but is lawful by statute and by analogy. By analogy, because it can be reduced to a pleasing of the sense of hearing by perception of which is assigned exclusively to that sense. Man has reason and five senses; and to each sense belong a perception, and in the things perceived by that sense is what gives pleasure. The pleasure of seeing is in the beautiful things seen, such as greenness, flowing water, or a fair face, and, in general, all beautiful colours which are opposed to what is disliked of dull ugly colours. Smelling has pleasant scents, and these are opposed to disagreeable stenches. Taste has pleasant foods, such as

gravy-meat and sweet-meat, and sour things, and these are opposed to nauseous bitters. Touch has the pleasure of softness and tenderness and smoothness, and these are opposed to roughness and jaggedness. And reason has the pleasure of knowledge and science, and these are opposed to ignorance and stupidity.

So, too, the sounds perceived by hearing divide into those that are regarded with pleasure, as the voice of nightingales and musical pipes, and those regarded as disagreeable, as the braying of the ass and such. Then what a manifest analogy there is between this sense and its pleasures and the other senses and their pleasures. As for statute, the allowableness of hearing a beautiful voice is shown by the fact that Allah has granted such to His creatures, since He said: "He adds to Creation as He pleases: for Allah has power over all things." (Fatir 1)

﴿ يَزِيدُ فِي ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ ﴾

It is said by exegetes that the thing increased here is beauty of voice. Also in tradition stands, "Allah has not sent a prophet except with a beautiful voice." Further, he (whom Allah bless and save I) said: "Allah listens more intently to a man with a beautiful voice reading the Qur'an than does the master of a singing slave-girl to his slave-girl." And in tradition by way of praise to Dawud (upon him be peace I) is that he was beautiful of voice in bemoaning himself and in repeating the Psalms to such an extent that mankind and Jinn and wild beasts and birds were wont to gather together to hear his voice, and there were wont to be carried out of his place of assembly four hundred corpses or thereabout on occasions.

Further, he (whom Allah bless and save) said of Abu Musa Al-Ash'ari:, " Verily, he has been granted a pipe of the pipes of the family of (the Prophet) David." And there is the saying of Allah Most High, Verily the worst of voices is the voice of the ass (Luqman 17)

﴿ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ ﴾

Indicating implicit praise of a beautiful voice. Further, were it possible to say that such is permitted only on condition that the recital be of the Qur'an, then that would involve that listening to the voice of nightingales is forbidden, for they do not recite the Qur'an. Then, when it is possible to listen to an undistinguishable voice in which is no meaning, why is it not possible to listen to a voice from which wisdom may be understood and sound and commendable qualities ; and " Verily, from poetry is wisdom."' This is a consideration of the voice in so far as it is pleasant and beautiful.

The second step is considering the pleasant measured sound; for measure comes after beauty, and how many beautiful sounds there are which fall outside of measure, and how many measured sounds which are not regarded as pleasant! And measured sounds with regard to their place of origin are of three kinds; for they issue either from inanimate substances, as docs the sound of musical pipes and of strings and the beating of the Qadib and Tabl and so on, or they issue from the

throat of an animal. And the animal is either a man or not, as the voice of nightingales and turtle-doves and birds which coo. These, along with their being pleasant, are measured, having reciprocally related beginnings and endings, and, therefore, hearing them is regarded as pleasant. And the original source of musical sounds is the throat of animals; for musical pipes are based on the sounds from the throat only, which is an imitation of created things on the part of art. And what thing is there to the forming of which artisans have attained by their art, of which there was not an example in the creation which Allah has made peculiarly His own by originating it, and from which example the artisan taught himself and which he used as a thing to be imitated? This subject could be developed at great length.

So it is impossible that listening to these sounds should be forbidden simply because they are pleasant and measured; for there is no one who regards the voice of the nightingale or those of the other birds as forbidden. And there is no difference between our throat and another or between inanimate substance and animate. So we ought to draw an analogy from the sounds of the nightingale to the sounds which issue from all other bodies, especially to the sounds belonging to man, as those which issue from his throat, or from the staff or the Tabl or the tambourine or the rest. But from this there is excepted those idle instruments of music, both stringed instruments and pipes, to forbid which a law was revealed; not because of their giving pleasure, since if it were on that account all the things by which man receives pleasure would be judged like these. But wine was forbidden, and man's excessive addiction to it required, to wean him from it, that the command should extend at first so far as to involve the breaking of wine-jars.

Along with wine, was forbidden all that was a badge of people who drank it, in this case stringed instruments and pipes only. So these being forbidden was a consequence just as being alone with a woman unlawful for marriage is forbidden, for being so alone precedes sexual intercourse; and seeing the thigh is forbidden, for the thigh is near to the pudenda; and a little wine is forbidden, even though it does not intoxicate, because it invites to intoxication. There is no forbidden place but it has a sacred precinct which surrounds it, and the decree of prohibition extends to the sacred precinct in order that it may be a reservation for the forbidden place and a defence to it and an enclosure keeping off from it round about, as he (whom may Allah bless and save I) has said: " Lo every king has a reservation, and the reservation of Allah is the things which He has forbidden." [1] So these are forbidden as a consequence of wine being forbidden, and for three reasons.

The first is that they incite to the drinking of wine; for the pleasure found in them is only complete through wine. Like this reason is the forbidding of a little wine.

The second is that they, in truth, are of the closest kin to the drinking of wine and remind assemblies of men of drinking. They are thus a cause of remembering it, and remembering it, is a cause that longing is aroused, and aroused longing, when it is strong, is a cause of beginning. For this reason it is forbidden to make Nabidh in a Muzaffat or a Hantam or a Naqir for these are

vessels that were specially identified with wine. And the meaning of this is, that beholding the form of these vessels brings wine to mind and this reason is different from the first as there is not in it though element of pleasure in the memory, since there is no pleasure in seeing a wine-vessel and the pitchers for drinking, but the point is simply in the being reminded by them. Then, if listening to music and singing, in the case of him who has associated such, listening with drinking, reminds of drinking with a kind of reminder that urges towards wine, he is forbidden to listen on account of the occurrence of this reason especially in him.

The third reason is the gathering together to do those things after such a gathering together has become one of the customs of dissolute people. So it is prohibited to become like to them; for he who becomes like to a people becomes one of them. On this account we hold that the ordinary custom should be abandoned whenever it has become a badge for heretical people, so that we may not become like to them. For this reason beating of the cuba[1] is prohibited. It is a long-shaped drum, Blender in the middle and broad at the extremities, and beating it was a custom of some people" yet if it were not for the comparison it suggests it would be like the drum used by pilgrims and in warfare. For this reason, too, we hold that if a company come together and decorate their place of meeting and bring utensils for drinking and cups and pour into them drink and appoint a cupbearer who shall go round and pour out to them, and they take from the cupbearer and drink and salute one another with the phrases in common use, this is unlawful for them, although what they drink is permissible in itself; for in this there is a becoming like to dissolute people.

Even for this, wearing the hat and leaving the hair on the head in tufts are forbidden in those countries in which the hat belongs to the clothing of dissolute people, but is not forbidden out of the country , because moral people there are accustomed to wear it. For these reasons, then, the pipe of al-'Iraq and all stringed instruments are unlawful, such as the 'Ud' and the sanj and the raidi and the barbaf. But all besides these do not come under this, as the shahin of shepherds and pilgrims and the listeners of drummers and the drum and the Qadib and every instrument from which is extracted pleasing, measured sounds, except what drinking people use. This is because all these are not connected with wine and do not call wine to mind and do not incite to it and do not involve becoming like to those addicted to it and, generally, are not essentially connected with it. These remain in their original permissibility on the analogy of the sounds of birds, etc.

Further, I hold that the music of stringed instruments, even if they are played by one who plays with a rhythm that is out of proportion and is not pleasing, is also unlawful. From this it is plain that the reason why such music is unlawful is not simply because it is pleasing; for analog}' would lead to permission of all agreeable things except those in the permission of which is dissoluteness. Allah Most High said: Say, Who has forbidden the adornment of Allah which He has

provided for His creatures, and the agreeable things of sustenance?" (Al-A'raf 32)

﴿قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ ﴿٣٢﴾﴾

So these sounds are not unlawful because they are rhythmical sounds, but only on account of another accident which we shall adduce among the accidents which render unlawful.

The third step regards that which is rhythmical and has a meaning, i.e. poetry. It issues from the throat of man only and has the permissibility of that which issues from the throat, since it has no addition save having a meaning. Speech which has a meaning is not unlawful, and an agreeable rhythmical sound is not unlawful. Then, since the single parts are not unlawful, how can the whole be unlawful? - always understood that there shall be an examination of the meaning conveyed If there is in it anything forbidden, Baying it, either in prose or verse, is unlawful, and speaking it, whether with melodies or without. And the truth in this is what ash-Shafi'i "may Allah have mercy on him" said. He said: "Poetry is speech, and what of it is beautiful is beautiful and what of it is vile is vile." Therefore, whenever reciting poetry is possible without music and melodies, reciting it is possible with melodies; for if the single things are allowable, the compound, when they are joined together, is allowable. And whenever an allowable thing is joined to an allowable, the result is not unlawful except when the compound contains something forbidden which the single things did not contain. But there is no forbidden thing here.

How could the reciting of poetry be blamed when it has been recited in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said: " Lo! From poetry is wisdom." And 'A'ishah "Allah be pleased with her" recited- "They went away in whose shadow men had lived, and I remained, left behind, like a mangy skin." And it is handed down in the two Sahihs' from 'A'ishah that she said: " When the Apostle of Allah came to Medina, Abu Bakr and Bilal "Allah be pleased with them both" Sickened and there was pestilence there. Then I said: "O my father, how do you find yourself?" and "O Bilal, how do you find yourself?" Then Abu Bakr would say when the fever seized him: "To every man saluted in the morning among his people Death is nearer than the latchet of his shoe.'

And Bilal was wont when the fever relaxed from him to lift up his voice and say: 'Ah! would that I knew whether I shall pass the night, one night, In a wild with fragrant rush and panic grass around me, And shall go down, one day, to the wells of Majanah, And there shall be seen by me Shamil and Ta'if!'"

'A'ishah said: " Then I told that to the Apostle of God, and he said: ' O Allah, make Medina beloved to us like our love for Mecca or more I'" And the Apostle of Allah was wont to carry the unburnt bricks with the people in the building of the Mosque, and he would say: " This is the fruit, not the fruit of Khaibar; This our Lord hath accepted and purified."

He said also another time: "O Allah, verily the true life is the life of the other

world; so have mercy on the Ansar and the Muhajirs." This is in the two Sahihs. And the Messenger of Allah "Allah's blessing and peace be upon him" was wont to set for Hassan' a pulpit in the Mosque, on which he would stand erect boasting of the Apostle of Allah or defending him. And the Apostle of Allah was wont to say: "Allah aids Hassan with the Holy Spirit so long as he is defending or boasting of the Apostle of Allah." And when An-Nabighah recited to him his poetry he said to him, "May Allah not scatter thy teeth!"

'A'ishah said: "The Companions of the Apostle of Allah used to recite poems to one another in his presence, and he would smile." And it is related from 'Amr Ibn Ash-Sharid from his father; he said: "I recited to the Apostle of Allah a hundred verses of the poetry of Umayyah Ibn Abu As-Salt to all that he kept saying, ' Go on, go on !'-then he said: ' He has almost become a Muslim in his poetry.'" And it is related from al-Anas "Allah be pleased with him" that the Messenger of Allah "Allah's blessing and peace be upon him" used to make him sing the camel-driver's song when travelling, and that Anjashah used to sing it for the women and al-Bara Ibn Malik for the men. Then the Apostle of Allah said: "O Anjashah, go gently in thy driving with the big glass bottles." The driving-song behind the camels did not cease to be one of the customs of the Arabs in the time of the Apostle of God, and in the time of the Companions, and it is nothing but poems equipped with agreeable sounds and measured melodies. Blame of it has not been transmitted from one of the Companions, but often they used to ask for it, sometimes to rouse the camels and sometimes for the pleasure. So it is not possible for a thing to be unlawful on the ground that it is speech, having a meaning, equipped with agreeable sounds and measured melodies.

The fourth step is considering music and singing on the side that they are movers of the heart and arousers of that which preponderates in the heart. And I say that to Allah Most High belongs a secret consisting in the relationship of measured airs to the souls of men, so that the airs work upon them with a wonderful working. Some sounds make to rejoice and some to grieve, some put to sleep and some make to laugh, some excite and some bring from the members movements according to the measure, with the hand and the foot and the head. And we need not suppose that that is through understanding what is meant by the poetry, for it is possible in the case of stringed instruments, so that it is said: " He whom the Spring does not move with its blossoms, nor the *'Ud* with its strings, is corrupt of nature; for him there is no cure."

How can it be through the understanding of a meaning when, its working is seen on a child in its cradle? An agreeable sound stills him in his crying, and turns his soul from what made him cry to attention to the music itself. And the camel, in spite of its stupidity of nature, feels the effect of the driving-song to such a degree that, hearing it, he counts heavy loads light, and, in the strength of his alacrity through listening to it, holds long distances short; such an alacrity is aroused in him as intoxicates and distracts him. Then you will see, when the

deserts grow long to them, and fatigue and weariness under the loads and burdens seize upon them, whenever they hear someone strike up the driving-song, how they extend their necks and pay attention to the singer with ears erect, and hasten in their pace till the loads and burdens shake upon them, and often they kill themselves from the force of the pace and the weight of the burdens, while they do not perceive it through their alacrity.

Abu Bakr Muhammad Ibn Dawud Ad-Dinawri, known as Ar-Raqqi "Allah be pleased with him", has narrated:-" I was in the desert and came to a tribe of the tribes of the Arabs, and a man of them received me as guest and led me into his tent. And I saw in the tent a black slave fettered with a fetter. And I saw dead camels lying before the tent, and there remained but one camel alive, and it was weak and thin as though it were about to perish. Then the young man said to me, ' Thou art a guest and hast a right, so intercede for me with my master, for he honours his guest, and he will not reject thy intercession to this extent, and perhaps he may loose the fetter from me.' Then when they had brought in food I refused to eat and said: ' I will not eat until I have made intercession for this slave. And he said: ' This slave has made me poor and has destroyed all my wealth.' So I said: ' What has he done f' Then he said: 'He has a fine voice, and I got my living from the backs of these camels and their carrying heavy loads, and he would sing the driving-song to them, until they would perform a journey of three days in one night from the excellence and sweetness of his voice'; then when they had set down their loads they died, all of them, except this one camel. But you are my guest, and, for the honour due to you, I give him to you.' So I longed to hear that voice. Then when the morning came he commanded that he should sing to a camel that it might draw water from a well there. And when he lifted up his voice and that camel heard it, he ran wild and broke his tether and I fell upon my face. I do not think that I ever heard a voice finer than it."

Then, since the impression of music and singing upon the heart can be felt,- and he who is not moved by them is one who has a lack, declining from symmetry, far from spirituality, exceeding in coarseness of nature and is rudeness camels and birds, even, all beasts, for all feel the influence of measured airs and therefore the birds were wont to light on the head of Dawud (on him be peace!) to listen to his voice, and since the discussion is of music and singing in relation to their making impression on the heart, it is not possible to judge of the matter generally as to allowableness and whether it is not unlawful, for that varies with circumstances and persons and with the varying of the Tariqahs of the airs, and the rule which it follows is the rule of what is in the heart. Abu Sulaiman said: "Music and singing do not produce in the heart that which is not in it, but they stir up what is in it." So the chanting of rhymed measured words is adapted on certain occasions for certain fixed purposes; through it impressions attach themselves to the heart. These occasions are seven:

The first is the singing of the pilgrims; for, before setting out, they go round the country with Tabl and Shadw and singing. And that is permissible, because

they sing poems composed in description of the Ka'bah and the Maqam and the Hatim and Zamzam and the other places for the performance of the religious rites, and descriptions of the desert, etc. And the effect of that is to arouse a longing for pilgrimage to the House of Allah Most High, and to make to blaze up the fire of longing if it be already present there and to stir it and procure it if it be not already present.And, since pilgrimage is an act of piety and longing to perform it is praiseworthy, the arousing that longing by every means that can arouse it is praiseworthy. And just as it is possible for a preacher that he should arrange his speech in preaching and adorn it with rhyme and should arouse the longing of men to perform the pilgrimage by description of the House and the places where religious rites are performed and by description of the reward for it, so that is possible for others by making absolute poetry. For when measure is added to rhymed prose the speech becomes more affecting to the heart, and when, a pleasing voice and measured airs are combined with it, its power of affecting increases; then, if there be added to it a Tabl and a Shadw and movements of rhythm, the effect still increases.

All that is possible so long as pipes and stringed instruments which belong to the badges of evil people do not enter; it being always understood that if there is intended by it the arousing of longing in. one to whom it is not possible to go out on pilgrimage, like him who has annulled the duty for himself and whose parents do not permit to go out, then the arousing of his longing to make pilgrimage by music and singing and by any word which arouses longing to go out is unlawful, because rousing of longing for a forbidden thing is forbidden. And similarly, if the road is not secure and danger preponderates, it is not allowable to move hearts and to work upon them by arousing longing.

The second kind is that of which warriors make use to urge men to warfare, only it is fitting that their poems and the ways of their melodies should differ from the poems of the pilgrims and the ways of their melodies. For the rousing of that which summons a man to warfare by exciting courage and by moving wrath and anger in him against the unbelievers, and making courage appear fair and life and wealth appear contemptible as compared with warfare, is by such inspiring verses as the saying of Al-Mutanabbi: " Then, if you do not die under the swords, honoured, you will die and endure ignominy, dishonoured." His other saying is"The cowardly thinks that cowardice is prudence; but that is the guile of base nature."

And such as these . So, too, the elements of the measures exciting courage differ from the ways exciting longing. This is permissible on an occasion when warfare is permissible, and approved on an occasion when warfare is liked; but that is only in the case of one to whom going out on warfare is allowed.

The third consists of the Rajaz verses, of which the valiant make use on occasions of onset. The object of these is to excite courage in the speaker and his helpers, and produce briskness in them for battle. And in such verses there is praise of bravery and of fortitude, and such praise, when it comes in fitting word and with agreeable voice, is more affecting to the soul. It is allowable in every

allowed battle, and approved in every approved battle, and forbidden in battling with Muslims and with those secured by treaty and in every forbidden battle, because the arousing of incitements to that which is forbidden is forbidden. This custom is derived from the valiant ones of the Companions, such as 'Ali and Khalid "Allah be pleased with them both", and others than they. And for the same reason we say that the beating of the shahin should be restrained in the camp of warriors, for its voice softens and makes sad, and loosens the knot of courage and weakens the energy of the soul, and excites longing for family and home, and entails slackness in battle, and thus, too, all the sounds and melodies which soften the heart. So those that soften and make sad are distinct from those which move and excite courage, and he who uses these with intention to change hearts and slacken thoughts from a battle which is incumbent is a rebel against God; and he who does it with intention of slackening from a battle which is forbidden, by that is obedient to Allah.

The fourth consists of the sounds and musical airs of lamentation; these make an impression through rousing sorrow and weeping and continuous mourning. Sorrow is of two kinds, praiseworthy and blameworthy. The blameworthy is such as sorrow for what escapes Allah Most High said: That you may not grieve for what escapes you" (Al-Hadid 23)

﴿ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ ﴾

And sorrow for the dead is of this class, for it is anger with the decree of Allah Most High and it regrets that which cannot be repaired. Since this sorrow is blameworthy the moving it by lamentation is blameworthy, and, therefore, a clear prohibition was revealed against such lamentation. The sorrow that is praiseworthy is the sorrow of a man for his own shortcoming in matter of his religion and weeping for his sins. And weeping and striving to weep and sorrowing and striving to sorrow are praiseworthy; of this kind was the weeping of Adam (upon whom be peace!). Also moving to this sorrow and strengthening in it are praiseworthy, for it arouses energy in amending.

Therefore, the lamentation of Dawud was praiseworthy, for it was in abidingness of sorrow and length of weeping because of sins and transgressions. And he used to weep and to cause weeping and to sorrow and to cause sorrowing, so that biers were lifted away from the assemblies where he lamented. And that he accomplished with his words and melodies, and it was praiseworthy; for what leads up to the praiseworthy is praiseworthy. And on account of this it is not unlawful for the preacher who has an agreeable voice that he should chant in the pulpit with melodies, poems that excite sorrow and soften the heart; nor that he should weep and strive *to* weep in order that he may attain by it to cause others to weep, and to stir up their sorrow The fifth is Music and Singing on occasions of joy as an intensifier and arouser of joy. It is allowable if the joy is allowable, as singing on the days of festival and at a marriage and on the occasion of the arrival of one who has been away and on the occasion of a wedding feast

and the first head- shaving and at the birth of a child and his circumcision and when his learning of the Mighty Qur'an is complete,-all that is allowable for the sake of the manifestation of joy through it. And the reason of its being allowable is that some melodies stir up gladness and joy and emotion, and in whatever thing joy is allowable the stirring up of joy in that thing is allowable. This is proved by the tradition of the chanting of poetry by women on the housetops with tambourines and melodies at the arrival of the Apostle of God- " The full moon has risen upon us from the mountain- passes of Al-Wajd', Gratitude is incumbent upon us so long as one man prays to Allah."

This was a manifestation of joy for his arrival, and it was a praiseworthy joy. So its manifestation through poetry and airs and dancing and movements is also praiseworthy. It has been handed down from a number of the Companions that they hoped on a joyful occasion that had befallen them, as we shall tell when we deal with the rules of dancing. It is allowable on the arrival of anyone on whose arrival gladness is allowable, and for every allowed cause of joy. This is indicated in what is handed down in the two Sahihs from 'A'ishah that she said: " I have known the Messenger of Allah "Allah's blessing and peace be upon him" concealing me with his mantle while I was looking at the Abyssinians at javelin-play in the Mosque until I was the one who tired of it; and think of a young girl eager for amusement!" this to indicate how long her standing lasted.

Al-Bukhari and Muslim narrate also in their Sahihs a tradition of 'Uqail from Az-Zuhri from 'Urwah from 'A'ishah that Abu Bakr came in to her in the Days of Mina, and with her were two girls playing tambourines and beating time while the Messenger of Allah "Allah's blessing and peace be upon him" was wrapped in his robe. And Abu Bakr rebuked them, but the Messenger of Allah "Allah's blessing and peace be upon him" uncovered his face and said," Let them alone, Abu Bakr, for it is time of Festival." And 'A'ishah said: "I have known the Messenger of Allah "Allah's blessing and peace be upon him" concealing me with his mantle while I was looking at the Abyssinians playing in the Mosque, and 'Umar rebuked them, but the Messenger of Allah "Allah's blessing and peace be upon him" said: ' It is all right, O Banu Arfidah." And in a tradition of Amr Ibn Al-Harith from Ibn Shihab is what is similar, but in it the two girls sing and play.

Further, in a tradition of Abu Tahir from Ibn Wahb "By Allah, I have seen the Apostle of Allah standing by the door of my room while the Abyssinians were playing with their darts in the Mosque of the Apostle of God, and he was concealing me with his robe or mantle that I might look at the playing. Then he kept standing for my sake till I was the one who turned away." Again, it is handed down in tradition from 'A'ishah that she said: "I was wont to play with my dolls when beside the Apostle of God, and he would bring girl- companions to me, and they would veil themselves from him, and he used to have pleasure in their coming, and they would play with me."

According to another tradition it is reported that the Messenger of Allah "Allah's blessing and peace be upon him" said to her one day, "What is this?" She said: "My dolls." He said: "But what is that I see in the middle of them?" She

said: "A horse." He said: "What is this on it?" She said: "A pair of wings." He said: "Has a horse a pair of wings?" She said: "Have you not heard that Sulaiman Ibn Dawud [1] had horses with wings." Then the Apostle of Allah laughed till his canine teeth appeared.

In our opinion the tradition is to be attributed to a custom of children of making up a figure of clay and pieces of paper without completing the figure? This is indicated by what is related in other traditions that the horse had a pair of wings of paper. Again, 'A'ishah said: " The Apostle of Allah came in to me while two girls were with me singing a song of the Day of Bu'ath, and lay down on his side on the bed and turned away his face. Then Abu Bakr entered and rebuked me, and said: ' The pipe of the Devil in the presence of the Apostle of Allah I ' but the Apostle of Allah turned to him and said: ' Let them alone!' Then, when he was not attending, I made a sign to them two, and they went out. It was a festival day and the blacks were playing with hide shields and darts; then either I asked the Apostle of Allah or he said: ' Would you like to look on? ' and I said: ' Yes.' So he made me stand behind him with my cheek against his cheek, and he kept Sam'an, ' Keep it up, O Banu Arfidah" until, when I turned, he said: " Had enough?" I said: "Yes" and he said: " Then go." And in Sahih Muslim is, "Then I put my head upon his shoulder and began watching their playing until I was the one who turned away."

All these traditions are in the two Sahihs and are a clear proof that singing and playing are not forbidden. And in the traditions are indicated different kinds of permission: - First is the playing, and how the Abyssinians dance and sing is well known; the second is doing that in the Mosque; and the third is his saying, "Keep it up, O Banu Arfidah!" that is a command to play or a request; then how can it be considered as forbidden?

The fourth is his restraining Abu Bakr and 'Umar from condemning and stopping it and his giving as excuse that it was a festival day, that is, a time of joy, and such play is one of the causes of joy; the fifth is his standing so long witnessing it and his attending to what suited 'A'ishah and in it is an indication that beauty of disposition in soothing the hearts of women and children by witnessing playing is better than harshness of asceticism and self-mortification in refraining and hindering from it; the sixth is his saying first to 'A'ishah, " Would you like to look on?" and that was not through being forced to help his wife through fear of anger or disunion, for rejection of a petition often causes disunion, and that is a thing feared,- then one thing feared is preferred to another thing feared,- but he asked the question first and there was nothing compelling him to do that; the seventh is the license given for singing and beating on the tambourine on the part of the two girls, in spite of its being compared to the pipe of the Devil, and that is a proof that the forbidden pipe is something different from what we have here; and the eighth is that the ear of the Apostle of Allah was struck by the voice of the two girls while he was lying on his side, but if there had been playing on stringed instruments in a place he would not have permitted even sitting there because of the sound of the stringed instruments striking his

ear, so this indicates that the voice of women is not unlawful in the same way that the sound of pipes is unlawful, but only unlawful where there is fear of temptation.

These, then, are the conclusions from analogy and from statute which indicate the allowableness of singing and dancing, and beating the tambourine and playing with hide shields and with darts, and looking on at the dancing of Abyssinians and Negroes on occasions of joy. All hold by analogy for a festival day, because it is an occasion of joy, and that covers a wedding-day and feast and a first head-shaving and circumcision and the day of arrival from a journey and the rest of the causes of gladness, that is, everything with which gladness is allowable by law. And gladness is allowable at the visit of brethren and their meeting in one place to eat and talk, and that describes the occasion of listening to music and singing.

The sixth is the listening to music and poetry on the part of lovers in order to move longing and arouse love, and cause forgetfulness of self. Then, if it is in the presence of the beloved, the object is to increase pleasure, and if it is during separation, the object is to arouse longing. And though longing is painful, yet in it there is a kind of pleasure since hope of union is joined to it. For hope is pleasant, and despair is painful, and the force of the pleasure of hope is in proportion to the force of the longing, and the love of the thing longed for. Then, in such listening as this, there is an arousing of love and a moving of longing, and an attaining of the pleasure of hope which is involved in union, along with diffuse description of the beauty of the beloved. All this is allowable if union with the object of longing is allowable, as he who loves his wife or his concubine, and so gives attention to her singing that his pleasure in meeting her may be doubled. So he is made happy by beholding with vision and hearing with the ear, and he learns the subtle meanings of union and disunion of the heart, and so the causes of pleasure keep following one another. These, then, are different kinds out of all the equipment and the permissible things of this world which are enjoyed, and what is the equipment of the life of this world but pastime and play?" (Al-Ankabut 64)

﴿وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ﴾

And this which we have mentioned is of that nature.

And so, too, if the slave-girl of a man be angry with him or there come about some change between them through the influence of some cause or other, it is for him to move longing by music and singing and to stir up therewith the pleasure of the hope of union" But if he sell her or free her, that is unlawful to him thereafter, since it is not allowable to arouse longing when union and meeting in earnest would not be allowable.

As for him who pictures to himself the form of a woman looking upon whom would not be lawful to him, and who applies what he hears to what is present in his mind, that is unlawful because it is a thing which moves the fancy

to forbidden deeds and stirs up an inciter to something the attaining to which were not allowable. And the majority of lovers and of the foolish, through youth, when lust is aroused, keep brooding over this kind of thing, but that should be prevented in their case on account of what is in it of hidden disease, not for anything which comes from the music itself. And therefore a physician who was asked what passionate love ['say] was replied, "A smoke which ascends into a man's brain and which sexual intercourse removes and music and singing excite."

The seventh is the listening of him who loves Allah and has a passion for Him and longs to meet Him so that he cannot look upon a thing but he sees it in Him (Whose perfection is extolled), and no sound strikes upon his ear but he hears it from Him and in Him. So listening to music and singing in his case is an arouser of his longing and a strengthener of his passion and his love and an inflamer of the tinderbox of his heart, and brings forth from it States consisting of Revelations and inspirations, description of which cannot be comprehended,- he who has tasted them knows them, and he rejects them whose sense is blunt so that he cannot taste them.

These States are called in the tongue of the Sufis Wajd, Capture or Ecstasy, from wujud, Finding, and Musadafah, Encountering; that is to say, he encounters in himself States which he had not encountered before he listened to the music. Then these States are causes of things which follow them, things which burn up the heart with their fires and purify it from taints of dinginess, just as fire purifies substances exposed to it from uncleanness. Then the purity that befalls the heart brings after it Visions and Revelations and they are the utmost limit of the things sought by the lovers of Allah Most High and the ultimate fruit of all pious works. And that which enables us to reach them has its origin in the sum of pious works, neither of rebellious works nor actions simply permissible. The cause of those States befalling the heart through listening to music is the secret of Allah Most High, and consists in a relationship of measured tones to souls and in the subjection of souls to them and their receiving impressions by them-longing and joy and sorrow and elation and depression.

The knowledge of the cause why souls receive impressions through sounds belongs to the most subtle of the sciences of the Revelations which Sufis are granted, and the foolish, the frozen, the hard of heart, who are shut off from the pleasure of poetry, marvels how he that listens takes pleasure and at his ecstasy and state of emotion and change of colour, as a brute beast marvels at the pleasure of almond-candy and the impotent at the pleasure of sexual intercourse and the youth marvels at the pleasure of governing and at the pleasure that lies in breadth of reputation, and as the foolish marvels at the pleasure of the knowledge of Allah Most High and the knowledge of His majesty and might and the wonders of His creation. And for all that there is one cause, and it is that pleasure is a kind of perception and perception demands a thing perceived and a power of perceiving. Then, in the case of him whose power of perception is imperfect, that

he should have pleasure through it is not to be imagined. How can he perceive the pleasure of things to eat what lacks the sense of taste, and how can he perceive the pleasure of melodies what lacks ear, and the pleasure that lies in the conclusions of the reason who lacks reason? 'Even thus is the tasting of music and singing in the heart. After the sound has reached the ear it is perceived by an inward sense in the heart, and he who lacks that lacks inevitably the pleasure that goes with it.

But, perhaps, you will say, " How can passion 'Ishq' be imagined in the case of Allah Most High so that music and singing move it P " Then know that he who knows Allah loves Him inevitably, and as his knowledge of Him strengthens, his love of Him also strengthens, and love when it grows strong is called passion 'Ishq', and passion is nothing else than love strengthened beyond bound. Therefore the Arabs said: "Lo! Muhammad has a passion for his Lord," when they saw him retiring for worship in Mount Him. And know that every loveliness 'Jamal' is beloved when there is one to perceive that loveliness, and " Allah Most High is lovely (Jamil) and He loves loveliness' But loveliness, if it be in proportion of make and beauty of colours, is perceived by the sense of sight. And if the loveliness be in majesty and might and loftiness of order and beauty of qualities and character and the willing of things excellent for the world in general and pouring them out upon it constantly and other such spiritual qualities, it is perceived by the sense of the heart. And for the expression " loveliness " there is sometimes a metaphorical usage, and it is said that so and so is beautiful and lovely, and his form is not meant, but only that he is lovely of character, praiseworthy m to his qualities, beautiful as to his mode of life; and so a man is sometimes loved for those internal qualities through their being considered beautiful, just as the external form is loved. And sometimes this love becomes strong, and then it is called passion.

How many there are of zealous in their love for the founders of parties, such as Ash-Shafi'i and Malik and Abu Hanifah "Allah be pleased with them" to such an extent that they give bountifully of their lives and of their goods in their aid and assistance and go further than any passionate lover in their zeal and excess! A marvel it is that it should be held reasonable to love passionately an individual whose form has never been seen whether it is lovely or vile and who is now dead, but who is loved for the loveliness of his internal form and for his approved walk and the benefits that have befallen the people of the Faith from his work and other qualities beside ; and then that it should not be held reasonable to love passionately Him from whom are seen to proceed excellent things, yea, Him whom, in verity, there is no Excellency and no loveliness and no loved one in the world but it is a boon from among His boons and a trace from among the traces of His generosity and a spoonful from the sea of His bounty.

Every beauty and loveliness in the world which is perceived by the intellect and by eyes and by ears and the rest of the senses from the beginning of the world to its end and from the summit of the Pleiades to the extremity of the earth, is a grain from the treasure-houses of His power and a ray from the lights

of His presence. So who shall tell me that the love of Him is not reasonable whose description this is, and that love of Him should not increase in the case of those who confess His descriptions until their love pass bound and the absolute use of the term passion for it become a wrong because it falls short in telling how great is His love? Then His perfection is extolled who has veiled Himself from appearing by the force of His appearing and by the rays of whose light eyes are filled. "If it were not for His veiling Himself with seventy veils of His light, the glories of His face would burn up the eyes of those regarding the loveliness of His presence." And if it were not that His appearance caused His concealment, verily intellects would be confused and hearts bewildered and strength of body would be left helpless and limbs at variance.

Though hearts were built up of stone and iron, verily the morning would see them crushed in pieces under the first beginning of the light of His self-manifestation. For how shall the eyes of bats endure the noonday light of the sun? And the proof of what is indicated here shall come in the Book of Love, and it will be explained that the love of any other than Allah is a falling short and a folly. But he who is firm in knowledge knows none other than Allah Most High, since there is not in existence a verity except Allah and His works; and he who knows the works, as works, does not pass from the knowledge of the Worker to that of another than Him. For example, he that knows ash-Shafi'i, and knows him directly and his productions in respect that they are his productions, and not in respect that they are whiteness and skin and ink and paper and ordered speech and the Arabic language, verily, he has known him, and does not pass from the knowledge of ash-Shafi'i to that of another than him, and the love of him does not pass over to another than him.

Every existence except Allah Most High is the production of Allah Most High and His work done first by Him. Then he who knows it in respect that it is the construction of Allah Most High, sees from the construction the qualities of the Constructor, as the Excellency of the producer and the greatness of his power are seen from the beauty of the production, and his knowledge and love are limited to Allah Most High without passing over to other than Him. And it is of the definition of this passion that it does not admit of being shared; and everything except this passion admits of being shared, since to every beloved except this there can be imagined something like either in existence or in possibility ; but for this loveliness there cannot be imagined a second either in possibility or in existence. Then, the name passion applied to other than Him is a pure metaphor, not a proper sense of the word, though he that has a lack, near in his lack to brute beasts, sometimes does not recognise in the expression passion anything but the seeking of sexual intercourse. And such a one as this is like a donkey-driver, with whom it is not fitting that one should use such terms as passion, union, longing, humane intercourse; yea, such expressions and ideas he leaves on one side, just as brute beasts leave on one side narcissus and myrtle, and give themselves to dried clover and hay and fresh leafage. For the absolute use of these expressions is only possible in the case of Allah Most High, and that

only whenever they are not suspected of a meaning which we must hold far from the holiness of God.

Since the power of imagination varies as power of understanding, our attention should be directed to the refinement that lies in such expressions as these; yea, it is a near possibility that there may spring from the mere listening to the qualities of Allah Most High, an overpowering ecstasy by which the aorta of the heart is broken. Abu Hurairah' has related from the Apostle that he made mention of a youth who was among the children of Israel on a mountain. And he said to his mother, "Who created the heavens?" She said: "God, whose are Might and Majesty." He said: "Then who created the earth P "She said," God, whose are Might and Majesty." He said: "Then who created the mountains P" She said," God, whose are Might and Majesty." He said: "Then who created the clouds?" She said: "God, whose are Might and Majesty." He said: "Lo, verily from Allah I hear a Mighty Thing!" And he cast himself from the mountain and was dashed in pieces. This is as though he heard something which indicated the Majesty of Allah Moat High and the completing of His Power; so he was moved by emotion at that, and fell into an ecstasy, and through the ecstasy cast himself down.

The Books have been revealed only in order that they should move with emotion at the mention of Allah Most High. Someone said: "I saw written in the Gospel, ' we have sung to you and ye have not been moved with emotion; and we have piped to you and ye have not danced.'" That is, "We sought to rouse in you longing by the mention of Allah Most High, but longing was not roused." This, then, is what we desired to mention of the divisions of listening to Music and Singing and its causes and its requirements. It has become most certainly evident that it is permissible in some cases and encouraged in some cases. Then if you ask, "Is there any state in which it is unlawful?" I say that it is unlawful with five accidents-an accident in him who produces the poetry or music, an accident in the instrument that is used, an accident in the content of the poetry, an accident in the person of the listener or in his perseverance, and an accident that consists in his being of the commonalty of creation.

The first accident is that the producer of the poetry or music be a woman upon whom to look is not lawful and from listening to whom temptation is dreaded; included with her is also the beardless youth whose temptation is dreaded. This is unlawful on account of what is in it of the fear of temptation, and it is not on account of the singing, but if the woman, through whom rises the temptation, were only talking without using melodies, her talking and conversation would not be permissible nor even listening to her voice in repeating the Qur'an; so, too, is it in the case of the youth from whom temptation is feared. Then if you ask, "Do you hold that this is unlawful in every situation without considering separate cases, or is it only unlawful where temptation is feared in the case of him who fears sin?" I say that this is a possible question in point of law, one in 'which two fundamental principles act against one another.

The one of these is that being alone with a woman not within the prohibited degrees and looking upon her face is unlawful equally whether temptation is

feared or not, because she is one with whom, in general, temptation may be supposed to exist. The law has decided that this shall close the matter without looking to special cases. And the second principle is that looking upon youths is permissible except where there is fear of temptation; so youths are not classed with women in this general prohibition, but the circumstances are followed in each case. Now, the voice of a woman sways between these two fundamental principles; if we follow the analogy of looking at her, then we must close the matter absolutely,--that is an analogy that has great weight. Yet between the two are differences, since lust invites to look when it is once roused, but it does not invite to listen to the voice; and the moving of the lust to touch, which is excited by looking is not the same as that which is excited by hearing, but is more powerful. And the voice of a woman, apart from singing, is not a thing of shame requiring concealment; in the time of the Companions the women always talked with the men, giving the salutation and seeking advice and asking and taking counsel and so on,- but with women there is a something more which effects the moving of lust. So the analogy of the voice of women to looking upon youths is more immediate, for they were not commanded to veil themselves, just as women were not commanded to conceal their voices.

Thus the arousing of temptation is the rule which ought to be followed, and the unlawfulness should be limited to that. This, in my opinion, is the more probable view and the nearer analogy, and is strengthened by the tradition of the two girls who sang in the house of 'A'ishah, since it is known that the Messenger of Allah "Allah's blessing and peace be upon him" was wont to listen to their voices and did not guard himself; temptation in this case was not to be feared and therefore he did not guard himself. So, then, this varies with the circumstances of the woman and the circumstances of the man in being young or old; and such a varying with circumstances has its analogies, for we say in the case of an old man that he may kiss his wife, though it be time of fast, but that that is not allowable for a young man; for kissing invites to sexual intercourse in time of fast, which is forbidden. And hearing' may invite to looking and drawing near which is unlawful; so that, too, varies with individuals.

The second attribute is in the instruments in so far as they are of the badges of people who drink and belong to the effeminate. They are pipes and stringed instruments and the Cuba drum. These three kinds are forbidden, and all besides these remain under the fundamental principle of allowableness, like the tambourine whether it has little bells or not, and the Tabl and beating with the Qadib and the other instruments.

The third accident is in the content of what is sung, the poetry. If there is in it anything of obscenity or ribaldry or satire or what is a lie against Allah Most High or against His Apostle or against the Companions, like what the Rafidahs composed in satire on the Companions and others, the listening to it is unlawful, with melodies or without melodies, and he that listens is partaker with him that speaks. So, too, is that in which there is description of a

particular woman; for the description of a woman before men is not allowable. And as for satire of unbelievers and heretics, that is allowable; Hassan Ibn Thabit was wont to boast of the Apostle of Allah and to satirize the unbelievers, and the Apostle of Allah commanded him to do that. And as for amatory poetry, i.e. love poetry with description of cheeks and temples and beauty of figure and stature and description of women in other points, it calls for consideration.

The sound view with regard to it is that the composing of it and the reciting it with melody and without, is not unlawful. But it is for the listener to see to it that he does not apply what he hears to a particular woman, and if he does apply it that he apply it to one permitted to him, his wife or slave-girl, for if he apply it to a strange woman then he is a rebel against Allah by thus applying it, and by his causing his thought to circle in it. He to whom this description applies ought to put aside music and singing absolutely. For he over whom a passion has gained control applies all he hears to that passion, equally if the expression suite it or not; for what expression is there that cannot be applied to ideas by means of metaphorical usage? So he over whose heart the love of Allah has control is reminded by the blackness of the hair on the temples of a like thing, the darkness of unbelief, and by the brightness of the cheek, of the light of Faith, and by the mention of union, of the meeting Allah Most High, and by the mention of parting, of the separation from Allah Most High in the company of the rejected, and by the mention of the censurer who disturbs the gladness of union, of the obstacles of the world and its defects that disturb the endurance of intercourse with Allah Most High And in this application there is no need of search or meditation or leisure; yea, the thoughts which control the heart weigh more than the expression in the understanding of what is heard. So it is related from one of the Sheikhs that he passed through the market and heard one saying, "The good ones ten for a grain! " then ecstasy overcame him. And he was asked about that, and said: "When the good are ten for a grain, then what is the value of the evil?" And one of them crossed in the market and heard a speaker saying, "O wild thyme!" then ecstasy overcame him. And they said to him, "For what is thy ecstasy?" He said: "I heard him as though he were saying, ' Persevere and you will see my benevolence!'" And this goes so far that ecstasy sometimes overcomes a Persian at verses in Arabic, for some Arabic words correspond to Persian words; so he understands from them another meaning. One recited:

"And there has not visited me in slumber aught but his phantom-form." '

Then a Persian was seized with ecstasy at that, and he was asked the cause of his ecstasy, and he said: " Lo, he said in Persian,' We are all coming nigh to destruction," and feared thereby the peril of the destruction of the other world And the ecstasy of him who is consumed in love of Allah Most High is in proportion to his understanding, and his understanding is in proportion to his power of imagination, and what he imagines does not necessarily agree with what the poet meant or with his language. This ecstasy is truth and sincerity; and he who fears the peril of the destruction of the other world is fitted that his intellect

should be disturbed in him and his limbs agitated, and then there is no great advantage in changing the expressions themselves. Yet he whom love of a created thing has overcome ought to guard himself against music and singing with whatever expression they come, but him whom the love of Allah Most High has overcome, the verbal expressions do not trouble and do not hinder from - understanding the benignant ideas that join themselves with the flow of his exalted aspiration.

The fourth accident is in the listener, and consists in lust having control over him. If he is in the glow of youth, and this quality have more control over him than any other, then music and singing are unlawful to him equally whether the love of a particular individual have control of his heart or not. For however that may be, he cannot hear a description of temples and cheeks and separation and union but it moves his lust, and he applies what he hears to a particular form, the Devil puffing at the lust in his heart, and the flame of lust is kindled in him and the arouser of evil incite him. And it is a help to the party of the Devil and a cause of cowardice to Reason which defends him and which is the party of Allah Most High.

The fighting is constant in the heart between the forces of the Devil- they are the lust-and the party of Allah Most High-it is the light of Reason-except in a heart which one of the two parties has conquered and over which it rules completely. The army of the Devil conquers most hearts and overcomes them; so, therefore, there is need that inciters of fighting should keep beginning afresh to harass the forces of the Devil. How, then, is the increasing of the weapons of these forces and the sharpening of their swords and spears allowable? And music and singing sharpen the weapons of the army of the Devil in the case of such an individual as this; so let such go out from the assembly where music and singing are heard, for he is hurt by them.

The fifth accident is that the individual should be of the commonalty of creations Given that the love of Allah Most High docs not control him; further, that music and singing are beloved to him, and that no lust controls him; yet in his case it is prohibited. But, just as the other kinds of permitted pleasures, it would be permitted in his case except that, when custom and habit of it take hold of him, and however numerous its occasions, they are yet too few for him, then he is one of the foolish whose testimony is to be rejected; for persistence in sport is a sin. And just as a little sin by persistence and continuance becomes a great sin, so some permitted things by continuance become little sins; and this case is like perseverance in following Negroes and Abyssinians, and constant watching of their playing, for that is prohibited, although its beginning is not prohibited, since the Apostle of Allah did it.

To this class belongs playing at chess, for it is permitted; yet perseverance in it is disliked with the strongest dislike. And whenever the object is play and taking pleasure in sport, then it is permitted only on account of what is in it quieting to the heart; since quiet of the heart at certain times is a medicinal treatment, so that

the impulses of the heart may be aroused, and then it may busy itself at other times in diligent application to worldly things, as gain and trade, or to religion, as prayer and recitation of the Qur'an. And regarding that as a good thing to come between periods of application is like regarding a black mole on the cheek as beautiful. But if the moles were to take possession of the whole face, as a curse on it, how ugly that would be I so beauty becomes ugliness on account of abundance, and it is not every beauty much of which is beautiful, nor every permissible thing much of which is permissible. Bread is permissible, but seeking much of it is unlawful. So this permissible thing is like the other permissible things.

But if you say: "What all this comes to is that it is permissible under some circumstances and not under others; so why did you first make it absolutely permissible when such a statement, when it comes to distinguishing cases with yes or no, is false and faulty?" Then know that this objection is mistaken; for the laying down such an absolute statement stands in the way only of such a stating of special cases as begins from the entity of the thing which is being considered; but as for that which begins from the circumstances which came as accidents joined to it externally, the absolute statement does not prevent that. Do you not see that we, when we are asked concerning honey whether it is lawful or not, say that it is lawful in the absolute, though it is unlawful for one who is of a sanguine temperament, to whom it is hurtful?

When we are asked concerning wine we say that it is unlawful, although it is lawful for him to drink it what is choking with a morsel whenever he cannot find anything else. But it, in respect that it is wine, is unlawful, and is only permissible on account of the accident of the need ; and honey, in respect that it is honey, is lawful, and is only unlawful on account of the accident of hurtfulness. And no attention is paid to what belongs to an accident, for selling is lawful, but becomes unlawful through the accident of its happening at the time of the summons to prayer on Friday; and there are many accidents such as that. Then music and singing belong to the class of things permissible in respect that they are listening to an agreeable measured voice with a meaning to be understood, and their being unlawful is only on account of an accident external to their true entity. So, when the veil is withdrawn from what shows the permissibility, no attention need be paid to him who opposes after the indication is plain.

As for ash-Shafi'i, his school does not pronounce singing unlawful as a fundamental principle. Ash-Shafi'i laid down a rule, and said of the man who takes up singing- as a profession that his evidence is not allowable. And that is because it belongs to sport which is disliked and which resembles what is vain ; and he who takes it up as a profession is put in a relationship to folly, and his manliness falls from him, and, although it is not an unlawful thing in itself, yet its being unlawful under these circumstances is clear. But if ho does not put himself into a relationship to singing, and people do not come to- him on account of that, and he does not go to people for its sake, and all that is known of him is that he is sometimes in a state of emotion and chants in it, then that does not

make his manliness fall away or render worthless his evidence. That is shown by the tradition of the two girls who were singing in the house of 'A'ishah.

Yunus Ibn 'Abd Al-A'la said: "I asked Ash-Shafi'i about the people of al-Medina permitting music and singing. Then ash-Shafi'i said: 'I do not know one of the learned of the Hijaz who disliked music and singing except what consisted in amatory descriptions; us for the driving-song and the mention of the traces of the encampment and of the spring pastures and the making beautiful the voice in singing poems, it is permitted.' "And when ash-Shafi'i says that it is a sport which is disliked and which resembles what is vain, then his saying 'sport' is right, but sport, in respect that it is sport, is not unlawful; the play of the Abyssinians and their dancing is sport, yet the Messenger of Allah "Allah's blessing and peace be upon him" was wont to look at it sometimes and did not dislike it. And sport and nonsense [logic] Allah Most High does not blame if by it is meant doing that in which there is no advantage; for if a man lay upon himself that he will place his hand upon his head one hundred times a day, that is trifling with no advantage in it, yet it is not unlawful; Allah Most High said: Allah does not blame you for nonsense in your oaths (Al-Baqarah 225).

﴿ لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ ﴿٢٢٥﴾ ﴾

When Allah does not blame for the mention of His name to a thing by way of oath without being pledged to it and without being determined to keep it, rather being variable as to it, along with there being no advantage in it, how shall He blame poetry and dancing? And as for his saying that it resembles what is vain that does not indicate a belief that it is unlawful; even if he had said explicitly that it was vain, that would not have indicated that it was unlawful. It only indicates that it is destitute of advantage; what is vain is that in which there is no advantage. If a man says to his wife, for example, "I sell myself to you," and she says, "I buy," it is a vain bargain whenever the object is play and jesting, and it is not unlawful except when the object is really making a slave of him, which the law forbids.As for his saying "disliked" he means that it is disliked on some of the occasions which I have mentioned to thee, or else he means that it is disliked through fear of evil. For he has laid down a rule as to the allowableness of playing at chess, and has remarked, "Verily, I dislike every play." The explanation he gives indicates this; for he says, "It is not one of the customs of religious people and people of manly virtue." This points to fear of evil. And his rejecting evidence for persistence in play does not indicate that it is unlawful; he sometimes rejects evidence for eating in the market-place and for what in general violates manly virtue.

Thus, weaving is allowable; yet it is not of the occupations of those who possess manly virtue. And sometimes he rejects the evidence of those who pursue an ignoble trade, and his explanation shows that he meant by dislike fear of evil" This is the view also of others besides him of the great Imams. So if people desire to make it unlawful, what we have said above is an argument against them.

## An Account of Arguments Of Those Who Pronounce Music And Singing Unlawful, And Reply To Them.

They base an argument upon what Allah Most High, says, And of mankind there are some who buy sport consisting of stories (in order to lead astray from the path of Allah'). Ibn Mas'ud and al-Hassan Al-Basri and An-Nakh'i said that "sport consisting of stories" was singing. 'A'ishah handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah hath made the singing-girl unlawful and the selling of her and her price and teaching her." To this we say, As to the singing-girl, what is meant by her is the slave-girl who sings to men in a place where there is drinking; and we have mentioned that the singing of a strange woman to men of dissolute life and to those for whom temptation is feared is unlawful; such seek from the singing-girl only what is legally forbidden. Hut as for the singing of a slave-girl to her possessor, its unlawfulness cannot be gathered from this tradition.

Further, even to any other than her possessor, listening is lawful when there is absence of temptation according to what is indicated by the tradition in the two Sahihs of the singing of the two slave-girls in the house of 'A'ishah. As for the buying of "sport consisting of stories" for religion, by way of exchange for it, "to lead astray" by it "from the path of God," that is unlawful and blameworthy and the question is not as to it. Every singing is not an exchange for religion, bought for it, and a thing leading astray from the path of Allah Most High, and that what is meant in the passage. If an'one reads the Qur'an " to lead astray thereby from the path of Allah," his so reading the Qur'an would be unlawful.

It is narrated from one of the Hypocrites that he used to act as Imam to the people, and would only recite the Surah 'Abasa ' on account of the rebuke of the Apostle of Allah which it contains. And 'Umar thought of killing him, and regarded his action as unlawful on account of the leading astray which is in it; then is the leading astray by poetry and singing to be regarded as more unlawful? Further, they base an argument on what Allah Most High says, and at this narrative do ye not marvel? But ye laugh and do not weep and you are lifters up Ibn Abbas said: "It is singing in the language of Himyar," moaning the "lifting up." To that we say, Laughter and lack of weeping ought to be unlawful too, since the passage embraces them. And if it be said that it is limited to laughter against the Muslims for their becoming Muslims, then this also is limited to their making poems and singing with the object of ridiculing the Muslims. Even as He Most High has said: and the poets-those going astray follow them (Ash-Shu'ara' 224)

﴿ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ ﴾

He meant by that the poets of the unbelievers; it does not indicate that the composition of poetry is unlawful in itself.

Further, they base an argument on what was handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Iblis was the

first who wailed and the first who sang." So he joined wailing and singing. Then we say, Verily, just as the wailing of Dawud and the wailing of sinners for their crimes are been excepted, so was excepted that singing which seeks the moving of joy and sorrow and longing where it is allowable that it should be moved. It is excepted just as the singing of the two slave-girls on the Festival day in the house of the Apostle of Allah was excepted, and the singing of the women who sang at his arrival, when they said: " The full moon has risen upon us, from the passes of always'."

Further, they base an argument on what Abu Umamah has handed down from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No one lifts up his voice in singing but Allah sends to him two devils on his two shoulders, beating with their heels on his breast until he refrains." We say, This applies to some of the kinds of singing which we have already brought forward ; there are those which excite from the heart that which is the desire of the Devil, consisting of lust and passion "'Ishq" for creatures. But as for what excites longing towards Allah and joy in Festival time, and at the birth of a child or the arrival of him who has been absent, all (hut is the opposite of what is the desire of the Devil, as is indicated by the story of the two slave-girls and the Abyssinians and the narratives which we took from the Sahihs. So the fact that it was permitted on a single occasion is a statute that it is allowable; and that it was prevented on a thousand occasions is subject to interpretation and explanation; but the actual doing of a thing cannot be interpreted away, since when a thing is unlawful it can only become lawful through the accident of compulsion, and if it is allowable it is made unlawful by a great number of accidents up to intentions and objects.

Further, they base an argument on what 'Uqbah Ibn 'Amir handed down that the Messenger of Allah "Allah's blessing and peace be upon him" said: " Everything with which a man sports is vain except his training his horse and shooting with his bow and playing with his wife." We say, His saying " vain" does not indicate that it is unlawful, but indicates the lack in it of advantage. And sometimes that is conceded on the ground that the having part in sport in watching the Abyssinians came outside of those three and yet is not unlawful; so things not excepted are joined to things excepted on analogy, just as the Messenger of Allah "Allah's blessing and peace be upon him" said: " The blood of a Muslim is not lawful save for one of three things," yet he joined with them a fourth and a fifth. Like this, too, is the playing with one's wife; there is no advantage in it, only the pleasure. And it shows that amusing oneself in gardens and listening to the voices of birds and to the different kinds of jesting, of that wherewith a man sports, nothing of that is unlawful although it may be possible to describe it as vain.

Further, they base an argument on the saying of 'Uthman, " I have not sung, and I have not lied, and I have not wiped my penis with my right hand since I did homage with it to the Apostle of God." 'We say,Then let the lying and the wiping the penis with the right hand be unlawful if this is an indication that singing is

unlawful! When was it established that 'Uthman abandoned only what is unlawful? Further, they base an argument on the saying of Ibn Mas'ud, Singing makes Hypocrisy to spring up in the heart," and some add, "just as water makes herbs spring up "; some even carry it back to the Apostle of God, but that form of the tradition is not sound.

They say, " There passed by Ibn 'Uma' some people wearing the Ihram and among them was a man singing. Then he said: 'Ho, I do not hear Allah from you; ho, I do not hear Allah from you'" And from Nafi' is handed down that he said: " I was with Ibn 'Umar on the road and I heard the flute- playing of a shepherd, and he put his fingers in his ears, then turned from the road, and did not cease saying, 'Nafi', do you hear it?' till I said ' No '; then he took his fingers out and said: ' Thus I saw the Apostle of Allah do.' " And al-Fudail Ibn Iyad said: " Singing is the spell which raises fornication." And one of them said: " Singing is one of the scouts of depravity." And Yazid Ibn Al-Walid said: " Beware you of singing, for it makes modesty to be lacking the person mind and increases lust and ruins manliness; and verily it takes the place of wine and does what drunkenness does ; then if you cannot avoid having to do with it, keep it out of the way of women, for singing incites to fornication."

But we say, When Ibn Mas'ud says that it makes Hypocrisy grow up, he means by that in the case of the singer; in his case it makes Hypocrisy grow up, for his whole desire is to show himself to advantage in competition with others, and to make his voice bell well in such competition, and he keeps playing the hypocrite and making himself beloved by people that they may desire his singing. But even that does not involve that singing must be declared unlawful. For the wearing of beautiful clothes and the riding of ambling horses and the other kinds of adornment and emulative glorying in wealth and pleasant things and children and so on make Hypocrisy and dissimulation spring up in the heart; but what Ibn Mas'ud said does not go so far as to make these unlawful. So it is not only acts of rebellion against Allah which cause Hypocrisy to spring up in the heart; yea, such permitted things as these on which the gaze of the people falls are still better fitted to procure it. And therefore 'Umar alighted from a horse which ambled under him and cut off its tail, because he feared in himself vainglory in the beauty of its gait. Thus the beginning of Hypocrisy is in permitted things.

As for the saying of Ibn 'Umar, "Ho, I do not hear Allah from you! " it does not indicate that singing is unlawful in respect that it is singing; but they were in Ihram and loose talk did not befit them, and it appeared to him from their signs that their listening was not for the sake of ecstasy and longing unto the visitation of the House of Allah Most High, but for pure export. So he disliked that in them, because it was objectionable in connection with their state and the state of Ihram. Again, in the stories of particular cases, the possible views are many. For example, opposed to his putting his fingers in his ears is the fact that he did not command Nafi' to do the like and did not disapprove of his listening. He only did it himself because he considered that he should guard his ear in its then condition, and his heart from a sound which usually would move sport, and so

might hinder him from a thought he was engaged in or a recollection that was more in place.

So, too, the action of the Apostle of God, along with the fact that he did not hinder Ibn 'Umar from listening, does not indicate that it is unlawful, but indicates that the more fitting course is abandoning it. And we hold that abandoning it is more fitting in most cases ; yea, that the abandoning of most of the allowable things of the world is more fitting when it is known that they make an effect on the heart. The Apostle of Allah actually stripped off the robe of Abu Jahm' after the completion of prayer because there was a pattern upon it which distracted his heart. But do you think that that indicates the unlawfulness of a pattern upon a robe? Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" was in a state from which the sound of the flute of the shepherd would have distracted him as the pattern distracted him from prayer.

Yea, the need of arousing the Glorious States in the heart by music and singing is a falling short in the case of him who is constant in his witnessing the Truth, though it may be perfection in the case of others than such a one. And therefore al-Hurl said: "Even the most affecting of Music and Singing (Hearing) is cut off when he dies who is listening to it"; thus pointing out the fact that the Hearing which is from Allah Most High is abiding. And the Prophets had constantly the pleasure of Hearing and Witnessing and had no need to have them aroused by devices.

As for the saying of al-Fudail, and similarly all the other sayings kin to it, it is applicable to the music and singing of dissolute people and lustful youths; and if these sayings were generally valid, wherefore did they listen to the two slave- girls in the house of the Apostle of Allah? Then, as for analogy, the utmost of what can be said as to it is that the analogy lies against stringed instruments, and the differences have already been given. Or it is said that Music and Singing are sport and play, and so they are, but the whole of this world is sport and play (Al-Ankabut 64)

﴿ وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ﴾

Umar said to his wife, "Thou art only a plaything in the corner of the house." And all playing with women is sport except tillage, which, is the cause of the existence of children. "And all jesting which there is nothing vile is lawful." That is quoted from the Apostle of Allah and the Companions, as shall come in detail in the Book of the Defects of the Tongue, Allah willing; and what sport could exceed the sport of the Abyssinians and negroes in their playing?

Its permissibility stands firm by statute on the basis of what I said: that sport rests the heart and lightens from it the burden of thinking ; and when hearts are overdriven they are blind, and resting strengthens them for serious work. So he, for example, who is persistent in study that ought to cease work on Friday, for ceasing work on one day incites alertness on the other days. And he who is persistent in works of supererogation in prayer on most

occasions, ought to be idle on some occasions; and, on his account, prayer on some occasions is disliked. So idleness is a help to work, and sport an aid to seriousness; only the souls of the Prophets can endure against pure seriousness and bitter duty. Sport is the medicine of the heart against the disease of weariness and restlessness; so it ought to be permitted. But there ought not to be too much, of it, just as there ought not to be too much medicine.

Then, whenever sport is for this object, it becomes a pious work. This is even in the case of one in whose heart music and singing do not rouse a praiseworthy quality-the rousing of which is sought-but the hearer has only pleasure and simple rest. So it is fitting to be approved in him that he may attain by it to the goal which we have mentioned. It is true that this indicates a falling short from the summit of perfection, for the perfect man is he who has no need that his soul should be rested in other than duty, but " the good deeds of the pious are the evil deeds of angels," and he who has mastered the science of dealing with hearts and the different ways of being kind to them to lead them to the Truth, knows absolutely that resting them with such things as these is a useful medicine that cannot be done without.

## CHAPTER TWO: ON LAWS AND EFFECTS MUSIC AND SINGING PRODUCE UPON THE HEART, CONSISTING OF ECSTASY, AND UPON THE PARTS OF BODY, CONSISTING OF DANCING AND CRYING OUT AND TEARING OF GARMENTS

It should be known that the first step in Hearing is understanding what is heard, and applying it to an idea which occurs to the hearer. Then this understanding has as fruit ecstasy, and ecstasy moving of the members. Let there be a consideration, then, of these three stages.

### The First Stage: Receiving Or Understanding

It varies as the conditions of the hearer vary. The first of these is that his hearing consists in receiving the simple physical impression, that is, he has no satisfaction in what he hears apart from the pleasure taken in the melodies and tones. This is allowable, and is the lowest of the orders of hearing, since camels are partakers with him in it. And so, too, are all beasts, for this taste requires for itself life only, and every animal has a kind of pleasure in agreeable sounds. The second condition is that he hears with understanding, but applies what he hears to the form of a creature, either to a special individual or not. This is how youths and the lustful hear, and their application of the things heard is in proportion to their lusts and in accordance with their states. This condition is too low for us to speak of it, except to explain its lowness and that it is forbidden. The third condition is that he should apply what he hears to the states of his own soul in his Intercourse ' with Allah Most High, and to the changing of his states, consisting of possibility one time and of impossibility another time.

This is the Hearing of the seekers after (the next world), especially of such as

are beginners, for the seeker of the hereafter has a thing desired which is his object, and his object, is the experiential knowledge of Allah (who is exalted above nil imperfection), and meeting Him, and arriving at Him by the path of Witnessing that which is secret, and of uplifting the veil. In his object he has a Path which he pursues, and Intercourse in which he perseveres, and states which encounter him in his Intercourse. Then whenever he hears mention of chiding, or exhortation, or acceptance, or rejection, or union, or departure, or drawing near, or being distant, or bemoaning that which has escaped, or thirsting for that which is expected, or longing for that which arrives, or coveting, or despairing, or solitude, or seeking society, or accomplishing of a promise, or breaking of a covenant, or fear of separation, or rejoicing in close union, or mention of attention to the beloved and rejection of the watcher, or the pouring forth of tears, or the close following one another of sobs, or length of separation, or promise of close union, or anything besides of that of which poems contain the description, then, without fail, some of this must agree with the state of the wish in his seeking, and that will act the part of a tinderbox which will light the fuel of his heart.

Then its flames blaze up in him, and longing is strongly excited, and there assault him, because of it, states to which, he is not dutiful, all enter between man and himself. One is accustomed, and he has broad scope in applying the expressions to his states. And it is not incumbent on the hearer that he should consider what the poet intended in his words. For every saying has different aspects, and every man of understanding (in getting its meaning from it') has his own fortune.

Let us give some examples of this applying and understanding, in order that the foolish may not fancy that the listener to verses, in which there is mention of mouth and cheeks and temples, understands by them only their outward meaning. We have no need to tell how the meaning is gained from the verses ; in the stories of the People of Hearing there is enough to reveal that. It is narrated that one of them heard someone saying: " The messenger said: ' To-morrow he will visit'; then said I, 'Doest thou know what thou hast said?' Then the melody and words excited him, and he constrained himself to an ecstasy, and began repeating it, putting 'we' in the place of ' he,' and saying, " The messenger said: ' Tomorrow we shall visit,'" until he fainted from the force of the joy and pleasure and gladness. And when he recovered they asked him about his ecstasy, whence it was. Then he said: "I remembered the saying of the Apostle of Allah that the people of the Garden shall visit their Lord every Friday, once."

Ar-Raqqi narrated from Ibrahim that he said: "I and Abu Al-Fudail were passing along the Tigris, between Basra and Al-Ubullah, and lo, there was a beautiful house with a raised veranda, upon which was a man with a slave-girl before him, and she was singing: 'Dedicate to Allah is a love which is given freely from me to you. Everyday you change; other conducts than this would be

more comely in you. (Do you not see life waning and the messenger of death drawing near?)

And lo, under the veranda was a beautiful youth with leather drinking-up in his hand and a patched gown on, listening. And he said: 'O slave-girl, by Allah, and by the life of your master, repeat that verse, "Every day thou change"!' Then she repeated it, and the youth kept saying, ' This, by Allah, is my changing in my state with the Truth!' And he sobbed a sobbed and died. Then we said: 'A duty has encountered us.' So we stood, and the master of the house said to the slave-girl, 'You are free for the Sake of the Countenance of Allah Most High.' Then the people of Basra came out and prayed over the youth, and when they had finished burying him, the master of the house said: 'I call you to witness that everything which belongs to me is dedicated to Allah, and all my slave-girls are free, and this house is dedicated.' Then he cast off his clothes and girt himself with a tunic ['-«>'] and put on another as a cloak and went his way, and the people were gazing at him until he vanished in the distance from their eyes while they were weeping, and there was nothing heard of him again." And the purport is that this man considered himself drowning at the time through his state in relation to Allah Most High and through the knowledge that he was too weak to be constant in the beauty of fair Intercourse with Allah and through grief at the changing of his heart and its turning from the laws of the Truth.

Then when there struck upon his ear what agreed with his state, he hoard it as from Allah Most High as though He were addressing him and saying to him: "Everyday you change; other conduct than this would be more comely in you." And it behaves him whose Hearing is from Allah and concerning Allah and in Him that he should have grasped firmly the canon of the science treating of the knowledge of Allah Most High and of His attributes. If he has not, there is danger to him of Hearing with regard to Allah Most High what is impossible concerning Him and of being an unbeliever in Him. And in the Hearing of the seeker after (the next world) , who is a beginner, there is danger, except when he applies what he hears to his own states only, in so far as what he hears cannot be connected with the description of Allah Most High.

This very verse exemplifies such a possible error. If he had heard it as to himself, as though he were addressing with it his Lord, whose are Might and Majesty, then he would have ascribed the changing to Allah Most High and so would have been an unbeliever. This sometimes happens from pure and absolute ignorance unmixed with any appreciation of the truth, and sometimes it springs from an ignorance to which he is led by a kind of appreciation of the truth. That last is when he sees that the changing of the states of his heart and the changing of the states of the rest of the world are from God, and that is truth, for He at one time expands the heart of His creature and at another contracts it, at one time illumines it and at another darkens it, at one time hardens it and at another softens it, at one time establishes it in obedience to Himself and strengthens it therein and at

another makes the Devil to rule over it and turn it from the laws of the Truth. This, all of it, is from Allah Most High.

And perhaps the poet meant here only to ascribe to his beloved the being changeable in accepting him and rejecting him, in making him draw near and making him retire- that such was his meaning. Then the Hearing of it in that way with regard to Allah Most High is pure unbelief. Yea, it is necessary that it should be known that He, who is exalted above imperfection and is Most High, produces change but is not changed Himself, makes others different but does not become different Himself, and therein is opposed to His creatures. This knowledge results to the Seeker after (the next world) by acceptance on faith and on the evidence of tradition, but results to the discerning the knower by certainty, revealed and verified. That is one of the greatest wonders of the attributes of Allah that He changes without being Himself changed; a thing that is only thinkable in the case of Allah Most High; all else that produces a change does not produce it in anything without that producing a change in itself.

And of those who fall into ecstasy there are some whom a state overcomes which is like that drunkenness which confounds the reason ; then they give free course to their tongues, chiding with Allah Most High, and they blame His subduing of hearts and distribution of the Glorious States as faulty. For He it is who chooses the hearts of the faithful believers and rejects the hearts of deniers and of the infatuate, and there is no one who hinders after He has given or gives after He has hindered, and He has not restrained His aid from unbelievers for any previous crime, nor has He assisted the Prophets with His aid and with the light of His guidance for any preceding favour, but He has said: And verily, Our Word came first to Our servants, those sent (As-Saffat 171).

﴿ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴾

And He Almighty said: But the saying from Me stands firm, Verily, I will fill hell with Jinn and mankind, all (As-Sajdah 13).

﴿ وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴾

And He Most High said-Verily, those to whom there came first from Us happiness, they are removed far from that (Al-Anbiya 101).

﴿ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُوْلَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴾

Then if the thought suggest itself to thee, Why does that vary which comes first [is predestined], while those on whom it falls tire partakers in the noose of servitude? It is proclaimed unto thee from the Canopy of Majesty " Pass not the bound of fair behaviour! For He is not asked concerning what He does, but they are asked" (Al-Anbiya 23).

﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾

And, by my life, good government of the tongue and of the external behaviour belongs to that over which most persons have power, but as for the government of the secret thoughts to prevent them meditating over and finding strange this evident difference in bringing some near and rejecting others, and making some miserable and others happy, while the abiding of the happiness and misery is for ever and ever, for that none is strong enough save the learned who stand firm in knowledge. And, therefore, did al-Khadir, when he was asked in the dream concerning Hearing, say, "It is pure slipperiness, there stand not fast upon it save the feet of the learned." This is because it moves the secret parts and the hidden places of the heart, and disturbs it as that drunkenness which confounds the reason disturbs it, and almost looses the knot of fair behaviour from the secret thoughts, except in those whom Allah Most High protects by the light of its guidance and the benevolence of His protection.

Therefore, some said: "Would that we might escape on equal terms from this Hearing I " And in this kind of Hearing there is a danger greater than the danger that moves lust, for the end of that is an act of disobedience, but the end of failure here is unbelief.

And know that the understanding of what is heard varies with the states of the listener. Ecstasy obtains control over two listeners to one verse, and one of them hits the mark and the other fails, or both of them hit the mark, and yet they have understood two different meanings, contradictory to one another. But these, viewed in relation to the different states of the hearers, are not discrepant with one another. It is related from 'Utbah Al-Ghulam that he heard a man saying.

"How far from imperfection is the Mighty One of heaven! Verily, the lover is in distress."

Then he said: "Thou hast said truth," and another man heard him and said: Thou hast lied." Then said one of the possessors of perception , "They have both hit the mark together." And that was the truth. The acknowledging that the verse is true is the speech of a lover who cannot get what he desires, but is kept at a distance, and wearied by that and by being shunned. And the asserting that the verse is false is the speech of one who is rejoicing in love, taking pleasure in what he endures on account of the superabundance of his love, and not distressed by it. Or it is the speech of a lover who is not at the time debarred from his desire, and who does not fear the danger of eventually being debarred ; that is because hope and fair thoughts rule his heart. So, through the varying of these states, the understanding of what is heard varies.

Further, there is a story about Abu Al-Qasim Ibn Marwan He had accompanied Abu Sa'id the cobbler, but had abandoned attendance on Hearing for many years. Then he attended a part, and in it was a man who said: " One standing in the water and thirsty, but he is not given to drink."

Then the people arose and constrained themselves to ecstasy, and when they were quiet he asked them concerning what came to them of the meaning of the

verse, and they pointed to the thirsting after the Glorious States and the being debarred from them in spite of the presence of their causes. But that did not satisfy him, so they said to him, "And what is thy opinion as to it?" Then he said: "My opinion is that he is in the midst of states and graced with Charismata, and yet is not given a single grain of them." This point to the existence of a Truth behind the states and Charismata, to which the states are forerunners and of which the Charismata are amongst the beginnings; and that Truth itself is behind-no one attains to it. And between the meaning which they understood and that which, he mentioned there is no difference except in the distance in rank of the thing after which thirst is felt. For he that is debarred first from the Glorious States, thirsts for them; then if he can obtain them, he thirsts for what is behind them. So between the two meanings there is no varying as to understanding, but the varying is between the two ranks.

Ash-Shibl would greatly constrain himself to ecstasy at this verse: "Your liking is shunning and your love is hate, and your union is separation and your peace is war."

The Hearing of this verse is possible in different ways, some true, some false. The most evident of them is to understand it of creation, that is, of the world as a whole-everything except Allah Most High. For the world is full of guile and deceit and slaughter towards those that are of it, hostile to them within, though showing without an appearance of love. For, as has been handed down, in the tradition, "A house is never full of joy through it, hut it is full of weeping." And as Ath-Tha'alib said describing the world: " Cease from the World and seek her not in marriage; seek not in marriage a slayer of him whom she weds. What is hoped for from her is not procured by what is feared in her, and what in her is disliked-even though thou hope is the greater part. Verily, the describers have spoken of her and made long their speech, and with me is a description of her that, by my life I is sound. A juice the later end of which is deadly; and a desired steed which is restive whenever thou wouldst have pleasure in him; And a fair form, the beauty of which affects men, but it has vile secrets of evil."

The second possible meaning is that the hearer should apply it to himself in regard to Allah Most High. For whenever he reflects, he sees that his knowledge is ignorance, since men cannot measure Allah according to His true measure ; and his obedience is hypocrisy, since he cannot fear Allah according to His true fear; and his love is sickly, since he will not lay aside one of his lusts through his love. And him to whom Allah has willed good He instructs in the faults of his soul, and then he sees the truth of this verse in himself, although he may hold a high rank among those that are heedless. And on account of that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I cannot reckon up Thy benefits and praise Thee for them as Thou hast praised Thyself." And he said also, "Verily, I ask pardon of Allah in the day and the night seventy, times." And his asking pardon was only an account of states, that is step, long in respect to what is behind them, though they may be short in respect to what is before them.

For there is no approaching but beyond it there remains an approaching without end, since the path pursued of advance to Allah Most High is without end, and attaining to the farthest of the steps of approach is impossible.

The third possible meaning is that the hearer should regard his first states and be well pleased with them; and then should regard those that follow and contemn them on account of his meeting in them veiled things of the Deceitful One" Then he considers that to be from Allah Most High, and listens to the verse with regard to Allah Most High in complaint against Fate and Destiny which is unbelief according to the exposition which has preceded. And there is no verse but it is possible to apply it to different meanings, and that is in proportion to the abundance of the knowledge of the listener and the purity of his heart.

The fourth condition is the Hearing of him who has passed beyond states and stages. He is distant from knowing aught save Allah Most High to such a degree that ho is distant even from knowledge of his own self and its states and intercourse, and is like one stupefied, a diver in the very sea of Witnessing, whose state resembles the state of the women who cut their hands, witnessing the loveliness of Yusuf, when their wonder went so far that their perceptions were stupefied and failed. Of such as are in this condition the Sufis use the expression Fani " he has passed away from himself and come to an end " [i.e. he is oblivious to himself], and whenever anyone passes away from himself, he must pass away from all besides himself; then it is as though he passed away from everything except the One-the witnessed one. He passes away also from the act of witnessing, for the heart, whenever it turns aside to view the act of witnessing and itself as a witness, is heedless of the thing witnessed. But for him who is infatuated in a thing which he sees there is no turning aside, in his state of seeking to plunge into it, to his act of seeing, nor to his own self through which is his seeing, nor to his heart in which is his pleasure. A drunken man tells no tale about his drunkenness, neither he who is taking pleasure about his taking of pleasure, but his tale is only about that in which he takes pleasure. And an example of this is in knowledge of a thing, for it changes to knowledge of the knowledge of that thing, and the knowledge of the thing, whenever there comes to the knower knowledge of his knowledge, is turned from the thing. And such a condition as this sometimes suddenly appears with regard to created things, and sometimes, also, with regard to the Creator. For the most part it is like swift lightning which stands not and lasts not; if it should last, human strength could not endure it. And often he who is thus affected is agitated under its burdens with an agitation which slays his soul, like what is narrated concerning Abu Al-Hussain Al-Nuri that he was present at an assembly and heard this verse: " I ceased not alighting, on account of thy love, at a place of alighting, in alighting at which hearts are bewildered."

Then he arose and constrained himself to an ecstasy, and ran wildly on, and happened upon a cane-brake which had been cut, but the stems in which remained like swords. Then he kept running in it and repeating the verse until the

morning, and the blood flowed from his legs so that his feet and shanks swelled. And he lived after that a few days and died. May Allah have mercy upon him I This is the step of those who are faithfully true in understanding and in ecstasy, and it is the highest of the steps ; for Hearing through states is a descent from the steps of perfection. States are mingled with attributes of the flesh and Hearing is a kind of falling short; that only is perfection that the subject should pass away totally from himself and his states I mean, that he should forget them and that there should not remain to him any paving of attention to them, like as the women paid no attention to their hands and to the knifes. So he hears Allah, finds with Allah and in Allah and from Allah. This is the rank of him who wades the deep sea of verities and has passed the shore- land of states and works, and has occupied himself with the purity of the Unity and is confirmed in absolute sincerity. Then there does not remain in him anything of it as a root» but his fleshliness totally dies down, and his paying attention to fleshly attributes passes away absolutely. And I do not mean by his 'passing away ' the passing away of his body, but the passing away of his heart. And I do not mean by the ' heart' the flesh and blood, but a delicate secret thing which he has, a hidden relationship to the evident heart behind which is the secret thing of the spirit which exists by the command of God, whose are Might and Majesty. He knows it who knows it, and he is ignorant of who is ignorant of it. And to that secret thing there is an existence, and the quality (form as opposed to substance] of that existence is what is present in it. Then whenever there is present in it something else than itself, it is as though only that thing which is present had existence. And a parallel to it is a polished mirror, since it has no colour in itself, but its colour is the colour of what is present in it. And so, too, is a glass, for it imitates the colour of its resting-place, and its colour is the colour of what is present in it. It has not in itself any quality, but its quality is to receive qualities, and its colour is a kind of being prepared to receive colours.

There speaks clearly of this essence in the heart in relation to what is present in it, the saying of the poet". Fine is the glass and fine the wine, so they mingle together and the thing becomes hard.

It is as though there were wine and no glass, and as though there were a glass and no wine."

This is one of the stages of the sciences of Revelation.

From it begins the fantasy of him who claimed being 'in-dwelt' and 'becoming one' and said: "I am the Truth," and around it buzzes the talk of the Christians in claim of a uniting of the divine and the human, or of one being clothed with the other, or taking up its abode in it, according as their expressions vary.

This is a pure blunder, which resembles the blunder of him who assigns to a mirror the quality of redness whenever the colour of redness shows in it from what is opposite it.

But such cases as these do not pertain to the science of Intercourse, so let us return to the point; we have mentioned how the steps as to the understanding of things heard stand apart.

## The Second Stage

After understanding and application comes ecstasy. And men have had a long discussion as to the reality of ecstasy ; I mean the Sufis and those philosophers who have considered the relation of Hearing to the soul. As for the Sufis, Dhun-Nun Al-Misri has said of ecstasy that it is a Visitant of truth which comes disturbing hearts and driving them towards the Truth ; then he who gives ear to it in truth, attains truth, and he who gives ear to it in fleshliness, becomes an unbeliever. So it is as though he used being aroused on the part of hearts and driven towards the Truth as an expression for ecstasy, and ecstasy was that which he found at the arrival of the Visitant of Hearing, since he calls Healing a Visitant of truth. And Abu Al-Hussain Ad-Darraj said: talking of what he found in Hearing, " Ecstasy is un expression for what is found with Hearing." He said also, " Hearing whirls about with me in the exercise-grounds of beauty, and causes me to find the existence of the Truth beside the Veil, and gives me drink from the cup of purity, so that I attain by it to the alighting-places of good-will, and it brings me out to the gardens of delight and ease." And Ash-Shibli said: " That which is external in Hearing is a temptation, and that which is internal is a warning, and to him who knows the signification, listening to the sing is lawful. But he who does not, has summoned temptation and exposed himself to ruin." And someone said: "Hearing is the morning meal of souls for the people of knowledge ; for it is a praise that is finer than all other works, and by subtleness of nature there is attainment to its subtleness, and by purity of the secret heart to its purity and its graciousness with those worthy of it." And 'Amr Ibn 'Uthman al-Makki said: "No explanation covers the nature of ecstasy, for it is a secret of Allah with His faithful believers" And someone said: "Ecstasy consists of Revelations proceeding from the Truth." And Abu Sa'id Ibn Al-'Arabi said: " Ecstasy is lifting of the curtain, and witnessing of the Watcher and presence of understanding, and observation of the Unseen, and converse with the secret, and intercourse with that which is missing ; it consists in your passing away and coming to an end in respect of what you are." He said also: " Ecstasy is the first of the stages of those whom Allah distinguishes and chooses out, and it is the inheritance that comes from belief in the unseen; then, *when* men taste it, and its light spreads abroad in their heart, there falls away from them all doubt and uncertainty." He said also: "That which curtains off from ecstasy is seeing the traces of the flesh and being entangled in affections and motives ; for the flesh is curtained in by its motives. Then whenever the motives sire broken away, and the memory is cleansed, and the heart is clean and fine and pure, and exhortation profits the subject, and he alights through secret intercourse in a near alighting-place, and he is addressed and hears with an attentive ear him who addresses him, and with a witnessing heart and a secret thought made evident, then he witnesses what was distant from him, and that is ecstasy because he has found what was lacking with him." He said also, " Ecstasy is what comes at a mention that arouses, or a fear that disquiets, or at a rebuke for

a slip, or in a conversation concerning one of God's gracious boons, or at something which points to an advantage, or at a feeling of longing for the unseen, or at grief for that which has passed, or at regret for that which has gone, or at an effort towards a state, or at what summons to a positive duty, or at intercourse in the secret heart ; it is when external and external are face to face, and internal and internal, and unseen and unseen, and secret thought and secret thought; it is the extracting of what is in. Your favour through what is against thee out of that in which there was labouring before the. Then that is written down to thee, after it was apart from thee; so there is established to thee a dignity without a dignity and a renown without a renown, since He is the one who dispenses favours first and to whom the whole command goes back." 'This is the external part of the science of ecstasy, and the sayings of the Sufis of this kind as to ecstasy are very numerous.

As for the Philosophers, one of them said: "There is in the heart a glorious Excellency; the force of speech is not able to elicit it with words, but the soul can do it with melodies. Then, when it appears, the soul is rejoiced and moved towards it; so listen to the soul and have secret converse with it, and summon the secret converse of external things." And one of them said: "The consequences of hearing music and singing are that he who was weak in counsel is set to work, and he who was distant from meditation is driven forward, and he who was wearied on account of considerations and plans is sharpened, so that there comes back what was distant, and begins to work what was weak, and is clean what was discolored, and he becomes lively in every plan and intention and hits the mark and does not go astray and arrives and does not linger." And another said: "Just as thought follows on the paths of science to the thing it deals with, so hearing music and singing follows on the paths of the heart to the spiritual world." And one of them said-he had been asked what was the cause of the spontaneous moving of the extremities of the body according to the measure of melodies and rhythms-"That is passionate love in the reason ; and he who loves passionately in the reason has no need that he should soothe or coax his beloved with my heart of the Lot.

Speech, hot he soothes and coaxes and has secret intercourse by smiling and glancing- and delicate movement of eyelash and eyebrow and signs, and these all speak, only they are spiritual. But as for the passionate lover of the animal kind, he uses speech that he may express by it the fruit of the external part of his weak longing and counterfeit passion." And another said: " He who sorrows let him listen to melodies, for when sorrow enters the soul the light of the soul dies down, but whenever the soul rejoices its light flames up, and its joy appears, and yearning appears in proportion to the possible receiving of him who receives it, and that is in proportion to his purity and cleanness from guile and filthiness." And the opinions that have been expressed concerning Hearing and ecstasy are very many, but there is no reason why we should adduce many of them ; so let us try to understand the idea for which ecstasy is an expression. We say that it is an expression for a condition which Hearing produces as its result, and it is a

truthful visitant, fresh, a consequence to Hearing, and the listener experiences it from his soul. This condition must fall in one of two divisions. It can either be referred to acts of revelation and Witnessing-these are on the side of knowledge and admonitions-or it may be referred to changing and states that are not from knowledge, but are such as longing and fear and grief and disquietude and joy and vexation and regret and expansion and contraction of the heart-these all are states which Hearing arouses or strengthens. Then if it is weak in so much that it does not produce an effect by way of external movement or repose or change of condition, so that the external form should be moved contrary to its custom, or goes or stays from looking or speaking or moving contrary to its custom, it is not called ecstasy. But if it shows itself externally it is called ecstasy either weak or strong, in proportion to how it shows itself and to the external change which it produces. And its producing movement is in proportion to the force with which it comes; and the guarding against external change is in proportion to the force of him who is under the ecstasy and his power to control his limbs. So, sometimes, the ecstasy is strong with regard to external things, yet no external change is produced because of the force of him who is being affected. And sometimes external movement does not appear on account of the weakness of the visitant and it's falling short of producing movement and loosing the knot of restraint.Towards the first sense Abu Sa'id Ibn Al-'Arabi pointed when he said of ecstasy that it consisted in Witnessing of the Watcher, and in the presence of understanding, and in beholding of the Unseen. And it is natural that Hearing should be a cause of revealing that which before was unrevealed, for revealing takes place through certain causes, one of which is admonition, and Hearing is an admonisher. And another of the causes of revealing is changing of the states, and witnessing of them, and attaining to them, for attaining to them is a kind of knowledge that helps to explain things that were not known before. And another of them is purity of heart; and Hearing produces purity of heart, and the purity is a cause of revealing. And another of them is the arousing alacrity of heart through force of Hearing, and thus the heart is strengthened to witness that which its strength was not equal to before, just as a beast of burden is strengthened to carry what before that it could not. And the work of the heart is seeking after revelation and beholding the secrets of the Kingdom just as the work of the beast of burden is the carrying of loads. Thus, through these causes, Hearing is a cause of revealing. Further, the heart, when it is pure, often has represented to it the truth in the form of an act of Witnessing, or in a bit of verse that strikes upon the ear which is expressed by the voice of the Ghati' when the hearer is awake or by a vision when he is dreaming (and that is one six and fortieth part of prophecy but the science by which that may be proved is foreign to the science of Intercourse). What is narrated from Muhammad Ibn Masruq Al-Baghdadi - is a case in point. He said: " I went out one night in the days *of* my foolishness, and I was drunk and singing this verse.In Mount Sinai is a vine which I never pass by but I marvel at those who drink water."

Then I heard one saying: "And in Jaliannum is a well; not a throat gulps it down, but it tears from its belly the entrails."

That was the cause of my repenting and busying myself with science and the service of God." Then consider how the singing worked in purifying his heart, until there appeared to him the essence of the truth in the description of Hell by means of an expression with a meaning couched in measured language, and which struck his external ear. And it is related from Muslim Al-Abbaduni that he said: " There came to us once Salih Al-Murri and 'Utbah Al-Ghulam and 'Abd Al-Wahid Ibn Zaid and Muslim al-Aswuri, and they alighted by the shore. Then I prepared for them that night some food, and summoned them to it and they came. But when I laid the food before them, lo, a speaker who said this verse, lifting up his voice: ' And meats divert thee from the eternal abode; and the going astray of a pleasure of the appetite is no thing of advantage.'

Then Utbah al-Ghulam cried a great cry and fell down fainting, and the people wept, and I took away the food, and, by Allah! They did not taste of it a morsel." And just as the voice of the caller is heard with purity of heart, so there is witnessed also with the eye the form of Al-Khadir, for he presents himself in varying forms to the possessors of hearts And under similar conditions the angels present themselves to the prophets, either in their veritable form or in a likeness which resembles their form with some resemblance. The Apostle of Allah saw Ariel twice in his own form and related of him that he blocked the horizon. That is what is meant in the saying of Him Most High, instructed him one terrible of strength, a possessor of prudence ; then he stood erect and he was in the upper horizon-to the end of the verse And in such states which have their origin in purity, perception swoops down on the secret thoughts of hearts. That perception is sometimes called insight and therefore the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the insight of the believer, for he sees in the light of God." It has been related that a man of the Magians used to go about to the Muslims and ask them, "What is the meaning of the saying of the Prophet, ' Beware of the insight of the believer'?" Then they would rehearse to him its interpretation, but that would not satisfy him. At last he came to one of the Sheikhs of the Sufis and asked him. Then he said to him, "Its meaning is that you should cut off the girdle that is about your middle under your dress." Then he said: "Thou hast said rightly; that is its meaning." Then he repeated the Muslim confession of faith and said: "Now I know that you are a believer, and that your belief is true." And similarly it is related from Ibrahim al-Khawas that he said: "I was in Baghdad among a company of poor in the Mosque, and there advanced a youth, excellent of odor, handsome of face. Then I said to my fellows, 'It occurs to me that he is a Jew,' but they all disagreed with me in that. Then I went out, and the youth went out and returned to them and said: ' What did the Sheikh say of me? 'So they were ashamed, but he pressed them and they said: 'That you were a Jew.' Then he came to me and bent over my hands and kissed my head and recited the Muslim confession of faith and said: 'We find in our books that the insight of the very veracious does not fail. So I

said: “I will test the Muslims." Then I regarded them and said: "If there is among them a very veracious one it is in this group, for they are speaking of the stories of Him whose glory is exalted and reciting of His might." Then I clothed myself like you, and when the Sheikh scrutinized me and had insight as to me, I knew that he was a very veracious one.' So was the story, and the youth came to be of the great ones of the Sufis." And it is to such revealing as this that the saying of the Messenger of Allah "Allah's blessing and peace be upon him" points, " If the devils were not hovering around the hearts of the Sons of Adam, verily they would behold the dominion of heaven." And the devils hover around hearts only when they are equipped with blameworthy qualities, for such are the pasture-ground of the devil and of his host, and he who cleanses his heart from these qualities and purifies himself, the devil does not circle around his heart. And to this, too, points the saying of Him Most High, Except your servants from among them, the purified, and the saying of Him Most High, Lo, my servants, you have no power over them (Al-Hijr 40, 42).

﴿ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ (٤٠) قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسْتَقِيمٌ (٤١) إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ (٤٢) ﴾

And Hearing is a cause of purity of heart, and by means of purity it is a net for truth. This is indicated by what is narrated that Dhun-Nun Al-Misri entered Baghdad, and there assembled to him a company of the Sufis and along with them was a reciter of poems then they asked his permission that the reciter should recite something to them, and he gave it. So the reciter chanted, saying: "A little of thy love torments me, then how will it be with it when it gains complete mastery? And thou hast joined in my heart all of a love in which others have formerly shared. Dost thou not lament for him who is sore wounded, who weeps when he that is free of care laughs?”

Dhun-Nun arose and fell upon his face. Then another man arose, and Dhu-n-Nun said: *He who sees you when you rise,* and the man sat down. And that on the part of Dhu-n-Nun was insight into the man's heart that he was trying to feign ecstasy. So he showed him that He who was seeing him when he rose was the opponent to his rising on account of anything else than Allah Most High. And if the man had been sincere he would not have sat down.

Then, since the result of ecstasy' resolves itself into revelations and states, know that each one of these two is divisible into that for which an expression, when one is free from it, is possible, and that for which an expression is fundamentally impossible. Perhaps you will find strange a condition or knowledge the real nature of which you do out know and the expression of the real nature of which is impossible ; but do not regard that as strange, for you will find witnesses for it in your ordinary states. As for the knowledge, how many a lawyer there is whom two questions confront, similar in form, but the lawyer gets so far by his natural faculty as to perceive that between them there is a difference as to the decision, yet whenever he tries to state the direction of the difference his

tongue does not help him to express it, although he may be the most eloquent of men. So he attains by his natural faculty to perceive the difference, but the expressing of it is impossible to him. And his attaining to see the difference is knowledge which he meets in his heart through natural faculty, and, without doubt, there is a cause for its occurrence in his heart. That difference has a real nature with Allah Most High, but the lawyer is not able to speak of it, not on account of any falling short in his tongue, but because the idea is too fine in itself for expression to present it. This belongs to what has been thought out by those who apply themselves to looking into complicated things.

As for the states, how many a man gets so far as to perceive in his heart, on some occasion which may appear in it, a contraction or an expansion, yet he does not know its cause! And a man sometimes thinks about a thing, and it makes an impression on his soul. Then he forgets the cause, but the impression remains upon his soul, and he feels it. And, sometimes, the condition which he feels is a joy which arose in his soul on his thinking about a cause which produces joy ; or it may have been a sorrow ; then he who was thinking about it forgets, but feels in the impression its consequence. And sometimes that condition is a strange condition which a word expressing joy or sorrow does not indicate clearly, and for which he cannot come upon a suitable expression revealing what was intended. Thus some people are distinguished above others by a natural faculty of taste in metrical poetry and a power of distinguishing between it and that which is not metrical. And the condition is one which the possessor of a natural faculty of taste attains to perceive in respect that he is not in doubt as to it-t mean as to the distinguishing between that which is good as to meter or bad. Yet he is not able to express the condition by anything which will make clear his meaning to one who has not a natural faculty of taste.

In the soul are strange states, and this is their description" The well-recognized ideas of fear and grief and joy occur only in the case of that Hearing which proceeds from singing that has a meaning. But as for vibrating strings and the other musical tones which have no meaning, they make on the soul a wonderful impression, and it is not possible to express the wonders of that impression. Sometimes it is expressed as a longing; but a longing which he who feels does not know for what he longs, is wonderful. And he whose heart is disturbed when he hears stringed instruments and the Shahin and their like does not know for what he is longing. He finds in his heart a state as though it demanded a thing he does not know what; this befalls even the common herd and those over whose hearts the love neither of man nor of Allah Most High can get control. There is a mystery in this, and it is that to every longing belong two fundamental bases: the one of them is a quality in him that longs, a kind of relationship with that which is longed for; and the second is a knowledge of the thing longed for, a knowledge of what attaining to it would be like. Then given the quality in which is the longing and given the knowledge of the appearance of the thing longed for, the matter is clear. But if the knowledge of the thing longed for is not given, and the quality of longing is given and the quality moves the

heart and its flame flares up, that entails confusion of mind and bewilderment without fail. If a human being grew up alone so that he never saw the form of women and knew not what sexual intercourse was, and thereafter approached puberty and lust overcame him, verily he would feel in himself the fire of lust, but would not know that he was longing for sexual intercourse, because he did not know what sexual intercourse was and had no experience of the form of women. There is a relationship like this in the soul of the human being with the upper world and the pleasures which ho is promised there at the Lote-tree of the Extremity and in the upper Paradises. Only he cannot imagine these things to himself except as qualities and names, like him who has heard the expression ' sexual intercourse ' and the name ' woman,' but has not seen the form of a woman even, nor the form of a man, nor his own form in a mirror that he might know by analogy. So Hearing moves in him longing, but abounding ignorance and the being occupied with this world have made him forget himself, and have made him forget his Lord, and have made him forget his abiding-place to which is his desire and his longing by nature. Then his heart demands from him a thing he does not know what, and he is confused and bewildered and disturbed like one who is choking, who does not know how to be saved. This, and things like it, belong to the states, a perception of the completeness of the verities of which is not to be attained, and he who is affected by them is not able to give them expression.

The division of ecstasy , into that, which can be made manifest and that which cannot be made manifest is now clear. Then know also that ecstasy is divided into that which itself attacks and that which is forced, and that is called affecting ecstasy. Of this forced affecting of ecstasy there is that which is blameworthy, and it is what aims at hypocrisy and at the manifesting of the Glorious States in spite of being destitute of them. And of it there is that which is praiseworthy, and it leads to the invoking of the Glorious States and the gaining of them for oneself and bringing them to oneself by device ; for the Glorious States may be brought through such gaining for oneself. And therefore the Apostle of Allah commanded him who did not weep at the reading of the Qur'an that he should force weeping and mourning; for the beginning of these States is sometimes forced while their ends thereafter are true. And how should forcing not boo a cause that that which is forced should become in the sequel a matter of nature? Everyone who learns the Qur'an at first memorizes it by force, and recites it by force, in spite of completeness of meditation and presence of intelligence, and, thereafter, that becomes a regular custom to the tongue, so that the tongue runs on through it in prayer, etc. While he who prays is inattentive So, he recites the whole of a Surah, and his soul returns to him after he has arrived at the end and he knows that he has recited it in a state of inattention. And so a writer writes at first with serious application, then his hand accustoms itself to penmanship and writing becomes to him nature. Then he writes many leaves while his heart is engrossed in thinking of something else.

So there is no path to gaining for oneself anything possible for the soul and

the members except by effort and practice at first; and, thereafter, it becomes nature through custom. And that is what is meant by the saying of some, Custom is a fifth humor's Thus it is with the Glorious States. It is not fitting that despair of them should arise when they are lacking, but it is fitting that an effort should be made to acquire them for oneself through Hearing and its like. And, in truth, as to habit, the case has been seen of one desiring to love passionately an individual that at the time he does not love ; then he does not cease repeating the mention of it to himself and keeping his gaze upon it and affirming to himself its amiable qualities and praiseworthy characteristics, until he does love it passionately, and that is fixed in his breast with a fixing that passes beyond the bound of his will. Then he may desire after that to be free of it and cannot get free of it. Like this is the love of Allah Most High and the longing to meet Him and the fear of His anger and other than that of the Glorious States; whenever a man misses them it is fitting that he should apply effort to bring them to himself by companioning with those who are characterized by them, and by witnessing their States and approving of their qualities in the soul and by sitting with them at Hearing and by praying and beseeching Allah Most High that He would grant him that condition through making easy to him its causes. And among its causes are the companionships of the excellent and of those who fear and love and long and of the humble; he who companions with any individual, to him there come qualities of that individual, though from whence he docs not know. And the possibility that love and the rest of the states may result through these causes is indicated by the saying of the Apostle of Allah when he prayed, "O Allah, grant me your love and the love of those that love you and the love of those who bring me near to your love." So he "peace be upon him" in peaking love has sought aid of prayer.

This is an exposition of how ecstasy is divided into revelations and states, and how it is divided into what can be clearly stated and what can not be clearly stated, and how it is divided into what is produced by effort and what is natural.

Then if you say: " What is the mind of those whose ecstasy does not appear at hearing the Qur'an and it is the word of God, but appears at singing, and it is the word of poets? So even if that last is a truth issuing from the benignity of Allah Most High, and is not a lie issuing from the craft of the devil, yet the Qur'an is worthier to cause ecstasy than singing." Then, we say, Ecstasy is truth. It is what grows up out of the abundance of the love of Allah Most High and out of sincerity in desiring Him and in longing to meet Him. That is stirred up by hearing the Qur'an also, and he who is not stirred up by hearing the Qur'an, only loves the creation and loves passionately the created. The saying of Allah Most High indicates that "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." (Ar-Ra'd 28).

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ﴾

He further said: “the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.” (Az-Zumar 23).

﴿ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾﴾

And everything that is experienced as a consequence of Hearing, because of Hearing in the soul, is ecstasy. The resting confidingly and the bristling ,and the fear and the softening of the heart, all that is ecstasy. And Allah Most High said: “The Believers are only those whose hearts dread when Allah is mentioned, and He Almighty said:” Had We sent down this Qur’an on a mountain, verily, you wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.” Al-Hashr 21).

﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ ﴾

So dread and humility are ecstasy on the side of states if not on the side of revelations, but this ecstasy sometimes causes revelations and admonitions. "With regard to this the Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the Qur'an with your voices." And he said with regard to Abu Musa Al-Ash'ari, "Verily, he has been given a pipe of the pipes of the family of Dawud." And the stories indicating- that ecstasy has showed itself in the possessors of hearts at hearing the Qur'an are many. The saying of the Prophet, "The Surah Hiri and those like it have turned my head white," speaks of ecstasy}', for white hair results from sorrow and fear, that is, ecstasy. And it is related that Ibn Mas'ud recited to the Apostle of Allah the Surah of Women, and when he came to where Allah Most High says: "hen how when We bring from every people a witness and bring you against these as a witness?” (An-Nisa' 41)

﴿ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ ﴾

He said: "That is enough," and his eyes were flowing with tears. And in a tradition stands that the Messenger of Allah "Allah's blessing and peace be upon him" recited this verse, or it was recited in his presence: “With Us are Fetters (to bind them), and a Fire (to burn them), And a Food that chokes, and a Penalty Grievous.” (Al-Muzzammil 12-13)

﴿ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ ﴾

Then he fell fainting. And in a tradition stands that the Messenger of Allah

"Allah's blessing and peace be upon him" recited, if you punish them, they are your servants (Al-Ma'idah 18)

﴿ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ ﴾

Then he wept. And whenever he passed a verse of compassion, he prayed and rejoiced; and rejoicing is ecstasy. And Allah Most High has praised the people of ecstasy in the Qur'an, and He Most High said: and whenever they hear what had been revealed to the Apostle you see their eyes flowing over with tears because of what of the truth they perceive (Al-Ma'idah 83).

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ﴿٨٣﴾﴾

And it is narrated that the Apostle of Allah was wont to pray with a boiling in his breast like the boiling of a cooking-pot.

Much is transmitted from the Companions and the Followers concerning ecstasy through the Qur'an. Of them were some who fell swooning, and some who wept, and some who fainted, and some who died in their fainting. It is related that Zurarah Ibn Awfa', and he was one of the Followers, was acting as Imam in Ar-Riqaq, and he recited, Then when there is a sounding on the trumpet (Al-Muddaththir 8)

﴿ فَإِذَا نُقِرَ فِي النَّاقُورِ ﴾

And fell fainting and died in his mil) rah-may Allah have mercy on him I and 'Umar heard a man reciting, Verily the punishment of thy Lord surely descends; there is none to keep it back. Then he cried with a great cry and fell fainting, and was carried into his house and ceased not to be seen in his house for a month. And Salih al-Murri recited to Abu Jarir and he sobbed and died. And ash-Shafi'i heard one reciting, this shall be a day when they shall not speak and shall not be permitted to excuse themselves (Al-Mursalat 35)

﴿ هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴾

Then he fainted. And 'All Ibn al-Fudail heard one reciting, A day when mankind shall rise up for the Lord of the worlds I and he fell fainting, and al-Fudail said: " May Allah repay thee what He has taught him from thee! "And similar Stories are transmitted from a number of them.

So, too, is the case with the Sufis. One night of Ramadan Ash-Shibli was in his mosque, and he was praying behind an Imam, and the Imam recited, and, verily, if we willed we would bring to thee him whom we inspired (Al-Isra' 86)

﴿ وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ﴾

And Ash-Shibli shrieked a great shriek, the people thought that his soul had

fled ; his face grew red, and his shoulder muscles quivered, and he kept saying, " With such words He addresses the beloved," repeating that over and over. And al-Junaid said: "I entered one day to Sari As-Saqati and I saw before him a man who had fainted. Then he said to me, ' This man heard a verse from the Qur'an and fainted.' And I said: 'Recite to him the same verse,' and it was recited and he recovered. So he said: ' How didst thou come to say that?' I said: ' I considered Ya'qub, his blindness was on account of a created thing and through a created thing he saw, and if his blindness had been on account of the truth he would not have seen through a created thing then they approved that." And the saying of the poet points to what al-Junaid said: "And many a cup I drank for the sake of a pleasure; and I cured myself of that pleasure with another cup."

One of the Sufis said: "I was reciting one night this verse, every soul tastes of death? And I kept repeating it over. And lo, the voice of a Latif came to me and said: ' How oft will you repeat that verse? You have killed four of the Jinn; they had not lifted their heads to heaven since they were created.'" And Abu Ali Al-Maghazili said to Ash-Shibli, "Often there strikes my ear a verse from the book of Allah Most High and drags me to turn from this world; then I return to my former states and to mankind, and do not remain in that." Then he said: "What struck your ear out of the Qur'an by which He dragged you to Himself, that was favour from Him to you and benignity on His part towards you, and when He restored you to yourself that was solicitude on His part for you, for it is not well for our but that you should be free from force and compulsion in advancing to Him." And a man of the people of Sufism heard one reciting, O you soul who are at rest, return unto your Lord, well pleased, well pleasing (Al-Fajr 27).

﴿ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴾

Then he besought the reciter to repeat it and said: "Now often do I say to it, ' Return!' and it does not return!" And he constrained himself to an ecstasy and cried with a great cry, and his spirit departed. And Bakr Ibn Mu'adh heard one reciting, and warn them of the day that hastens on..."(Ghafir 18).

﴿ وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ ﴾

Then he was disquieted and thereafter cried, "Have mercy on him whom you have warned and who did not approach you in obedience after the warning." Then he fainted. And Ibrahim Ibn Adham when he heard one reciting: When the heavens are split (Al-Inshiqaq 1)

﴿ إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴾

His joints were disquieted to such a degree that he quivered. And it is related from Muhammad Ibn Sabba[h] that he said: "A man was washing in the Euphrates and there passed by him a man on the bank reciting: "And O you in sin! get you apart this Day!" (Ya Sin 59).

﴿ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴾

Then the man ceased not being disquieted until he sank and died." And it is mentioned that Salman al-Farsi beheld a youth reciting, and he came to a verse and his skin bristled. Then Salman loved him. And he missed him once and asked concerning him, and was told that he was sick. So he went to visit him, and lo, he was at the point of death. Then he said: " O Abu 'Abd Allah, hast thou seen that bristling of the skin which is in me? For it came to me in a most beautiful form and informed me that Allah had pardoned me for it every sin." And, in general, he who has a heart is not free from ecstasy at hearing the Qur'an; for if the Qur'an does not make an impression on it at all, then it is like unto one who cried aloud to what did not hear save a crying and a shouting- deaf, dumb, blind are they, so they understand not (Al-Baqarah 171).

﴿ وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ ﴾

But on him who has a heart a word of wisdom which he hears makes impression. Ja'far Al-Khalil said: " There entered one day to al-Junaid, with whom there was a company, a man of the people of Khurasan, and he said to al-Junaid, ' When are of equal account to a creature he who praises him and he who blames him and one said: 'When he has entered a madhouse and is bound with two chains.' Then said al-Junaid: 'This is not our affair.' Thereupon he turned to the man and said: ' When he is certain that he is created.' Then the man sobbed a great sob and died." And if you say, "But if hearing the Qur'an avails for ecstasy, what is their mind who gather together to hear singing from reciters of poetry instead of reciters of the Qur'an? Their gathering together and throwing themselves into ecstasy ought to be in the circles of reciters of the Qur'an and not in the circles of reciters of poetry. And there ought to be sought by every gathering in every party a reciter of the Qur'an, and not a reciter of poetry, for the word of Allah Most High is, without doubt, more excellent than singing." Then know that singing is more powerful than the Qur'an in arousing to ecstasy for seven reasons. The first reason is that all the verses of the Qur'an do not fit the state of the listener, and are not suited for him to understand and to apply to what is in close connection with him. Then he over whom rules sorrow or longing or regret, how shall he fit to his state the saying of Him Most High, Allah commands you concerning your children, to the male there shall be the like of the share of two females, (An-Nisa' 12)

﴿ يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ﴾

And so, too, are all the verses in which are expounded the laws of inheritance and of divorce and restrictive ordinances, etc. That which moves the contents of the heart is only what fit it; and poets compose their verses only to elicit by them states of the heart, so that there should be no need, in understanding the state through them, to use force to arouse longing.

It is true that he over whom rules an overwhelming and all-conquering

condition which does not leave room for any other than itself, and he with whom is wide awareness and quick penetration with which he can grasp ideas only suggested by the expressions, in such a case as his, his ecstasy sometimes comes on at anything heard, as in the case of him for whom there came on at the reminder by Allah Most High, Allah commands you concerning your children (An-Nisa' 12 and 175)

﴿ ۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ
كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ
فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ ﴾

﴿ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا
مُّسْتَقِيمًا ﴿١٧٥﴾ ﴾

The thought of the condition of death which makes wills necessary, and that there was no escape for any man from leaving his wealth and his children behind him, which are his two beloved things of this world, and leaving one of them to the other and abandoning both of them ; so fear and perturbation overwhelm him. Or, as in the case of him who hears the mention of Allah in His saying, Allah commands you concerning your children, and he is confused by the bare name apart from what is before it and after it, and there comes upon him the thought of the compassion of Allah for His creatures and His solicitude, in that He Himself rules the division of inheritances, to care for them in their life and death. So he says, " Since He cares for our children after our death, then we need not doubt that He will care for us "; so there is aroused from him a state of hope, and that brings after it joy and gladness.

Or, from the saying of Him Most High, to the male there shall be the like of the share of two females, there comes upon him the thought of the pre-eminence of the male in his being a man over the female, and that men whom trading and selling do not divert from the celebration of Allah will have the superiority in the other world, and that they who are diverted by other than Allah Most High from the thought of Allah Most High really belong to the class of women and not to that of men. Then he fears that he may be curtained or kept back in the pleasant abode of the other world, even as the female is kept back in the wealth of this world.

Such as these sometimes move ecstasy, but only in him in who has two qualities; the one of them is a condition, overwhelming, absolute, all - conquering, and the other is an effective penetration and a wide awareness of the utmost and the most complete kind to call attention to ideas hi that are remote through things that are near. And that is of the rarest ; so on that account

recourse had to singing, which consists of expressions fitted to states so closely that the states are aroused as quickly as the expression is heard.

It is narrated that Abu Al-Hussain An-Nuri was with a company in a party, and a question in science was discussed among them, but Abu Al-Hussain was silent. Thereafter he lifted up his head and chanted to them: " Many a cooing pigeon in the early dawn, full of disquietude, has cried among the swaying branches; she remembered a mate and a time of happiness, and she wept for sorrow and aroused my sorrow.

So my weeping often disquieted her and her weeping often disquieted me.

In truth, I would sometimes soothe her yet not make her understand, and she would sometimes complain yet not make me understand; but I, through emotion, made her perceive, and she also, through emotion, made me perceive." '

So he said: and there did not remain one of the people but rose and constrained himself to an ecstasy. And this ecstasy did not result to them from the science in which they were wading, though science is earnestness and truth. And the second reason is that the Qur'an is held by most in the memory and is committed to ears and hearts; and whatever is heard for the first time makes a greater impression on the heart, and on the second repetition its impression is weaker, while on the third its impression almost fails. If the possessor of overpowering ecstasy were to strive to bring on his ecstasy by the use of one verse continually on occasions near to one another, within a day or a week, that would not be possible for him. But if he change that verse for another verse the impression on his heart will be renewed, although the verse may state the same thought. So, if its poetical expression be new as compared with that of the first verse, it will move the soul, although the thought is the same. But the Qur'an reciter is not able to recite a new Qur'an on every occasion and in every party; for the Qur'an is limited and addition to it is not possible, and it is all held in the memory and repeated often. As-Siddiq pointed to what we have here mentioned when he said: on seeing the Arabs arriving and weeping at the bearing of the Qur'an,"We were as you are, but our hearts are hard." Yet think not that the heart of As-Siddiq was harder than the hearts of these rough Arabs, or that it was emptier of the love of Allah Most High and of the love of His word than their hearts, but the repetition upon his heart had produced callousness with, regard to it, and he was slightly impressed by it on account of what had befallen him of familiarity through his much listening. For, on account of custom, it is impossible that a hearer should hear a verse that he had not heard before and should weep, and then should keep on weeping on its account twenty years, and after that time should weep at it on its being repeated, and that the first hearing should not differ from the last except in its being strange and new. To every new thing belongs a pleasure, and to every fresh thing belongs an emphasis, and along with everything to which you are accustomed there is a familiarity which hurts the emphasis, and, therefore, was 'Umar anxious to prevent the people from much circuiting of the Ka'bah, and he said: "I fear that the people will

despise this House," i.e. will be familiar with it. And he who arrives as a pilgrim and sees the House for the first time, weeps and cries out and often faints when his glance falls upon it. And he sometimes remains in Mecca and does not feel a trace of that in his soul. So, then, the singer has at his disposal new verses of poetry for each occasion, but he has not at his disposal for each occasion a new verso of the Qur'an.

The third reason is that measure in language has a power, through poetic taste, of making impression on the soul.

For a pleasant voice with measure is not like a pleasant voice without measure; and measure is what is found in poetry as opposed to verses of the Qur'an. And if the singer were to drag the verse which he is chanting or err in it or turn aside from the limit of that way in the melody, the heart of the listener would be disquieted and his ecstasy and Hearing wasted, and the impression would be scared away on account of the lack of fittingness. And whenever the impression is scared away, the heart is disquieted and distressed. And whenever measure makes an impression, the poetry on that account is pleasant.

The fourth reason is that measured poetry varies as to making impression on the soul with the melodies which are called Tariqahs and Dastanat. And the varying of these Tariqahs is only by extending what is shortened and shortening what is extended, and by pause in the intervals of the words and by cutting short and joining on in some of the words. This changing is allowable in poetry, but in the case of the Qur'an it is only allowable to recite as it was revealed, and shortening and lengthening and pause and cutting off and joining on in opposition to what the recitation requires is forbidden or disliked. So, whenever the Qur'an is read distinctly as it was revealed, there falls away from it that impressiveness the cause of which, is the measure of the melodies ; it is a cause that has absolute power in making impression, even if it do not convey a meaning, just as in the case of stringed instruments and pipes and the other sounds which do not convey a meaning.

The fifth reason is that the measured melodies are helped and strengthened by rhythms and by other measured sounds, apart from those produced by the throat, like the beating of the Qadib and the duff and the rest. For even a weak ecstasy is not aroused except by a powerful cause, and it only becomes strong by a combination of these causes, and each one has a share in the arousing. But it is necessary that the Qur'an should be protected from such companions as these, for their aspect with the majority of people is an aspect of sport and play; but all the Qur'an is seriousness with all people. So it is not allowable that there should be mingled with pure truth what is sport according to the commonalty and the external aspect 'Surah' of which is sport according to the select, although they do not view it from the side of its being sport. Yea, it behooves that the Qur'an should be reverenced and should not be recited on thoroughfares, but in a sitting assembly, and not in a state of sexual impurity, nor in a state of impurity generally. But only those who keep careful guard over their states can attain

perfection with regard, to the inviolability of the Qur'an, and he who cannot claim for himself this careful guard and circumspection turns aside to singing. For this reason beating of the duff along with the reading of the Qur'an is not allowable on a night of marriage. Yet the Apostle of Allah has commanded beating of the duff at a marriage and said: " Proclaim the wedding if it be by beating of tambourine," or some expression of which that is the meaning" And that is allowable with poetry as opposed to the Qur'an, and, therefore, when the Apostle of Allah entered the house of Ar-Rubai Bint Mu'awwidh , while girls were with her singing, and he heard one of them say in the course of her singing: "And with us is a Prophet who knows what shall be to-morrow ";

Then he said: "Leave off that and say what you were saying." And what she had said bore witness to his Prophethood, but he rebuked her for that and brought her back to the singing, which is sport; for such hearing of witness is pure seriousness, and so is not to be joined to the aspect of sport. Then, whenever the strengthening of the causes by which Hearing becomes a mover of the heart is hindered for this reason, i.e. in order to preserve the inviolability of the Qur'an, what is incumbent is to turn aside from the Qur'an to singing, even as it was incumbent upon that girl to turn aside to singing from bearing witness to the Prophethood.

The sixth reason is that the singer sometimes sings a verse which does not fit the state of the hearer, so he dislikes it and rejects it and asks another; every saying does not fit every state. But if people agreed at parties upon a reciter of the Qur'an, often he would recite a verse which did not fit their state. Then, since the Qur'an is a medicine for the whole of mankind according to their varying states, so the verses of compassion are a medicine for him who is fearful and the verses of punishment are a medicine for the infatuated and the secure, and to adduce all would be tedious; whenever the hearer is not certain whether what is heard will agree with his state and his soul dislikes it, he encounters through it the danger of disliking the word of Allah Most High, in so far as he does not find a way to put it aside. And that he should guard himself from that danger is the best of good judgment and a necessary conclusion, since he will not find relief from it except by applying it to his condition as it is. And it is not allowable to apply the word of Allah Most High except to what Allah Most High intended, but the saying of a poet it is allowable to apply to other things besides what the poet meant. So in it is the danger of disliking or of erroneous exposition to suit the state, while, on the other hand, it is incumbent to reverence the word of Allah and to guard it from such danger. This is what has been given to me concerning the causes of turning aside on the part of the Sheikhs to hear singing in place of hearing the Qur'an.

Here there is a seventh reason which Abu Nasr as-Sarraj at-Tusi mentioned in defence of this use of poetry. He said: "The Qur'an is the word of Allah and one of His qualities; and it is a truth which humanity cannot comprehend, because it is uncreated, and created qualities cannot comprehend it. If a grain of its meaning and its dignity were unveiled to the hearts of men, they would split and be confused and bewildered. But pleasing melodies stand in a relationship to natural

dispositions, and their relationship is one of fanciful desires and not of necessary desires. And poetry, again, its relationship is that of fanciful desires. Then, whenever the melodies and sounds are joined with what of signs and subtleties are in the verses, the one of them fit the other and becomes still nearer to fanciful desires and lighter upon the hearts of men, because created is joined to created. Thus, so long as humanity remains, and we through our qualities and fanciful desires take pleasure in mournful tunes and pleasing sounds, our being open and unreserved, for the sake of witnessing the enduring of these fanciful desires towards poems, lies nearer than our being open and unreserved towards the word of Allah Most High, which is His quality and His word, from Him took beginning and to Him This is the sum of his meaning and of his returns.' defence.

It is narrated from Abu Al-Hassan Ad-Darraj that he said: " I travelled from Baghdad to Yusuf Ibn al-Hussain Ar-Razi to visit him and salute him. And when I entered Ar-Rayy I kept asking about him, and everyone whom I asked about him said: 'What will you with that unbeliever? ' And they straitened my breast until I determined to depart. Then I said within myself, 'I have travelled all this road and I will not make little of seeing him.' So I did not cease asking about him until I came upon him in a mosque; he was sitting in the Mihrab with a man before him, and in his hand was a copy of the Qur'an and he was reading. And lo, he was an old man, comely and handsome of face and beard. Then I saluted him, and he turned to me and said: 'From where have you come?' And I said: ' From Baghdad.' Then he said: ' And what brought you? ' And I said: " I have travelled to you to salute you.' And he said: 'If in one of those countries a man had said to you, "Abide with us until we buy you a house or a slave-girl," would that have withheld you from coming?' Then I said: ' Allah did not try me with anything of that kind, and if He had tried me I do not know how it would have been.' Thereupon he said to me, 'Art thou able to repeat anything?' I said: 'Yes,' and he said: ' Give us it.' Then I began saying: ' I saw thee acting constantly in opposition to me, and were you prudent, thou would have destroyed what you were doing.

It is as though I perceived you, with "would that" as your most excellent saying; you were saying, " Oh would that we were I " when "would that" does not avail's [a] Then he closed the copy of the Qur'an and ceased not weeping until his beard and dress were wet, and I had compassion on him for his much weeping. Thereupon he said: ' O my little son, do you blame the people of Ar-Rayy saying, "Yusuf is an unbeliever "? That I am. From the prayer of early dawn I have been reading in the Qur'an and there has not fallen from my eyes a drop, but the resurrection has come for me at these two lines.'" So then, although the hearts of men are inflamed with the love of Allah Most High, yet a. new verse will rouse from them what the recital of the Qur'an does not rouse. That is because of the measure of the poetry and its being in accord with natural qualities ; and it is because of its being in accord with natural qualities that human beings have the power of composing poetry. But the composing of the Qur'an lies outside of the paths and the track of speech, and, on account of that, it is a miracle which does

not enter into the power of human beings because of its not being in accord with their nature" It is related that a man came in to Israfil the teacher of Dhun-Nun al-Misri, and saw him writing on the ground with his finger and singing a verse of poetry. Then Israfil said: "Do you think it right to sing anything?" He said: No, Israfil." He who has a heart and experiences its natural quakes knows that verses of poetry and mescal tones move it with moving as is not encountered through other things than them; and so he imposes upon themselves the method of moving his heart either by his own voice or that of another.

We have now given the rule of the first stage concerning understanding what is heard and applying it; and also the rule of the second stage concerning the ecstasy which is encountered in the heart; so let us now give what of it oozes to the outside, consisting of cries and weeping and movements and rending of clothes, etc. So we say

## The Third Stage of Hearing Music and Singing

We will give in it the laws of good conduct related to the hearing of music and singing internally and externally, and what of the traces of ecstasy is praised and what is blamed. The laws of good conduct are five. The first is showing regard for time, place, and company. Al-Junaid said: " Hearing has need of three things, and if they are not there, then do not hear; time, place, and company," His meaning is that there is no advantage in being occupied with Hearing on an occasion when food is present, or on an occasion of discussion or of prayer, or of anything that turns away from emotion of the heart. This is the meaning of showing regard for time; the hearer shows regard for his condition of emptiness as to the heart. And as for place, sometimes it is the beaten highway or a place whoso appearance is disliked or where there is some cause which distracts the heart; so he avoids that. And as for the company, its cause is that, whenever there is present one of a different nature, who dislikes Hearing, externally a devotee, poor in the subtle ties of hearts, he is found burdensome to the assembly and the heart is occupied with him. And so, too, when there is present one of the people of this world who magnifies himself, of whom a care must be taken and to whom regard must be shown; or one of the people of Sufism who strains and feigns ecstasy, being hypocritical in ecstasy and in dancing and in tearing of clothes. All these things are disturbing, and it is fitter that the Hearing should be abandoned in the case of the lack of these three conditions.

The conditions just mentioned are to be considered by the listener; but the second law is a matter to be considered by those who are present. It is that the Sheikh, whenever "beginners seekers (for the hereafter) are around him whom Hearing hurts, ought not to listen in their presence, and if he listens, let him. Occupy them in Borne other way. The beginner who is hurt by singing is one of three. The lowest of them in rank is he who does not attain in the Path except to external works, and who has no taste for Hearing. So his "being occupied with Hearing is his being occupied with what he does not know. For he is not of the people of sport that he should sport, nor of the people of taste that he should

enjoy himself in Hearing; so let him be occupied in praising and service, otherwise his time is wasted. The second is he who has taste for Hearing, but in him is a remainder of the fanciful desires and a turning to lusts and fleshly qualities, and he is not yet subdued with such a subduing that there is safety from his wickedness. Then, often, Hearing summons in him sport and lust; and so his path is cut off, and his way to perfection is barred. The third is that his lust should have been broken and there be safety from his wickedness, and his perception have been opened and the love of Allah Most High rule over his heart; but he be not wise in the external part of science, and does not know the names and the qualities of Allah Most High and what is allowable with regard to Him and what is impossible. Then, whenever the gate of Hearing is opened he applies what is heard to what is allowable and to what is not allowable with regard to Allah Most High; so his hurt from such thoughts as are unbelief is greater than his advantage from the Hearing. Sahl said: "Every ecstasy to which the Book and the Sunnah do not witness is false." And for such a one as this, Hearing is not good, nor for him whose heart is yet soiled with the love of this world and the love of praise and glory, nor for him who listens for the sake of the pleasure and to find delight in the impression. Then that becomes a custom to him and diverts him from his religious duties and from regard for his heart; and his path is cut off. So Hearing is a slippery place for the foot; from it the weak should be kept. Al-Junaid said: "I saw Iblis in sleep and said to him, ' Dost thou gain the mastery over any of our comrades in anything?' He said: ' Yes, on two occasions; on occasion of Hearing and on occasion of theological speculation for I go in to them thereat.'" Then said one of the Sheikh "If I had seen him I would have said to him, ' How foolish thou art! One who hears from Him when He hears, and speculates about Him when he speculates, how canst thou gain the mastery over him? Then said al-Junaid, "Thou hast spoken truth." The third law is that he should be attentive to what the speaker says, present in heart, turning aside little, guarding himself from gazing upon the faces of those who are listening and upon what they exhibit of states of ecstasy, absorbed in himself and in the guarding of his own heart and in the treasuring of what God Most High opens to him of His mercy' in his secret heart, keeping himself from a movement that would disturb the hearts of his comrades. He should be in external rest, still in his extremities, holding himself from coughing or yawning. And he should sit with bent head as he would act in thought that absorbed his heart, restraining himself from hand - clapping and leaping and the rest of the movements used to work tip the emotions and make a hypocritical show, silent in the intervals of the recitation from such conversation as can be avoided. Then if ecstasy overcomes him and moves him without his volition, ho is excusable in regard to it and not blameworthy. But whenever volition returns to him let him return to his stillness and to his repose; it is not incumbent on him that he should seek to prolong his ecstasy out of shame, lest it should be said: "His ecstasy was soon cut short," nor that he should constrain himself to an ecstasy, out of fear, lest it should be said: " He is hard of heart, lacking in purity and softness." It is

related that a youth used to accompany al-Junaid, and whenever he heard aught of the mention of Allah ho would cry out. Then al-Junaid said *to* him, "If you do that another time, you shall not accompany me." And thereafter be kept putting pressure upon himself until from every hair of him there would drip a drop of water, and he did not cry out. And it is related that lie choked one day through the force of the pressure upon him and sobbed a single sob, and his heart broke and he died.

It is narrated on tradition that Jufisa was telling traditional stories among the children of Israel, and one of them rent his dress or his shirt. And Allah Most High revealed to Musa, "Say to him, Rend for me tire heart and rend not your dress. Abu Al-Qasim an-Nasrabadhi said to Abu 'Amr Ibn Najid, " I say that whenever the people gather together, und there is with them a reciter of poems who recites, it is better for them than that they should talk slander." Then said Abu 'Amr, " Hypocrisy in regard to Hearing-and it is that you should show in yourself a state that is not in you- is worse than that you should talk slander thirty years or thereabouts." And if you should say, " Is the more excellent he whom Hearing does not move and upon whom it does not make ;in impression or lie upon whom it appears? " Then know that the lack of external appearance is at one time on account of weakness of the visitant that springs from Hearing and that is defeat; and at another time it is in spite of strength of ecstasy, but motion does not appear on account of perfect strength, in control of the limbs, and that is perfection. And, at another time, it is on account of the state of ecstasy inhering in and being part of all the states. Then an increase of impression does not show itself on occasion of Hearing, and that is the utmost degree of perfection. For the ecstasy of him who has ecstasy in most states do not last, but he who is in ;I lasting ecstasy is applying himself assiduously and constantly to the Truth, and is clinging to the essence of Witnessing, Then such a one the occurrence of the states does not change.

It is reasonable to suppose that what is pointed to in the saying of As-Siddiq, " We were like you; then our hearts became hardened," is our hearts became powerful and were strengthened, and became able to cling constantly to ecstasy in all states while we are hearing the thoughts of the Qur'an continually; and the Qur'an is not new with, regard to us nor fresh upon us so that we should be affected by it. So, then, the force of ecstasy moves the external manifestations, and the force of reason and self-restraint controls them, and sometimes the one of them overcomes the other either on account of the vehemence of its force or on account of the weakness of what opposes it, and it is defeat or perfection in accordance with that. Then think not that he who throws himself upon the ground in agitation is more perfect as to ecstasy than he who is still and does not agitate himself; yea, often he who is still is more perfect as to ecstasy than he who is in agitation.

Al-Junaid was wont to be moved through Hearing; then he came not to be moved, and people spoke to him about that. He said: "And you see the hills, you think them firm, but they shall pass away even as the clouds pass away, a work of

Allah who has made everything perfect" (An-Naml 90).

﴿ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ﴾

This points to the fact that the heart may be agitated, circling in the invisible world, and the limbs externally well disciplined and at rest. Abu Al-Hassan Muhammad Ibn Ahmad said-he was in al-Basra-"I companied with Sahl Ibn 'Abd Allah sixty years, and I never saw him change at a thing which he heard of mention of Allah or from the Qur'an. And when he was at the end of his life a man recited before him, And on that day there shall not be taken a ransom from you..." (Al-Hadid 15).

﴿ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾ ﴾

Then I saw him tremble and almost fall and when he returned to himself I asked him about that. And he said: 'Yes, my beloved, we have grown weak.' And so, too, one time he heard the saying of Him Most High," The kingdom on that day shall verily belong to the Compassionate One" (Al-Furqan 26).

﴿ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ﴿٢٦﴾ ﴾

Then he was agitated. And Ibn Salim one of his companions, questioned him, and he said: 'I have grown weak.' Then they said to him, 'If this springs from weakness, what is strength of state?' He said: 'That there should not come upon one a visitant without his meeting it with the strength of his state; then the visitants do not change him, although they are powerful." And the cause of that strength in controlling the external parts in spite of tile presence of ecstasy, is equality of the states in constant clinging to witnessing; as it has been related concerning Saul that he said: "My condition before prayer and after it is one"; for he regarded the heart present in recollection with Allah Most High in every state.

Thus he was before Hearing, and after it, since his ecstasy was abiding and his thirst enduring and his drinking continuous, inasmuch as Hearing had no effect in increasing his ecstasy, like as it is related that Mimshadh Ad-Dinawri came upon a company, among who was a reciter of poems, and they became silent. But he said: "Return to what you were about, for even though you gathered all the musical instruments of the world in my ears, my meditation would not be disturbed, nor would aught appear of what is in me." And al-Junaid said: "Defect of ecstasy does not hurt when there is abundance of science, and abundance of science is more powerful than abundance of ecstasy." But, if you say, "Why does such a one as this attend Hearing?"

It should be known that some of these abandoned Hearing in the perfection of their strength, and were wont to attend only occasionally in order to assist one of the brethren and to cause joy to enter his heart. And often he would attend that the people might perceive the completeness of his power and know that

completeness is not in external ecstasy; then that they might learn from him the control of the external through application, though they might be unable to imitate him in his becoming a model to them. And if their being present fell with other than people of this kind, they were with them with their bodies, but distant from them with their hearts and what is within ; just as they might sit, apart from Hearing, with other than their kind for accidental causes which required such sitting with them.

Then some copied from these the abandoning of Hearing, thinking that the cause of their abandoning it was that they were able to do without it through what we have mentioned. And some of them belonged to the ascetics, and had no spiritual part in hearing, and were not of the people of sport, and so abandoned it. They might not be distracted through what did not concern them. And some abandoned it for lack of brethren. It was said to one, "Why do you not hear?" He said: "From whom and with whom?" The fourth law is that he should not rise up or raise his voice in weeping while he is able to restrain himself. Yet if he dance or force weeping, that is allowable whenever he does not intend hypocrisy by it; for forcing weeping induces grief and dancing is a cause of joy and liveliness. And the moving of every allowable joy is permissible ; if it were unlawful 'A'ishah would not have looked on at the Abyssinians with the Apostle of Allah while they were ' kicking out.' That is 'A'ishah's expression in some traditions, and it has been handed down from a number of the Companions that they hopped when a joy befell them which called for that. It is in the story of the daughter of Hamzah when there disputed about her 'All Ibn Abu Talib and his brother Ja'far and Zaid Ibn Harithah, and they contended together jealously as to rearing her. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to 'All, "Thou art of me and I am of thee," and 'All hopped; and he said to Ja'far, " You resemble me outwardly and inwardly," and he hopped behind the hopping of 'All; and he said to Zaid, " Thou art our brother and our freedman," and he hopped behind the hopping of Ja'far. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: " She belongs to Ja'far, for her maternal aunt is his wife, and the maternal aunt is the same as the mother," And in a tradition it is said that he said to 'A'ishah, " Wouldst thou like to look at the kicking out?" and 'kicking out' and ' hopping' are dancing. And that takes place on account of a pleasure or a yearning, and the law applicable to it is the law applicable to that which rouses it. If the pleasure which causes dancing is praiseworthy, and the dancing increases and strengthens it, then the dancing is praiseworthy, And if the one is permissible, then the other is permissible, and if blameworthy, blameworthy. Yet it is true that the practice of dancing does not befit the station of notable people or people who set an example, because, for the most part, it springs from sport and play, and that which has the aspect of play and sport in the eyes of the people should be avoided by him whose actions are imitated in order that he may not become small in the eyes of the people and they should leave off imitating him.

As to the tearing up of garments, there is no indulgence for it except when the matter passes beyond the control of volition. It is reasonable to suppose that ecstasy may overcome one so that he will tear his garment and yet not know it from the force of the intoxication of ecstasy which is on him. Or he may know it, but he is like one who is constrained and unable to control himself. Then he presents the appearance of one who is forced to do a thing though disliking it; since there is for him in moving or tearing a means of taking breath, and he is forced to it as a sick man is forced to groan. And though he was to impose patience upon himself as to it, he would not be able to control it in spite of its being a free-will action. For man is not able to abandon every action whose occurrence depends upon intention; taking breath is an action whose occurrence depends upon intention, but if a man imposed upon himself that he would hold breath, he would be compelled from within him to will taking breath. So, too, is crying out; and tearing of garments sometimes happens in this way ; then it is not to be described as forbidden. They spoke in the presence of as-Sari of the occurrence of extreme overwhelming ecstasy, and he said: " Yes, the face of one may be struck with a sword and he not know it." Then they disputed with him about it and found it strange that ecstasy should reach such a point, but he persisted and would not abandon his view that in some states this point was sometimes reached by some individuals.

If you ask: Then what do you say as to the tearing of new garments on the part of Sufis after the ecstasy has subsided and the Hearing is over, for they tear them in little pieces and distribute them to the people and call them pieces of cloth? " ' Know that that is permissible whenever it is torn into square pieces useful to patch garments and prayer- carpets for the piece of cloth is torn up that the s*hirt* may be sewn together from it. And that is not waste, for it is tearing for a purpose. So, too, the patching of garments is only possible by means of little pieces, and that is an object; and the dividing to the multitude that the benefit may be general is an allowable object. Every king is required to divide his garment into one hundred pieces and give to one hundred poor people, but it is necessary that the pieces shall boo such that they can be made useful in patching. And in Hearing we prevent only that tearing which spoils the garment, destroying part of it so that it does not remain capable of use. That is pure waste, and is not lawful when it happens by free will.

The fifth law of good breeding is agreement of the people in rising up when one of them rises up in a true ecstasy without hypocrisy and strives ; or rises up by choice without exhibiting ecstasy, and the company rises up to him.For there, must be agreement because agreement belongs to the laws of comradeship. So, too, if it is the custom of a party to throw off the turban in agreement with him who is in ecstasy whenever his turban falls off, or to pull off garments whenever his garment has fallen off him through tearing, then agreement in these things belongs to good comradeship and social intercourse, since disagreement is churlishness and every people has a usage of its own. We must "consort with

people according to their qualities"-as has come down in the tradition-especially when they are qualities containing good-fellowship and courteous treatment and soothing of the heart with help. And someone may say, "Lo, that is a religious innovation; the Companions did not do so." But everything judged allowable is not derived from the Companions. What is to he guarded against is committing an innovation which abandons a Sunnah handed down from one to another; but forbidding a thing is not to be deduced from this. Rising up on the entrance of anyone was not a custom of the Arabs; yea, the Companions did not rise up for the Apostle of Allah under some conditions, as Anas has narrated. But since there is not established a general prohibition of it, we do not see any harm in it in those countries where it is a custom to honour him who enters by standing up; for its object is to show respect and to honour and to soothe the heart. So, too, it is with the other kinds of help when they have as object to soothe the heart and are adopted as usage by a company of people. Then there is no harm in their helping in these; yea, the best of things is help, except in a thing with regard to which there has come down a direct prohibition, insusceptible of explanation.

It belongs to good breeding that no one should arise to dance with people if his dancing is considered sluggish and inert, lest he should disturb their states for them. For dancing without ecstasy is allowable, and a striver to show ecstasy is one in whom the trace of straining is evident to the company. And in the case of him who rises up in sincerity, whom you would not think sluggish and inert in nature, the hearts of those present, if they are possessors of hearts, are a touchstone of sincerity and of straining. One of them was asked concerning sound ecstasy, and he said: "Its soundness is the acceptance of it by the hearts of those present when they are likes and not opposites." ' Then if you say, " But what about that disposition which turns aside from dancing, does it rush erroneously to its opinion that dancing is lying, vain, and contrary to the Faith, while he that is vehement in the Faith never sees dancing without blaming it?" then know that there is no vehemence that is greater than the vehemence of the Apostle of God, and he saw the Abyssinians kicking out in the Mosque and did not blame what they were doing, because it was at a suitable time, that is, a time of Festival, and on the part of suitable individuals, that is, Abyssinians.

It is true that some dispositions turn aside from it, because it is seen for the most part in combination with vanity and play, and vanity and play are allowable, but only for the common people of Negro and Abyssinians and their like, while they are disliked in those who are notable people because they do not befit them. But it is not lawful to describe as forbidden what is disliked because it does not befit the position of a person of note.

If one asked a poor man for something, and he gave him a cake of bread, that would be a praiseworthy gift; but if he asked a king and he gave him a cake of bread or two cakes of bread, that would be blameworthy in the sight of all men and would be written in books of history as of the number of his evil deeds, and his posterity and adherents would be upbraided with it. But, in spite of that, it is

not lawful that what he did should be forbidden, since he, inasmuch as be gave bread to the poor man, was beneficent, but inasmuch as, in relation to his position, it was like refusing in relation to the poor man, his action is to be considered vile. So, too, it is with dancing and the class of permissible things that follow the same rule. "The permissible deeds of common people arc the evil deeds of pious people, and the good deeds of pious people are the evil deeds of archangels," ' But this is when we take account of relationship to different positions, and whenever the thing is looked at it in itself, the sentence must be passed that in it, as it is in itself, there is nothing forbidden-and Allah knows best.It follows from all that has preceded sections, that listening to Music and Singing is sometimes absolutely forbidden and sometimes permissible and sometimes disliked and sometimes to be loved. It is forbidden to the most of mankind, consisting of youths and those whom the lust of this world controls so that Music and Singing arouse in them only that which has control of their hearts, consisting of blameworthy qualities And it is disliked with reference to him who, it is true, does not apply it to the form of created things, but in whose case a habit, which he has, leads him on most occasions to the path of vain sport. And it is permissible with reference to him who has no delight in it except the taking pleasure in beautiful sounds. And it is loved with reference to him whom the love of Allah Most High controls and in whom Music and Singing arouse only praiseworthy qualities. Praise be to Allah alone, and His blessing be upon Muhammad and his Family!

# Book nine: Enjoining good and forbidding evil

It is the ninth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah with praising Whom the books are started, and by virtue of His Bounty all favours and graces are given; and Allah's blessing and prayer be upon the chief of all the Messengers and Prophets, Muhammad, the Messenger and servant of Allah "Allah's blessing and peace be upon him" , and upon his good family and pure companions who came after him.

To go further: the matter of enjoining right and forbidding evil is the greatest fundament of religion, and it is the most important task and mission for which all the Prophets and Messengers were sent by Allah Almighty. Had it been neglected and work and acting upon it left, surely, Prophethood would have been rendered idle, religion would have disappeared, pre-Prophetic age would have encompassed all the world with transgression, mischief and error would have prevailed, ignorance would have become widespread, corruption would have dominated, violation of good manners and conduct would have controlled, the world would have been ruined and the people would have been given to wholesale destruction, without making sense to such destruction and ruin until the Day of Judgement.But, unfortunately, what we feared has really been. We all to Allah to Whom we shall return. Both work and knowledge of that great pole have disappeared, and its reality has been obliterated, with the result that flattery of the creatures prevailed over the hearts, on the exclusion of the observation of the Creator, and the people went on following whims, inclinations and desires without ability to have control over themselves in the same way as animals and beasts are. There is hardly on earth a faithful sincere believer, who fears not, for the sake of Allah, the blame of a blamer. So, whoever endeavours to avoid that pre-Prophetic period, fill that large gap, either by acting upon it, or executing its principles, renewing its ways, and undertaking its burdens, and giving life to it, he will be, from amongst all the people, have given life to a way that has been obliterated across time, and come close to Allah with an act of worship that is superior to all other acts of worship. For this reason, we are going, Allah Willing, to explain in detail the knowledge thereof in four chapters:

The first chapter pertains to the obligation and merit of enjoining good and forbidding evil.

The second chapter pertains to the principles and conditions of enjoining good and forbidding evil.

The third chapter pertains to its ways and showing the evildoings among the customs and habits.

The fourth chapter pertains to commanding rulers and governors to do good and forbidding them to do evil.

## CHAPTER ONE:

## OBLIGATION AND MERIT OF ENJOINING GOOD AND FORBIDDING EVIL; AND CONDEMNATION OF NEGLIGENCE AND INDULGENCE IN IT

The evidence in support of it is taken from the consensus of the nation on the one hand, and the acceptance of the sound minds on the other hand. But before all of that, traditional evidence is taken from the Qur'an and Hadith. A mention may be made here of the following:

In regard to the Qur'anic Verses, they go as follows:

Allah Almighty says: "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity." (Al Imran 104] this Holy Verse shows from the command "let arise out of you" the obligation of enjoining right and forbidding evil. It also shows that whoever does so shall attain felicity. It confirms that it is a collective duty and not a duty that is binding upon everyone in the nation. This is shown from His phrase: "Let there arise out of you a band", and this means that if it is undertaken by one or a group of the nation, it will lapse from the remaining people. The attainment is limited to those who undertake it. But if all the people fail to do it, the difficulty will encompass those who have the power to do it.Allah further says: "Not all of them are alike: of the People of the Book are a portion that stand (for the right); they rehearse the Signs of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous." (Al Imran 113-114)

﴿ ۞ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَـٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ

وَيُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَـٰٓئِكَ مِنَ ٱلصَّـٰلِحِينَ ﴿١١٤﴾ ﴾

He did not bear witness to their righteousness only by virtue of their faith in Allah and the Last Day: but besides, by virtue of their enjoining right and forbidding evil.

Allah Almighty also says: "The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise." (At-Tawbah 71)

﴿ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَـٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ

ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَـٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ ﴾

In this Holy Verse, Allah ascribes to the believers the characteristic of

enjoining right and forbidding evil. This means that those who abscond enjoining right and forbidding evil do not belong to the faithful believers described here in that Holy Verse.

Allah further says: "Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus, the son of Mary, because they disobeyed and persisted in Excesses. Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did." (Al-Ma'idah 78-79)

﴿ لُعِنَ ٱلَّذِينَ كَفَرُواْ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبۡنِ مَرۡيَمَۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ
يَعۡتَدُونَ ٧٨ كَانُواْ لَا يَتَنَاهَوۡنَ عَن مُّنكَرٖ فَعَلُوهُۚ لَبِئۡسَ مَا كَانُواْ يَفۡعَلُونَ ٧٩ ﴾

However, this is the most aggravation of their punishment, for He Almighty tells that they are worthy of curse for their leaving (enjoining right and) forbidding evil.

Allah Almighty further says in this issue: "You are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it were best for them: among them are some who have Faith, but most of them are perverted transgressors." (Al Imran 110) this indicates the superiority of enjoining right and forbidding evil, for He shows that it is with this merit that they were the best nation to be produced of mankind.

Allah Almighty also says in that respect: "When they disregarded the warnings that had been given them, We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment, because they were given to transgression." (Al-A'raf 165)

﴿ فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِۭ
بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ ١٦٥ ﴾

In this Holy Verse, He Almighty shows that they attained salvation only for they used to forbid evil. This is an indication of the obligation of enjoining right and forbidding evil.

Allah Almighty says too: "(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs." (Al-Hajj 41)

﴿ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ
وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٤١ ﴾

Allah Almighty in this Holy Verse combines enjoining right and forbidding evil with establishing obligatory prayer and practicing regular charity in description of the righteous and faithful believers.

Allah also says in confirmation of that: "Help you one another in righteousness and piety, but help you not one another in sin and rancour: fear Allah: for Allah is strict in punishment." (Al-Ma'idah 2)

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

Allah here gives His command to the believers to urge one another to do good, and facilitates the ways to it, and close the gates that lead to evil and transgression, as much as is within their capacity.

Allah Almighty says too: "Why do not the Rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works." (Al-Ma'idah 63)

﴿ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴾

In this Holy Verse, He Almighty shows hat they became sinful for their leaving the matter of forbidding evil.

Allah Almighty further says: "Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth, except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin." (Hud 116)

﴿ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴾

He Almighty shows that He destroyed all of them except a very few, who used to forbid mischief in the land.

Allah Almighty says too: "O you who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do." (An-Nisa' 135)

﴿ ۞ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

This is, to be sure, to enjoin right upon one's parents, kinship, etc.

Allah Almighty further says: "In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men,

(secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value)." (An-Nisa' 114)

﴿ ۞ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

He also says: "If two parties among the Believers fall into a quarrel, make you peace between them: but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the Command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (Al-Hujurat 9)

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

Reconciliation here means to forbid transgression and restore to compliance and obedience. But if there is no response, then, Allah Almighty commands to fight the disobedient as shown from the Holy Verse. This is, to be sure, the forbidding of what is evil.

In regard to the Prophetic narrations, a mention might be made of the following:

It is narrated on the authority of Abu Bakr As-Siddiq "Allah be pleased with him" that he addressed the people in his may Allah have mercy upon him he said: "O people! You recite the following Verse that you understand improperly: "O you who believe! Guard your own souls: if you follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that you do." (Al-Ma'idah 105)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾

(This narration is reported by those of Sunan). I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No people commit sins and among them there is such as has power to disapprove their acts and he does not do, but that Allah Almighty is about to encompass them with punishment from Himself."

It is narrated on the authority of Abu Umayyah Ash-Sha'bani that he said: I came to Abu Tha'labah Al-Khushani and asked him: "How do you do concerning this Holy Verse?" he said: "Which Verse do you mean?" I said: "Allah's saying: "O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray."" He said: "No

doubt, you've found one so much experienced and well-versed (to tell you about it). I asked about it The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to me: "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul, and let the laymen, for there will be days to come upon you, on which whoever patiently perseveres (on sticking to his faith) will be like the one grasping a piece of fire (in his hand), and whoever works (righteousness) will have a reward like the reward of fifty workers who work as your work." It was said to him: "O Messenger of Allah! (A reward like) the reward of fifty men among us or among them?" on that he said: "No, (a reward like) the reward of fifty men among you, for you find such as help you do good, whereas they find none to help them do good."

When Abdullah Ibn Mas'ud "Allah be pleased with him" was asked about the interpretation of that Holy Verse, i.e. Allah's statement: "O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray" (Al-Ma'idah 105)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡ ﴾

He said: "This is not the time intended by it. Today, it is acceptable (to enjoin right and forbid evil ), but a time is about to come upon you, in which if you enjoin right or forbid evil, you will be exposed to punishment, and if you say, your advise will not be accepted. At that time, you should just safeguard yourselves, and no harm shall you receive from those who stray, if you are guided aright."

The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should enjoin right and forbid evil, otherwise, Allah Almighty will invest the evil among you with authority over you, and when the good among you invoke (Allah), their invocation will receive no answer." (This narration is reported by Al-Bazzar on the authority of Umar Ibn Al-Khattab; At-Tabarani on the authority of Abu Hurairah; and At-Tirmidhi on the authority of Hudhaifah). It means that their dignity will lapse from the eyes of the evil among them who, in turn, shall have no respect for them.

The Messenger of Allah "Allah's blessing and peace be upon him" further said: "O people! Allah Almighty says that 'You should enjoin right and forbid evil before a time comes that when you invoke (Allah) your invocation shall receive no answer.'" (This narration is reported by Ahmad and Al-Baihaqi on the authority of A'ishah; and Ibn Majah without attributing it to Allah Almighty). The Messenger of Allah "Allah's blessing and peace be upon him" said: "All deeds of dutifulness in comparison with Jihad in the Cause of Allah is like a drop of water in a vast deep ocean; and all the deeds of dutifulness and Jihad in the Cause of

Allah Almighty in comparison with enjoining right and forbidding evil are like a drop of water in a vast deep ocean." (The first portion is reported by Abu Mansur Ad-Dailami on the authority of Jabir, and the last portion by Ali Ibn Ma'bad on the authority of Yahya Ibn Ata').

It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "On the Day of Judgement, Allah will ask the servant, until He will say to him: "What prevented you from rejecting what is evil?" if Allah dictates the argument to a servant, he will come to say: "O Lord! I've expected for Your (Mercy and Generosity) and (at the same time) I was afraid of the people." (This narration is reported by Ibn Majah).

It is further narrated on the authority of Abu Sa'id Al-Khudri "Allah be pleased with him" that he said: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If it is necessary for you to sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil." (This narration is reported by Al-Bukhari and Muslim).

The Messenger of Allah "Allah's blessing and peace be upon him" said: "All words of mankind are reckoned against him, except in case of enjoining right, forbidding evil and celebrating Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah Almighty does not punish the private (among worshippers) for the sins of the laymen until evil is seen prevalent among them, and although those (private people) have power to disapprove it, they do not disapprove it." (This narration is reported by Ahmad on the authority of Adi Ibn Amr; and At-Tabarani on the authority of Al-Urs Ibn Amr).

It is narrated on the authority of Abu Umamah Al-Bahili "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "What would you do when a time comes upon you that your women would prevail over you, your youth would become dissolute, and you would leave Jihad in the Cause of Allah?" they said: "Would that come to be O Messenger of Allah?" he said: "Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be)." They asked: "What is that O Messenger of Allah?" he said: "What would you do when a time comes upon you that you will not enjoin right nor forbid evil." "Would that come to be O Messenger of Allah?" he said: "Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be)." They asked: "What is that O Messenger of Allah?" he said: "What would you do when a time comes upon you that you will see right to be disapproved (by your people) and the evil accepted (by them)?" "Would that come to be O Messenger of Allah?" he said: "Yes, by Him in Whose Hand is my

soul, and more terrible than it (will come to be)." They asked: "What is that O Messenger of Allah?" he said: "What would you do when a time comes upon you that you enjoin evil and forbid right?" "Would that come to be O Messenger of Allah?" he said: "Yes, by Him in Whose Hand is my soul, and more terrible than it (will come to be). Allah Almighty tells that 'I took oath that I shall put them to affliction in which the most forbearing among them would be given to confusion.'" (This narration is reported by Ibn Abu Ad-Dunya).

It is narrated on the authority of Ikrimah from Ibn Abbas "Allah be pleased with them" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not stop near a man who is killing another wrongfully, for the curse descends upon those who are present and do not defend him; and do not stop near a man who striking another wrongfully, for the curse descends upon those who are present and do not defend him." (This narration is reported by At-Tabarani and Al-Baihaqi). The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not befitting for a man who attends a situation in which right is required and does not tell the truth regarding it, for in no way would his speech hasten on his death, nor would it deprive him of sustenance that is doomed to him." (This narration is reported by Al-Baihaqi on the authority of Ibn Abbas). (According to the narration of At-Tirmidhi and Ibn Majah on the authority of Abu Sa'id, the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man's fear of people should not hinder him from telling the truth in case he knows it.")

This narration gives evidence for the fact that it is impermissible to enter the houses of injustice and dissoluteness or attend in the places where evil is practiced, as long as one has no power to change it, for in this case curse shall touch him. Furthermore, it is impermissible for him to witness evil to be practiced under the excuse of failure. This is why a group of righteous predecessors favoured to live in seclusion for they witnessed evil acts in the markets, festivals and assembly of people, without having the power to change it. This means that one is required to abscond the people. Umar Ibn Abdul-Aziz said: "However, the wanderer have not wandered through the land and left their homes and dependents except when they saw the evil has prevailed, good has vanished, advice has been rejected, and saw the afflictions widespread, and did not feel safe from them; and that if punishment descended upon the people, they would not be safe form it. So, they saw it better to live with wild animals and eat grains than to live with the people in their bliss." Then, he recited the statement of Allah: "Hasten you then (at once) to Allah: I am from Him a Warner to you, clear and open!" (Adh-Dhariyat 50)

﴿ فَفِرُّوٓاْ إِلَى ٱللَّهِۖ إِنِّي لَكُم مِّنۡهُ نَذِيرٞ مُّبِينٞ ﴾

He resumed: "Had it been for the mystery of Prophethood granted to Prophets by Allah Almighty, surely, we would have been of the opinion that they are not superior to those (who fled with their religion) for the angels

"Peace be upon them", as we have been reported, receive and shake hands with them, and clouds and wild animals come upon anyone of them, and if he called anyone of them, it would respond to him, and if he asked anyone of them about its direction, it would answer him although he was not a Prophet or a Messenger."

Abu Hurairah "Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is present while a sin is being committed, which he rejects, he is like him who is absent from it; and whoever is absent from a sin which he accepts, he is like him who attends it." (This narration is reported by Ibn Adi). It points out the one who is attendant by chance and not with intent, for the intentional attendance is forbidden according to the former narration.

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has never sent a Prophet but that he had disciples (from among his people). The Prophet would remain among them as long as Allah Almighty willed him to remain, working and acting according to Allah's Book and Command until when Allah caused His Prophet to die, the disciples would remain to work according to the Book and Command of Allah, and act upon the Sunnah of His Prophet. When they vanished, there would remain after them a people to ascend the tops of pulpits and say good and do evil." When you see that, it is incumbent upon every faithful believer to fight them with his own hand. If he could not, let it be with his tongue. If he could not , let it be with his heart; and there is no Islam (to be accepted from anyone doing) less than that." (The like of this narration is reported by Muslim).

It is narrated on the authority of Ibn Mas'ud "Allah be pleased with him" that he said: "The inhabitants of a village used to do sins, and there were among them four persons who disapproved of what they did. One of them stood and addressed them saying: "You do such and such (sins)." He forbade them, and told them about the shameful things they did, and they refuted his claim, but without changing their conduct. He insulted them, and they insulted him; and he fought them and they fought him and overpowered him. Then, he got isolated from them and said: "O Allah! I have forbidden them and they have not obeyed me. I then have insulted them, and they have insulted me. Then, I have fought with them, and they have fought with me and overpowered me." Then, he went away. The second man stood and forbade them, but they did not obey him. He insulted them and they insulted him. Then he got isolated from them and said: "O Allah! I have forbidden them, and they have not obeyed me. I have insulted them, and they have insulted me; and were I to fight them, surely, they would overpower me." Then, he turned away. The third one stood and forbade them, and they did not obey him. He got isolated from them and said: "O Allah! I have forbidden them and they have not obeyed me, and were I to insult them, they would insult me, and were I to fight them, surely, they would overpower me." Then, he turned away. The fourth man stood and said: "O Allah! Were I to

forbid them, they would disobey me; and were I to insult them, they would insult me; and were I to fight them, and surely they would overpower me." Then, he turned away." Ibn Mas'ud "Allah be pleased with him" commented: "The fourth had the least position among them, and a few among you are like him."

It is narrated on the authority of Ibn Abbas "Allah be pleased with him" that he said: It was said to the,: "O Messenger of Allah! Would the entire village be ruined (because of the sins of its inhabitants) although the righteous live in it?" he answered in the affirmative. They asked him: "For which thing would it be O Messenger of Allah?" he said: "For their carelessness and keeping silence about the sins therewith the people disobey Allah Almighty." (This narration is reported by Al-Bazzar and At-Tabarani).

It is narrated on the authority of Jabir Ibn Abdullah "Allah be pleased with him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty revealed to one of His angels to turn a particular town over its people. He said: "O Lord! Among them there lives Your servant so and so, who has never disobeyed You even for an eye twinkle." He said: "Turn it over him and them, for he has never grown angry for My Sake even for a single moment." (This narration is reported by At-Tabarani and Al-Baihaqi). It is narrated on the authority of A'ishah "Allah be pleased with her" that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The inhabitants of a town were punished, including eighteen thousand whose deeds were like the deeds of the Prophets." They asked: "How is that O Messenger of Allah?" He said: "They have never grown angry for the Sake of Allah, nor enjoined right, nor forbidden evil."

(It is narrated by Ibn Abu Ad-Dunya and Abu Ash-Shaikh on the authority of Ibrahim Ibn Umar As-San'ani that he said: Allah Almighty revealed to Joshua that 'I would ruin from your people forty thousand of their good and sixty thousand of their evil'." He said: "O Lord! Those are the evil (who deserve it): what is wrong with the good?" He said: "They have never become angry for My Anger. They shared food and drink with the evil ones.") It is further narrated from Urwah from his father that he said: Moses "Peace be upon him" said: "O Lord! Which of Your servants is the dearest to You?" He said: "The one who hastens to please Me in the same way as the eagle hastens to please himself, who is attached in love to My righteous servants in the same way as a babe is attached to the breast (of his mother), and who becomes angry when my forbidden things are committed in the same way as the tiger grows angry for himself, for when a tiger grows angry, he becomes careless about the people, be they little or much." This points out the superiority of Hisbah regardless of the fear of the people.

It is narrated on the authority of Abu Dharr Al-Ghifari "Allah be pleased with him" that he said: Abu Bakr "Allah be pleased with him" said: "O Messenger of Allah! Is there Jihad other than fighting the polytheists in Your Cause?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes O Abu Bakr. Allah Almighty has Mujahids on earth, better than the martyrs. They are living and provided with sustenance. They walk on earth, and

Allah Almighty commends them in front of His angels in the heaven. The Garden will be adorned for them in the same way as Umm Salamah "Allah be pleased with her" got adorned to the Messenger of Allah "Allah's blessing and peace be upon him"." Abu Bakr "Allah be pleased with him" said: "O Messenger of Allah! Who are they?" he said: "They are those who enjoin right and forbid evil, who love for the Sake of Allah, and hate for the Sake of Allah." Then, he said: "By Him in Whose Hand is my soul! One of them will be in a mansion over the mansions over the mansions of the martyrs, each of which will have three hundred thousand gates adorned with pearls and emerald, and there will be light on each gate; and anyone of them will get married to three hundred thousand beautiful women of big lustrious eyes, whose sights are restricted only to those lawful for them, and every time he turns to one of them, she says to him: "Do you remember such and such a day on which you enjoined right and forbade evil?" every time he looks at one of them, she reminds him of a situation in which he enjoined right and forbade evil."

It is narrated on the authority of Abu Ubaidah Ibn Al-Jarrah "Allah be pleased with him" that he said: I said: "O Messenger of Allah! Which of martyrs is more honourable in the Sight of Allah Almighty?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "A man who stood and went to an unjust governor and commanded him to do right and forbade him to do evil, thereupon he killed him. But even, if he did not kill him, the pen (of recording deeds) would not record any of his evil deeds no matter how long he lived afterwards." (This narration is reported by Al-Bazzar). It is narrated on the authority of Al-Hassan Al-Basri "Allah's mercy be upon him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best martyr of my nation is a man who stands and goes to an unjust ruler and commands him to do good and forbids him to do evil, thereupon he kills him on that.. This martyr will have his position in the Garden between Hamzah and Ja'far."

It is narrated on the authority of Umar Ibn Al-Khattab "Allah be pleased with him" that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How evil are a people who do not enjoin justice; and how evil are a people who do not enjoin right nor forbid evil." (This reported is narrated by Ibn Hibban and Abu Mansur Ad-Dailami).

In regard to traditions, a mention might be made of the following:

Abu Ad-Darda' "Allah be pleased with him" said: "You should enjoin right and forbid evil, otherwise, Allah Almighty will invest with authority over you an unjust ruler, who does not respect the old among you, nor show mercy towards the young among you, and when the good among you invoke evil upon him, their invocations receive no answer, and if you seek support against him, you will receive no support, and if you ask for forgiveness, your sins will not be forgiven for you."

When Hudhaifah "Allah be pleased with him" was asked about the dead among the living he said: "It is he who never forbids the evil with his hand nor

with his tongue nor even with his heart." Malik Ibn Dinar said: "One of the rabbis of the children of Israel used to receive men and women in his house, in order to admonish him, and remind them of the days of Allah Almighty. One day, he saw one of his sons staring at one of the women, thereupon he said to him: "Keep quiet O my son! Keep quiet!" he then fell down from his bed and his spinal cord was cut off, his woman had miscarriage, and his sons were killed in the army. Allah Almighty revealed to the Prophet of his time to tell him that 'I shall never bring out of your loin a sincere lover of truth. Was it only your command to your son to keep quiet therewith you have become angry for My Sake?"

According to Hudhaifah "Allah be pleased with him": "A time will come upon the people in which the corps of a dead donkey will be dearer to them than a faithful believer who enjoins good and forbids them to do evil." It is narrated by Ibn Abu Ad-Dunya and Abu Ash-Shaikh on the authority of Ibrahim Ibn Umar As-San'ani that he said: Allah Almighty revealed to Joshua that 'I would ruin from your people forty thousand of their good and sixty thousand of their evil'." He said: "O Lord! Those are the evil (who deserve it): what is wrong with the good?" He said: "They have never become angry for My Anger. They shared food and drink with the evil ones."

According to Bilal Ibn Sa'd: "If a sin is concealed, it will not harm but the sinner. But if it is pronounced without being changed, it will cause harm to the public." Ka'b Al-Ahbar asked Abu Muslim Al-Khawlani: "What is your position among your people?" he said: "Good." Ka'b said: "But Torah tells something different." He said: "What does it tell?" he said: "It tells that if a man enjoins good and forbids evil, his position will be bad among his people." On that he said: "Torah has told the truth, and Abu Muslim has told a lie." It is reported that Abdullah Ibn Umar "Allah be pleased with both" used to visit workers (and admonish them), and then he ceased to come to them. It was said to him: "Why do you not come to them, perchance they would grieve (for your absence from them)." He said: "I fear if I talk to them they might see that my state differs from what they expect from me; and if I keep silent, I fear I would become sinful." This indicates that he who fails to enjoin right and forbid evil should keep himself away from the place where sins are committed, and conceal himself lest sins would be practiced in his presence.

Ali Ibn Abu Talib "Allah be pleased with him" said: "The first Jihad in which you would be overpowered is that (in which you change evil) with your hands, then that (in which you change evil) with your tongues, and then that (in which you change evil) with your hearts. If the heart does not accept good nor disapprove evil, it would be overturned." According to Sahl Ibn Abdullah "Allah's mercy be upon him": "If a man acts upon a thing in his religion in accordance with what he was commanded or forbidden to do, and it is related to him when things become corrupt, and people are given to confusion, he will be one of those who stood for Allah at his time to enjoin good and forbid evil." It

means that if he could have power but over himself, and reform it, and at the same time, disapprove the evil of the others with his heart, he will have achieved the objective (of enjoining good and forbidding evil).

It was said to Al-Fudail: "Would you not enjoin good and forbid evil?" he said: "We are a people who have been commanded (to do good) and forbidden (to do evil), and they have proved ungrateful." That is because they could not keep patient on their affliction. It was said to Ath-Thawri: "Would you not enjoin good and forbid evil?" he said: "When the ocean bursts, who would have the power to close it?"

From those evidences, it seems evident that to enjoin right and forbid evil is obligatory, and that obligation does not lapse if one has the power to do it, unless it is undertaken by somebody else. Now, let's mention the conditions of it and the conditions of its obligation.

## CHAPTER TWO: FOUNDATIONS AND CONDITIONS OF ENJOINING GOOD AND FORBIDDING EVIL

It should be known that there are four foundations that constitute Hisbah, which includes to enjoin right and forbid evil: the one who prevents sins (Muhtasib), the one who commits sins (Muhtasab Alayhi), the sin which is prevented (Muhtasab Fihi), and the way of preventing sin (Nafs Al-Ihtisab). Each of those foundations has its particular conditions.

### The First Foundation Pertains To The One Who Prevents Sins

Many conditions should be available in him: he should be a legally competent Muslim who has the capability. Thus, the mad, child, disbeliever and disabled are exempted from that. Apart from those, all the subjects are included in it, even if they are not given permission. Included in it also are the dissolute, the slave and the woman. Let's discuss each condition in more detail.

The first condition is the legal competence or responsibility. It is obviously clear that the non-legally competent is not required to enjoin or forbid anything. This condition pertains to obligation in particular. But in regard to possibility and permissibility, only rationality only is sufficient. Thus, an adult who is discerning, though not obligated, has the right to forbid evil, and spill over wine and break the musical instruments. If he does so, he will receive a reward for it, and none has the right to prevent him, just under the pretext that he is not obligated, for this is an act of worship which he does and gets reward for it, like prayer, leading the prayer, and the other acts of worship. Its ruling differs from that of guardianship or custodianship, which requires obligation and this, is why it is affirmed also to the slave and anyone of the subjects. It is true that the prevention of evil itself is a kind of guardianship, but it is obtained once one becomes a believer, like killing the polytheist, cutting off his means and depriving him of his missiles: the adult has the right to do it so long as it causes no harm. Prevention of wickedness or dissoluteness is like the prevention of disbelief.

The second condition pertains to belief. It is obviously clear too. To enjoin right and forbid evil is to support religion: how should there be from among the men of religion such as is ungrateful to it?

The third condition pertains to justness. It is considerable in the sight of some people who are of the opinion that a dissolute has no right to prevent evil. Perhaps, they take their supportive evidence from condemning the one who commands what he does not, as shown from the statement of Allah Almighty: "Do you enjoin right conduct on the people, and forget (to practise it) yourselves. And yet you study the Scripture? Will you not understand?" (Al-Baqarah 44)

﴿ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ ﴾

And: "Grievously odious is it in the sight of Allah that you say that which you do not." (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾ ﴾

In confirmation of that, it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the night I was made to set out on a Night Journey (Isra'), I came upon a people whose lips were being filed with files. I asked them about the reason, they said: "We used to command people to do good, although we ourselves did not do it, and forbid them to do evil, although we ourselves did it."" It is further reported that Allah Almighty revealed to Jesus "Peace be upon him": "Admonish yourself, and if you receive admonition, then, you might admonish the people, otherwise, feel shy of Me." Perhaps they also support their argument by the analogy that guiding others is a branch of receiving guidance in general, in the same way as making straight the others is a branch of becoming straight, and reforming others is the obligatory charity due upon righteousness. Thus, if ones not righteous in himself, how should he reform others? How should the shade stand straight given that the stick is crooked?

But all of those are imaginations. The truth is that a dissolute has the right to prevent evil. Let's say, in support of our argument that is it necessary for the one who prevents sin to be infallible against all sins and mistakes? To require that as a necessary conditions to violate the consensus, and close the gate of prevention of evil. The companions "Allah be pleased with them" were not infallible apart from others, and there is difference about the infallibility of the Prophets themselves "Peace be upon them". The Holy Qur'an ascribes sins to Adam "Peace be upon him", and the same is true of some Prophets. For this reason, Sa'id Ibn Jubair "Allah have mercy upon him" said: "If none enjoins right and forbids evil except him who never commits sins or mistakes, then, there would be none to enjoin right and forbid evil." This statement of Sa'id Ibn Jubair was admired by Malik.

But, they allege that this necessity lapses only from him who does not commit but the minor sins. in this way, it is permissible for such as puts on silk to prevent the sins of drinking wine and committing fornication. In reply let's ask: should

the wine drinker not have the right to invade the disbelievers and prevent them from disbelief? If they answer in the negative, they would violate the consensus. The Muslim public include the dutiful and wicked, obedient and disobedient, those who drink and those who do not drink wine, those who wrong and those who do not wrong orphans. None of them has ever been forbidden to take part in battles (against the disbelievers) at the time of the Messenger of Allah "Allah's blessing and peace be upon him", and the time that came after it.

If they answer in the affirmative, let's then raise another question: Should the wine drinker have the right to prevent from killing? If they answer in the negative, let's say: Then, what is the difference between him and the one who puts on silk, to whom it is permissible to prevent from drinking wine? As well as killing is a major sin in comparison with drinking wine, drinking wine is a major sin in comparison with putting on silk. In this way, there is no difference. If they answer in the affirmative, and make the distinction that everyone who commits a sin has no right to prevent from the like of or less than it, but he has the right to prevent only from a sin that is above it, let's say that this is an arbitrary distinction.

As well as it is not unlikely that a wine drinker could prevent from committing fornication or killing, it is also not unlikely that an adulterer could prevent from drinking wine, and also it is not unlikely that a wine drinker could drink wine and at the same time prevent his slaves and servants from drinking, saying: "It is incumbent upon me to desist and forbid others from committing sins: then, why is it incumbent upon me, as I disobey Allah by committing one of both sins, to disobey Him by committing the other sin? If it is incumbent upon me to forbid (others to do sins), why should it lapse from me only by my doing the sin?" it is impossible to say that it is incumbent upon one to forbid from drinking wine as long as he himself does not drink wine, but once he drinks wine, the obligation of forbidding lapses from him.

It may be argued that this case is like the case in which one says: "It is incumbent upon me to perform ablution and offer prayer; and thus I perform ablution even if I will not offer prayer, and take Suhur even if I will not observe fast, although it is desirable for me to take Suhur and observe fasts." However, it is said that one of them follows the other. Similarly, making straight another follows making straight oneself. So, let him begin with himself and then with those who are under his guardianship. The reply is that taking Suhur is intended for fast, and had it not been for fasting, Suhur would not have been desirable. What is intended for another thing could not be separated from it. On the contrary, making right somebody is not intended for making right oneself, nor is making right oneself intended for making right somebody else. To say that one of them follows the other is an arbitrary statement.

But the matter is different in regard to performing ablution and offering prayer, which are concomitant. But there is no doubt that whoever performs ablution and does not pray has fulfilled the command of ablution, and he receives

punishment less than him who does not do both. Thus, whoever does not desist nor forbid sins receives punishment more grievous than him who forbids sins although he himself does not desist. But even, it might be argued that ablution is a prerequisite not intended for itself in so much as it is intended for the prayer. In this way, it has no judgement independent from prayer. On the contrary is Hisbah, which is not prerequisite for desisting. There is no similarity then between them.

It may be argued that from that it ensues to suppose that if a man committed adultery with a woman under compulsion and she was veiling her face, and then she uncovered her face willing, thereupon the man went on practicing Hisbah while he was having sexual intercourse with her, i.e. went on preventing her from committing such a sin, saying to her: "You are really forced to commit adultery, although you have uncovered your face willingly in front of a man who is unlawful for you, and I'm unlawful for you, so, you should screen your face." This is, however, an odious Hisbah which is disapproved by the heart and disgraced by the sound disposition of anyone.

In reply to it, let's say that truth might seem odious, whereas falsehood nice-to-see in the sight of natures. Let's say that ordering her in that state not to uncover her face is either obligatory, or permissible, or unlawful. If you adopt the opinion that it is obligatory, it is so, for indeed, uncovering the face is a sin, and forbidding a sin is right. If you say that it is permissible, then, he has the right to say what is permissible. Having been so, what is the significance of your statement that the dissolute has no right to prevent sins? if you say that it is unlawful, then, let's say that since it is principally obligatory, what made it unlawful because of committing adultery? It is surprising that the obligatory turns into unlawful because of committing another unlawful thing.

That it is disapproved and bothered by dispositions has two reasons. One is that he left what is more important and engaged himself only in what is important. As well as dispositions refrain from leaving the important and engagement in what is insignificant, they also abstain from leaving the more important and engagement in what is important, in the same way as they refrain from the one who feels it difficulty to have a usurped food while he devours usury, and the one who safeguards himself from backbiting, although he presents a false witness, for the false witness is more odious and grievous than backbiting, which is to tell about something in which the teller might be true. But, having been bothered and disapproved by nature does not indicate that leaving backbiting is not obligatory, or that if one backbites or eats a morsel of food that is unlawfully gained shall not increase his punishment.

Similarly, the harm he will receive in the hereafter because of his sin is more than the harm he will receive because of the sin of anyone else. Thus, his engagement in the less from the more is bothered by nature for he has left the more and not for he has engaged in the less. He, for example, whose horse and rein were usurped, and he engaged himself in demanding the rein

and left the horse, of a surety, would be bothered by dispositions and seen to have done evil, for he engaged in demanding the rein, and although it is not disapproved, but what is disapproved is to leave the horse for the sake of demanding the rein. Thus, he is disapproved for his engagement in the less significant from the more significant. The same is true of the Hisbah practiced by a dissolute. But this does not indicate that his Hisbah is disapproved in its own right.

The other reason is that Hisbah sometimes takes the form of forbiddance through admonishing and sometimes by oppression. Of a surety, the admonition of him who himself receives no admonition is not satisfactory. Let's say that whoever knows that his admonition in the field of Hisbah would not be acceptable to the people because of their knowledge of his dissoluteness, it is not incumbent upon him to prevent sins through admonishing, since there is no benefit in his admonition because of his dissoluteness. As there is no benefit in his speech, it becomes not binding upon him to speak. If sin is to be prevented through oppression, and oppression should be achieved by both act and argument. In case he is a dissolute, and he prevents through actual oppression, it should have implied his oppression by argument, for it would be said to him: "Why have you done so?" however, his actual oppression would be bothered by nature, although oppression by argument is implied. But this does not mean that the act is right. It is like the one who averts wrongness from a Muslim individual, and neglects his father although he is among the wronged, in which case, he would be bothered by nature, although his averting the wrongness from the Muslim individual is right.

It ensues from that that it is not incumbent upon a dissolute to prevent sins through admonishing particularly if he is recognized for his dissoluteness because he himself receives no admonition. If it is not incumbent upon him, and it is known that his preventing sins shall lead to insulting and dishonoring him because of rejecting his admonition, then, let's say that Hisbah is not binding upon him. This means that a kind of Hisbah, that is achieved through admonishing lapses because of dissoluteness, and justness becomes requisite therein. But this is unnecessary in regard to the oppressive Hisbah. There is no harm on the dissolute to spill over alcoholic drinks, and break the musical instruments, and the like of those if he has the power to do it.

In regard to the Holy Verses they quoted as evidence, it pertains to rejecting their leaving and not enjoining right. But as they enjoin right, it indicates to their knowledge, and the punishment of a knowledgeable in case he leaves doing right is more grievous because he has no legal excuse in view of his knowledge. Allah Almighty says: "Grievously odious is it in the sight of Allah that you say that which you do not" (As-Saff 3)

﴿ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾ ﴾

Refers to the false promise, and His statement: "Do you enjoin right conduct on the people, and forget (to practise it) yourselves" (Al-Baqarah 44)

﴿ ۞ أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ ﴾

Criticizes them for they forget themselves and not because they enjoin right conduct upon others. But that they enjoin right upon others indicates to their knowledge, and establishes the argument against themselves.

Allah Almighty said to Jesus "Peace be upon him": "O son of Mary! Admonish yourself (first before you admonish the others)!" it pertains to prevention of sins by admonishing, and we have admitted that the dissolute's admonishing is of no benefit for him who learns he is dissolute. His saying to him : "And feel shy of Me" does not indicate to the prohibition of admonishing others, but it means that you should feel shy of Me when you engage yourself in the less important and leave the more important. This is like the case in which it is said: "Safeguard your father first and then your neighbour, otherwise, you should feel shy."

It might be argued that according to that opinion, the non-Muslim has the right to practice Hisbah if he sees a Muslim committing adultery, by saying to him: "Do not commit adultery", for this command is true in itself, and thus it is not unlawful for him to say it: on the contrary, it should be made permissible or even obligatory. In reply to that, let's say that if a disbeliever prevents a Muslim from doing it, he will have been invested with authority over him, and thus, he would be prevented from having authority over him, for indeed, "And never will Allah grant to the Unbelievers a way (to triumph) over the Believers." (An-Nisa 141)

﴿ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴾

But his statement "Do not commit adultery" in itself it not unlawful for him, in the sense that it is to forbid him from committing adultery, but it is unlawful in the sense that it indicates to his (disbeliever's) authority over such a Muslim and putting him (the Muslim) to humiliation. It is true that a dissolute deserves humiliation, but not from a disbeliever, who is much worthier of being given to humiliation. This is why he is prevented from practicing Hisbah.

The fourth condition pertains to the necessity of having the permission of the imam and the guardian. This condition is required by some people, who do not affirm to the individuals among the subjects to practice Hisbah by their own selves. But this condition is invalid, for all the Holy Verses and narrations and traditions provide evidence that whoever sees a shameful deed and keeps silent from forbidding it has indeed disobeyed Allah. That's because it is incumbent upon him to prevent it wherever and whenever he sees it. But to restrict it to the obligation of delegation from the imam is an arbitrary condition, for which there is no origin nor reference. The Rejecters go as far as to say that it is impermissible to enjoin right and forbid evil unless the infallible imam appears, and this is the

true imam in their sight. But those (Rejecters) are too despicable to be discussed, but the simplest answer is that if they come to the court to demand their rights concerning property and blood, then, to help them will be to enjoin right and to extract their rights from those who have illegally usurped them will be to forbid evil. Moreover, to ask for their right is a kind of enjoining good, and this time, according to your opinion, is not fitting to forbid wrongness and demand rights so long as the infallible imam has not yet appeared.

But it might be said that to enjoin right and forbid evil means to be invested with authority over the people, and this is why the disbelievers and non-Muslims are prevented from practicing it, although it is true. Thus, it should not be affirmed to the individuals unless they are delegated by the guardian. In reply to that, let's say that the disbeliever is prevented from it in view of the authority it summons over the people, and the disbeliever himself should be given to humiliation who does not deserve to have that authority over the Muslims. But the individuals among the Muslims are worthy of having that power of authority, which they gain by the power and honour of religion and knowledge. The authority it imposes does not need a delegation from the guardian, just like the authority granted by teaching and instructing. There is no difference that to let the ignorant who is about to commit sins because of his ignorance know what is lawful and what is unlawful, what is permissible and what is obligatory and what is forbidden does not need permission from the guardian, although it gives the power of authority to the one who undertakes it. The good faith and knowledge here are sufficient.

To explain that, let's say that Hisbah are of five levels as we shall mention later: the first is to let the others know (the right and wrong). The second is to admonish with kind words. The third is to abuse and scold (who do not respond); and I do not mean by abuse to use foul and obscene language, but it is sufficient to say to him: "O ignorant! O foolish! Do you not fear Allah?" the fourth is to prevent through oppression, by a direct act like breaking the musical instruments, spilling over the wine and snatching the silk garment from him who is wearing it, taking the usurped garment and restoring it to its real owner, etc. the fifth is to frighten and threaten to beat and even to actually strike him until he desist from that sin, like the one who always backbites others, and the one who launches false charges against others. Of a surety, it is impossible to take away his tongue, but he should be forced to keep silent by beating him. But this level might lead to seek the aid of helpers to both sides, which would result in fighting. All levels except the fifth do not need permission from the imam.

How should making others know and admonishing be in need of permission from the imam? To ascribe the ignorant and foolish to ignorance and foolishness and the dissolute to dissoluteness and lack of fear of Allah Almighty is true, and truth is desirable, and the best reward to be received from Allah Almighty is for a word of truth to be said in the presence of a wrongful imam (according to the narration of Abu Dawud, At-Tirmidhi and Ibn Majah on the authority of Abu

Sa'id Al-Khudri). If it is permissible to pass a judgement against a wrongful imam, how should his permission is needed for? The same is true of breaking the musical instruments and spilling over alcoholic drinks, for this act is known to be true without permission. But in regard to the violent prevention of sins, it might lead to gather helpers and enter into public affliction; and it is questionable as we shall explain later.

That the righteous predecessors continued to practice Hisbah against the rulers and governors confirms their consensus that there is no need for delegation from the imams. Moreover, if one enjoins right and forbids evil, therewith the guardian is pleased, it will be good, and in case of his displeasure with it, his conduct will be undesirable, and should be rejected. The righteous predecessors used to reject the misdeeds of governors. It is reported that once Marwan delivered the sermon before Id prayer, thereupon a man said to him: "The sermon should have been delivered after prayer." Marwan said to him: "Give up that habit O so and so." On that Abu Sa'id "Allah be pleased with him" said: "As for that man, he has fulfilled what is incumbent upon him. No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "If anyone of you sees a misdeed, let him prevent it with his hand, and if he could not do, let it be with his tongue, and if he could not do, let deny it (at least) from his heart; and this is the least degree of faith." (This narration is reported by Muslim).

They understood from those generalizations that the rulers and governors should be included: how then should their permission is needed for? It is reported that when Al-Mahdi came to Mecca, he stayed there as long as Allah willed him to stay, and when he intended to perform Tawaf, he drove the people away from the House, thereupon Abdullah Ibn Marzuq jumped towards him and seized him by the garment and shook him and said: "Consider what you are doing! Who has given you more right in that House than such as comes to visit it from afar, that when he comes, you hinder him from it? Allah Almighty says in this issue: "We have made (open) to (all) men - equal is the dweller there and the visitor from the country" (Al-Hajj 25)

﴿ ٱلَّذِى جَعَلْنَـٰهُ لِلنَّاسِ سَوَآءً ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ ۚ ﴿٢٥﴾ ﴾

Who has given you that right?" he looked at his face and recognized him for he was one of their freed slaves, and he said to him: "Are you Abdullah Ibn Marzuq?" he answered in the affirmative, thereupon he was arrested and brought to Baghdad, and Al-Mahdi disliked to afflict him with an odious punishment for which he would be famous among the public. He made him stay in the stable of animals to drive animals, and assigned to him a rebellious disobedient horse in the hope that it would strike and kill him. But Allah Almighty made the horse obedient to him. He was imprisoned in a house which was closed on him and the key was kept with Al-Mahdi himself. But three days later, he came out to the garden and ate fruits. When Al-Mahdi was informed of

that he asked him: "Who has brought you out?" he said: "The one who has imprisoned me." Al-Mahdi angrily clamored and cried: "Do you not feel afraid that I would kill you?" Abdullah raised his head with smile to him and said: "This would have been true had you possessed life or death." He remained in prison until Al-Mahdi died and he then was released and returned to Mecca. He had vowed that if Allah delivered him from them, he would sacrifice one hundred camels. He endeavoured until he was able to sacrifice them.

It is reported on the authority of Hibban Ibn Abdullah that he said: Harun Ar-Rashid descended at Dawin in the company of Sulaiman Ibn Abu Ja'far, a man from Banu Hashim. Harun said to him: "You have a slave-girl who is good in singing. Bring her to us to sing." She was brought and sang, but her singing was not appreciated by him. He asked her: "What is wrong with you?" she said: "This is not my Ud." He ordered the servant to go and bring her Ud. He brought the Ud and on the way he met an old man who was picking up kernels from the earth. He said to him: "Make spacious the way O old man!" the old man raised his head and saw the Ud, thereupon he took it from the servant and struck the ground with it and it went to pieces. The servant arrested him and brought him to the chief of police and ordered him to detain him as he was demanded by the Commander of Believers. The chief of police said to him: "There I in Baghdad none who worships Allah more than he does: how should the Commander of the Believers demand him?" the servant said to him: "Hearken to what I say to you." The servant entered into the gathering of Harun and said to him: "I've come upon an old man picking up kernels from the ground and when I told him to move to make spacious the way, he raised his head and saw the Ud, which he took and struck the ground with, and broke to pieces." Harun was infuriated and his eyes turned red out of anger, thereupon Sulaiman Ibn Abu Ja'far said to him: "What is the reason for that anger O Commander of Believers? Send to the chief of police a message ordering him to chop off his head and throw his body in the Tigris." He said: "No, but let's bring him and argue him first." The courier went to him and asked him to respond to the demand of the Commander of Believers. He said: "Yes." He was asked to ride, but he went on foot.

When he came and stood near the gate of the palace, it was said to Harun: "The old man has come." Harun said to his sitters:"What do you see better ? Should we lift the shameful things from us until that old man comes (and leaves) or go to another hall which contains no shameful things?" they said: "It is more fitting to go to another hall that contains no shameful things." They stood and went to another hall that contained no shameful things. Then, he ordered that the old man be admitted. The old man was admitted, and in his sleeve there was the case that had the gathered kernels. The servant aid to him: "Bring that out of your sleeve and enter upon the Commander of Believers." He said: "But I shall have my supper from that tonight." The servant aid to him: "We shall provide for your supper." He said: "I have no need for your supper." Harun asked the servant: "Which think do you ask him to do?" he said: "There is a case of kernels in his sleeve and I asked him to leave it and

enter upon the Commander of Believers." He said to him: "Leave it with him." He entered, greeted and sat down. Harun asked him: "O old man! What has led you to do what you've done?" he said: "Which thing have I done?" Harun felt shy of telling him that he had broken his Ud. When he asked him pressingly, he said: "I heard your father and grandfathers reciting the following Holy Verse on the pulpit: "Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, bad conduct and rebellion: He instructs you, that you may receive admonition." (An-Nahl 90)

﴿ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠ ﴾

Indeed, I've seen a bad conduct which I've changed." He said: "Then, change it." By Allah, he said nothing more. When the man came out, the caliph gave a handful of coins to a man and said: "Follow that old man, and if you see him saying to the people that he had said so and so to the Commander of Believers, and he had said to him so and so, give him nothing, and if you see that he does not speak about that, give that handful of coins to him." When he came out of the palace, behold! There was a kernel in the ground that was dipped in the soil, which he went on cleaning and picking up. He talked not to anyone. The man said to him: "The Commander of Believers tells you to take this handful of coins." He said: "Tell the Commander of Believers to bring it back from where he had taken it."

It is narrated on the authority of Sufyan Ath-Thawri "Allah's mercy be upon him" that Al-Mahdi performed Hajj in the year of one hundred and sixty-six, and Sufyan saw him throwing the pebbles of Aqabah and his guards were striking with lashes the people rightward and leftward, thereupon he stood and said to him: "O good-looking man! It is narrated on the authority of Qudamah Ibn Abdullah that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah of Aqabah while being on a blond red she-camel, which he did not beat nor did he drive away by force (as is widespread now among the chiefs and rulers). (This narration is reported by At-Tirmidhi and An-Nasa'i). And you are now throwing the pebbles with your guards striking the people in front of you rightward and leftward." He asked a man: "Who is that?" he said: "Sufyan Ath-Thawri." He said to him: "O Sufyan! Had you been talking to Al-Mansur (his father) as such, he would not have endured you." He said: "Had Al-Mansur told you, you would have refrained from doing it." It was said to Al-Mahdi: "He called you 'O good-looking man' and not the Commander of Believers." He said: "Then, chase him." He was pursued, but he was able to hide himself.

It is reported that Al-Ma'mun was informed that a Muhtasib used to walk among the people and enjoin right and forbid them to do evil, without being commanded by him to do so. He ordered to be guided to him, and when he came in front of him, he said to him: "I was informed that you see yourself fitting for

enjoining right and forbidding evil, although we have not commanded you to do so." At that time, Al-Ma'mun was sitting on a chair, reading a book or a story. Heedless of it, it fell down from him, and it came underneath his feet unfeelingly. The Muhtasib said to him: "Lift your feet from the Names of Allah Almighty and then say what you like to say." Al-Ma'mun did not understand, and asked him: "What are you saying?" he kept without understanding until he repeated it thrice, thereupon he said: "Either you should lift your feet, otherwise, give me permission to lift them." Al-Ma'mun looked and behold! He saw the book. He took and kissed it and was put to shame. Then he returned to the man and said to him: "Why do you enjoin right given that Allah Almighty has assigned it to us the family of the house (of the Prophet), and in connection with us Allah Almighty said: "(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs." (Al-Hajj 41)

﴿ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ
بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ﴿٤١﴾ ﴾

The man said: "You've told the truth O Commander of Believers. You are just as you have described yourself, in terms of being established in power of authority. But at the same time, we are your supporters and helpers in that matter, and none denies it but him who is ignorant of the Book of Allah and the Sunnah of his Messenger "Peace be upon him". Allah Almighty says: "The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise." (At-Tawbah 71)

﴿ وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُقِيمُونَ
ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ﴿٧١﴾ ﴾

Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believers in their relation to each other are like a building whose parts strengthen one another." (This narration is reported by Al-Bukhari and Muslim on the authority of Abu Musa). Of a surety, you have been established in power in the land; and this is the book of Allah, and the Sunnah of the Messenger of Allah "Allah's blessing and peace be upon him". If you are to comply with their commands, you should be thankful to those who help and support you in that matter; and if you are not to comply with their commands and principles, then, Allah, to Whom your matter returns, and in Whose Hand is your power and honour stipulated that he would not suffer to be lost the reward of him who does well. Say now what you like to say." Al-Ma'mun was admired by his speech and was well-pleased with him and said: "No doubt, it should be permissible for the like of you to enjoin right (and forbid evil). Go on what you

used to do by our command and decision." The man continued to do what he used to do.

Those stories provide proof that there is no need for seeking permission of the guardian in enjoining right and forbid evil. But it might be asked: "Do you absolutely affirm the responsibility of Hisbah (prevention of sin) to the son over his father, the slave over his master, the wife over her husband, the pupil over his mister, and the ruled people over the guardian with no restrictions in the same way as it is affirmed to the father over his child, the master over his slave, the husband over his wife, the mister over his pupil, and the guardian over his people who are under his guardianship?" is it so or there is difference between both cases?"

It should be known that according to our opinion, the reality of guardianship is affirmed to both, with little difference. Let's explain the matter in regard to the son with his father. We say that the Hisbah is of five levels, and the son has the right to practice the first two, i.e. to show first and then to admonish and give advice with kindness. But he has no right to practice Hisbah through abusing or scolding or threatening or beating, i.e. through the last two levels. But that he has the right to prevent sin through the third level which might lead to harming the father and provoking his anger and wrath, is questionable. It is true that he might break his Ud, spill over his wine, break the musical instruments, undo the silk threads from his garments, restore back to the real owners their property he finds in the house of his father, which he might have illegally usurped, stolen or taken by force with no just cause, remove the pictures inscribed on the wall or wood of the house, and break the gold and silver utensils.

If he does so, it will not pertain directly to the father himself, unlike beating and abusing. But at the same time, this might lead to harming the father and provoking his anger and wrath. However, the act of the son is right, and the father's wrath is out of his love for falsehood and what is unlawful. Analogically, it seems that the son has the right to do so, and moreover, it is incumbent upon him to do it. Here, it is not unlikely to make a comparison between the viciousness of the evildoing on the one hand and the extent of harm that is caused and the wrath that is provoked on the other hand. If the wrongdoing is odious, and the wrath is endurable like the case of spilling over the wine of the one who does not grow so much angry, then, preventing the sin should prevail; and if the evildoing is not so much odious and the wrath to be provoked will become aggravated, like the case of breaking glass utensils in the forms of animals, and breaking them will cause much loss, and thus the anger will become aggravated, and at the same time, this sin is not like that of drinking wine, then preventing such sin is questionable.

But, it might be said: "On which thing do you depend in your statement that the son has no right to prevent the father from sin through scolding, beating and troubling him until he leaves falsehood, given that the command of enjoining right and forbidding evil is general in the Book and the Sunnah without restrictions, whereas the command of harming and beating is particular only to

doing what is odious of deeds?"

In reply to that, let's say that in connection with the father, it is reported that he should be exempted from that generalization. There is no difference that the executor has the right not to execute his father, in case he has to establish on him the legal punishment of committing adultery, nor to establish any other legal punishment upon him, even though his father is a disbeliever. Moreover, if the father cuts off the hand of his son, no retaliation is due upon him, and he has no right to harm him in retribution for it. Many narrations are reported in support of that claim and some of them gained consensus.

It is narrated that the Prophet said: "The father should not be killed in retaliation for killing his son." (This narration is reported by At-Tirmidhi and Ibn Majah on the authority of Umar). Thus, as it is impermissible to harm him with punishment for a crime that he has really done, it is more preferable that he should not be harmed with punishment to prevent him from committing a sin. This should apply also to the slave with his master, the wife with her husband, given that what the right hand possesses is more confirmed that the possession because of marriage. But once again, let's quote the narration in which the Prophet says: "Had it been permissible for a man to fall in prostration to another man, I would have commanded the wife to fall in prostration to her husband." This provides evidence to confirm that right.

In regard to the people with the ruler or governor, the matter is different. They have no right but to prevent him from committing sin through the first two levels, i.e. to let him know it, and then to admonish and advise him. The third level is questionable. However, to attack his store and take the wealth and bring them back to their real owners from whom he has illegally usurped, or to undo the silk threads from his garment, or to break his gold and silver utensils, might lead to violating his reverence and respect in the sight of people whom he rules. This is forbidden according to many reports, in the same way as to keep silent from the evildoing is forbidden.

(This narration is reported by Al-Hakim on the authority of Ayad Ibn Ghunm in which the Prophet said: "If one has something to advise a ruler with, he should not talk to him in public, but rather he should be alone with him and talk to him: if he accepts it, this is good, otherwise, he will have fulfilled what is incumbent upon him." It is further narrated by At-Tirmidhi on the authority of Abu Bakrah that the Prophet said: "He, who disgraces a ruler, will be disgraced by Allah on earth.") In this way, it depends upon Ijtihad and comparison between the odious and shameful deed on the one hand, and the extent of respect the ruler shall lose because of attacking him to prevent him from sin. But this could not be adjusted.

The matter of the pupil with his mister is easier. The respectable is the mister who benefits religion with his knowledge, and there is no respect for such as does not act upon his knowledge. He (the pupil) has the right to deal with him according to the knowledge he has learnt from him. It is reported that Al-Hassan "may Allah have mercy upon him" was asked about the way a son could prevent his father from committing a sin, thereupon he said: "He should admonish him

as long as he does not grow angry, and if he grows angry, he should keep silent and leave him."

The fifth condition pertains to power. It is obviously clear that no Hisbah is due upon the powerless but with his heart. Such as loves Allah Almighty dislikes and rejects sins that lead to disobeying Him. According to Ibn Mas'ud "Allah be pleased with him": "Strive the disbelievers with your hands; and if you could not but frown in their faces, you should do." Furthermore, it should be known that the obligation lapses not only from the physically powerless, but also from the one on whom it is feared, and from the one whose rejection is learnt to be of no benefit. Thus, two points should be considered here: the fruitlessness of rejection, and the fear of harm. Four considerations could be elicited from both:

The first is that they both are combined, i.e. that it is learnt that one's speech will be of no benefit, and moreover, he will be beaten because of it. In this case, Hisbah is not obligatory upon him. It also might be forbidden to him in some situations. It is true that he should in this case avoid the places where the evildoing is committed, and get isolated in his house, in order not to witness it, and not to come out except to fulfill his necessary need or fulfill an obligatory duty. It is not necessary for him to abscond the town unless he is troubled to do evil or forced to help rulers in their injustice and evildoing, in which case, it becomes incumbent upon him to leave the town and emigrate to another if he has power to do so. That's because in no way could compulsion be fitting for legal excuse for him who has the power to flee from it.

The second is that both are missing, i.e. that he learns that the evildoing would vanish by his speech, and there is no fear on him if he prevents it by word or deed. In this case, rejection and disapproval are due upon him. This belongs to the absolute power.

The third is that although he is sure of the fruitlessness of his disapproval, he also learns that there is no fear on him in case he rejects evildoing. In this case, Hisbah is not due upon him. But it is desirable with the intention to demonstrate the rites of Islam, and remind the people of the principles and laws of religion.

The fourth is the opposite of it, i.e. he learns that although he might possibly be touched with harm, the evildoing would cease because of his word or deed, like the case of one who has the power to throw the wine bottle of a dissolute with a stone and break it, spill over alcoholic drinks, break the Ud, and the result is that the evildoing will stop. But at the same time, he learns that he would be arrested and beaten. Hisbah in this case is not obligatory nor unlawful: it is rather desirable. This desirability is confirmed by the narration we have already related in the excellence of a word of truth in front of a wrongful ruler. But no doubt, there is fear on him, as confirmed by the narration on the authority of Abu Sulaiman Ad-Darani "may Allah have mercy upon him" that he said: I heard some words from a caliph, and I liked to disapprove of it, but I learnt I might be killed because of that. However, it is not the fear of killing that prevented me, but he was in an assembly of people, thereupon I feared I would be convicted of

getting adorned in front of the people, and thus I might be killed without doing the deed with sincerity."

But it might be argued: What is the significance of the following statement of Allah Almighty: "and make not your own hands contribute to (your) destruction; but do good; for Allah loves those who do good." (Al-Baqarah 195)

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

In reply to it, let's say that there is no difference that a Muslim individual could attack an array of disbelievers and fight them, even though he learns he would be killed. This might be thought to differ from the interpretation of the Holy Verse. But it is not so. Ibn Abbas "Allah be pleased with him" said: "The destruction intended is not this, but it is to leave spending for the Sake and in obedience of Allah, i.e. he, who does not do so has indeed contributed to his destruction." According to Al-Bara' "Allah be pleased with him": "Destruction intended in the Holy Verse is to commit a sin and then thinks that no repentance would be accepted from him." According to Abu Ubaidah: "It is to commit a sin and then do no good after it until he is destroyed."

As it is permissible for him to fight the disbelievers until he is killed, it should be permissible for him in the matter of Hisbah. But if he learns that there is no benefit of his attacking the disbelievers, like the blind or disabled who throws himself on the array of fighting disbelievers, it should be rendered unlawful and included under the destruction intended in the Holy Verse. It is permissible for him to attack only if he learns that he will keep fighting until he is killed, or learns that he will break the hearts and lower the spirits of the disbelievers when they see his bravery and think that all the Muslims are careless about life and have desire for martyrdom in the Cause of Allah, and this would weaken their power.

Similarly, it is permissible, if not desirable for the Muhtasib to expose himself to beating and even killing if his Hisbah will contribute in the elimination of evildoing or breaking the authority of the dissolute, or strengthening the hearts of the men of religion. But in case the dissolute is strong and has the power and weapon to kill him, and the Muhtasib learns that if he tries to prevent him from sin, he will chop off his head and continue to do the sin, there is no point of practicing Hisbah here, since it might lead to destruction. What is required is to achieve a positive impact in the religion and sacrifice his life for it.

But to expose oneself to destruction with no effect to be achieved, there is no point for it. It should be made unlawful. It is desirable for him to disapprove sin in case he has power to stop it, or if there will be a benefit from his deed, on the condition that harm should be limited to him. But if he learns that some other than him will be beaten with him, in this case, Hisbah is impermissible, if not unlawful for him, for he fails to avert evildoing but with a deed that leads to another evildoing, and this is not power. Moreover, if a Muhtasib learns that his deed will remove the evildoing, but at the same time, will lead to an evildoing in connection with somebody else other than him, it should be made unlawful for

him, because what is intended is to prevent evildoing in religion in general. For example, if one has a lawful drink that has been contaminated with impurity, and a Muhtasib learns that if he spills it the owner of the drink will go to drink wine or his children will be forced to drink wine for their lacking of the lawful drink, then, it will be of no use to spill it.

But it might probably be said that if a Muhtasib spills over the impure drink, he has indeed changed an evildoing, and it is the drinker of wine that should be held responsible for drinking it, since a Muhtasib is unable to prevent him from committing it. This opinion is supported by many and it is not unlikely. Those matters that belong to jurisprudence could not be judged except on the basis of suspicion. It is unlikely to differentiate between the changeable evildoing and the evildoing which Hisbah might lead to. If he is to slaughter a usurped sheep that belongs to somebody else to eat of it, and he learns that if he prevents him from that, he will slay a man and eat him, this Hisbah then will be of no significance. If his preventing him from slaying a man leads him only to take his property, Hisbah will be of use. Those subtleties are subject to Ijtihad, and a Muhtasib has to follow his reasoning.

For this reason, in regard to the layman, he has not to prevent but from the evident sins whose being unlawful is apparent, like drinking wine, committing adultery and leaving prayer. But what is known to be a sin and preventing it might lead to another sin, a layman should cease from preventing it, for in this case the mischief he does will be more than the uprightness he will achieve. This is why they do not affirm the responsibility of Hisbah to anyone without the permission of the guardian, for it might be implemented by those who are not fitting for it because they are lacking in knowledge or religion, and this might lead to disorder and chaos. This will be disclosed later Allah Willing.

It might be argued that in case of substituting probability for knowledge of harm to afflict the Muhtasib or of fruitlessness of his Hisbah: what is the ruling pertinent to it? In reply to that, let's say that the probability that is close to certainty has the same rank of learning, and the difference seems apparent when there arised contradiction between probability and learning. In this case, the certain learning should overweigh the probability. There is another difference between learning and probability. If he learns with certainty that his Hisbah is of no benefit, it becomes not obligatory upon him. But if it is close to his certainty that it is of no benefit, although it might probably avail, and at the same time, he expects no harm to afflict him, there is difference whether or not it is obligatory. However, it is more likely to be obligatory since there is no harm to be caused from it. To be sure, to enjoin right and forbid evil in general is obligatory in all cases. But we exclude from it that which is learnt to be of no benefit, either by consensus or apparent analogy. The command is not intended for itself, in so much as it is intended for the one to whom it is given. If it is learnt that there is no hope for him, then, there will be no benefit from the command. But in the event of no despair, it should remain obligatory.

In regard to the expected harm, if it is not learnt with certainty or strong

probability but just it is doubtful, or it is close to his certainty that no harm shall befall him, and the matter is just likely: should that likeliness cancel out the obligation of Hisbah? Is it obligatory only when he is certain that no harm shall befall him? Is it obligatory in all cases except in the case it becomes close to his certainty that harm shall befall him? Let's say, in reply to it, that if it is close to his certainty that he will be afflicted, Hisbah will not be obligatory. If it is close to his certainty that no harm will afflict him, it should be obligatory. The likeliness only should not cancel out the obligation. If it is doubtful with no preponderance, it then is questionable. It might be said that the basic rule requires it to be obligatory, and that obligation is cancelled out by the expected harm. The harm might be probably or certainly expected. It might be said also that Hisbah is obligatory on him if it is learnt with certainty, or with likeliness that no harm will afflict him. But the former statement is more right, for the matter of enjoining right and forbidding evil is obligatory in general.

Therefore, it may be argued that expectation of harm differs with the difference of cowardice and audacity: the coward weak-hearted sees the far as if it were too close to come, which he fears, whereas the brave adventurous sees the close as if it were too far to come, that he will not believe it unless it really comes to pass. Such being the case, on which of both should one rely? Let's say that it is the moderate nature and sound mind and temperament on which one should rely. Cowardice is a disease that results from the weakness of heart and lack of power, whereas adventure is a result of excessive evaluation of power, and going beyond moderateness; and both are defective. Perfection lies in moderateness that is expressed by courage.

Both cowardice and adventurous bravery are produced once from a defect of mind, and once from disorder of temperament. If one is of moderate temperament, he might have no sense to the sources of evil, and thus his audacity is a result of his ignorance, or might have no sense to the way of averting evil, and thus his cowardice is a result of his ignorance. Therefore, he might, by virtue of his experience and practice, have knowledge of the sources and ways of averting evil, but at the same time, in view of his weak heart, the evil that is unlikely to come has on him the same effect which the evil that is likely to come has on the brave of moderate temperament. So, both should not be considered here. The coward has to remove his cowardice first by removing its cause, and its cause might lie in his ignorance or in his weakness. Ignorance is removed by experience, whereas weakness by practicing the act more than once, until he gets accustomed to it. The beginner who intends to debate or preach might refrain from it at first in view of his weakness; and once he practices it, weakness would leave him and he would get accustomed to it.

But in case this weakness and cowardice are chronic in a way that it is impossible for one to get rid of them, such a weak person should be given legal excuse, just in the same way as a disabled is given a legal excuse to sit at home (and be exempted from setting out for war). For this reason, we say that to travel by sea is not incumbent upon him whom weakness and cowardice possess,

whereas it is incumbent upon him who fears it not. The same is true of the obligation of Hisbah.

It might be asked: What is the limit of the expected harm? A man might be harmed by a word, a strike, or an abuse. No man is ordered to do good (and forbidden to do evil) but that a kind of harm, no matter little or much, is expected from him. Thus, what is the limit of harm therewith Hisbah becomes not obligatory?

Let's say that this matter is questionable since it is subject to the difference of people and their states. Let's do our best to enumerate it in many points. That which is undesired is the opposite to that which is desired. The desired things of the people in this world lie in four things: in the soul, like knowledge; in the body like health and safety; in the property like wealth; and in the hearts of the people like celebrity. The desired things are four: knowledge, health, wealth and celebrity. The celebrity is to preoccupy the hearts of the people, whereas the wealth is to possess money. In the Quarter of Destructives, we shall explain in detail the concept of celebrity and the reason why disposition is inclined to it. Each of those four things might be desired for oneself or for one's relatives and devotees.

But two things are undesired in regard to those four: the first is to lose what is really present; and the other is to hinder what is expected to come. Thus, no harm lies except in the loss of the present and the obstruction of what is expected. What is expected is that which is possible to happen, and what is possible to happen seems as if it is present. In this way, the undesired are divided into two things:

The first is the fear of obstructing what is expected; and it should not give concession to leave enjoining right and forbidding evil. Let's mention one example for each of the four desired things. In relation to knowledge, to refrain from practicing Hisbah with one who is connection with one's mister, for fear he might criticize him in front of his mister, who would stop from teaching him. Concerning health, one refrains from disapproving the sin of wearing silk committed by one's physician who visits him for fear he might not come to him, and this will have a negative impact on his expected health. In regard to property, one refrains from practicing Hisbah with the ruler, his companions and retinues, sitters, as well as with those who give him out of their property, for fear they would cease to give him in the future. In connection with celebrity, one leaves Hisbah with him from whom support is expected in the future, for fear he would abstain from supporting or helping him, or for fear he would criticize him in front of the ruler from whom he expects an office or guardianship. The obligation of Hisbah should not be cancelled out by anyone of those. That's because all of those are but additional things that are expected to happen in the future, and their prevention is not harmful. The real harm is to lose a thing that is present.

Nothing is excluded from those but that for which there is a dire need, and losing it would lead to what is forbidden more than that to which keeping silent

from an evildoing might lead. It is like him who is in dire need of the physician to treat a severe disease, and health and recovery are expected from such medical treatment, and it is learnt that in the event of delay of treatment, it will result in destruction. Such being the case, it is not unlikely that one might be given concession to leave Hisbah.

Concerning knowledge, it is like the case in which one is an ignorant of the religious tasks, and there is only one teacher, and he has no power to set out on journey to find another teacher, and at the same time, he learns that the one with whom he is going to practice Hisbah is capable of preventing his access to that teacher. In this way, it is forbidden to continue to be ignorant of the religious tasks, and it is also forbidden to keep silent from the evildoing. But it is not unlikely that anyone of them would overweigh the other; and this differs according to the extent to which the evildoing is grievous, and the need of knowledge about religious tasks is dire.

As far as property is concerned, it is like the one who fails to earn by himself or beg from others, and he is not too strong to rely (on Allah), and none sustains him but one person. If he disapproves of his evildoing, he will cut off means of sustenance from him, and force him either to get it unlawfully or to die out of hunger. This is also not unlikely to be given concession to leave Hisbah.

In regard to celebrity, it is that an evil man causes harm to him, and he has no way to avert his evil but to seek the protection of the celebrity of a ruler, and he ahs no access to him but through a man who puts on silk, or drinks wine, and he might lose his intercession if he disapproves of his evildoing. In this way, he might lose the celebrity of that ruler, and continue to receive the harm of the evil man. In this case too, it is unlikely to be given concession to leave it.

If anyone of those matters appears, it is not unlikely that it should be excluded. But all of that depends upon the reasoning of the Muhtasib, who should seek the guidance of his heart, and compare the two forbidden things, and give preponderance to anyone according to religion and not inclination. If he gives preponderance according to religion, his silence will belong to adulation; and if he depends on his inclinations and desires, his silence will belong to hypocrisy. This matter is internal, and could not be learnt but by deep insight and scrutiny. It is incumbent upon every religious to watch his heart, and put in mind that Allah Almighty is well-acquainted with his motives and stimuli. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil." (Al Imran 30)

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ﴿٣٠﴾ ﴾

And in no way does Allah deal unjustly with all of the servants.

Concerning the second division which is to loss what is really present, it is undesirable, if not considerable enough to make one keep silent in all four things except knowledge. However, there is no fear of losing knowledge unless the one himself falls short of getting it, for there is no one able to deprive anyone of knowledge, even though he might be able to deprive him of health, safety, property and wealth. This is one of the reasons for the honour of knowledge, i.e. it continues to be in the world, and its reward will abide in the hereafter, and it never ceases to be.

But in relation to health, it might be taken away by striking. If one learns he will be severely beaten, Hisbah will not be incumbent upon him. But it is desirable as we've already mentioned. If this is so in connection with the painful striking, then, it should be more evident in relation to injuring, cutting off limbs and killing.

As far as property and wealth are concerned, it is that a Muhtasib learns that his home will be ruined, his possessions will be robbed and his garments and clothes will be taken away. No Hisbah is incumbent upon such a person. But it remains desirable, for there is no harm to sacrifice his property and wealth for the sake of his religion. On the other hand, as well as there is minimum limit for both striking and property, at which one is careless, like a piece (of coin) in the property and the light slap in relation to striking, there is also a maximum limit to be considerable, and between both there lies the middle limit which is subject to suspicion and reasoning. The religious has to be diligent and inclined to give preponderance to the side of religion as possible as it could be.

In regard with celebrity, it is that one is beaten, though not painfully, or is abused and insulted in the presence of an assembly of people, or tied by his neck and made to turn round in the town, or to have his face blackened and then to circumambulate with him in the city. Although all of that is not physically painful, it is to afflict celebrity, dishonour and disgrace personality. However, it is of many degrees and levels. The right conduct is that he is given concession to keep silent if he learns that he will be harmed with what deprives him of chivalry like circumambulating with him barefooted with his head uncovered in the town. That is because one is commanded to safeguard his chivalry. However, the psychological pan he receives from that is more severe than the physical or financial pain.

The second degree of celebrity pertains to putting on expensive clothes and riding graceful horses. If he learns that the result of his Hisbah is that he will be deprived of such expensive clothes and graceful horses, there will be no concession to be given to him like the former case, for it is not praiseworthy to keep on that luxury, whereas it is necessary to safeguard his chivalry. Thus, the obligation of Hisbah should not lapse form him because of that. Similarly, if he fears he might be harmed with words that ascribe him to ignorance or foolishness or showing off, whether in his presence or absence: the obligation so Hisbah also should not lapse form him. However, if Hisbah is to be given up because of the

blame of a blamer, the backbiting of a dissolute, or the insult of an abuser, there will be no place for its obligation.

Therefore, one could not be relieved of Hisbah unless the intended evildoing is the backbiting, and the Muhtasib learns that if he disapproves of his bad conduct, he will not only cease to do it, but also he will besides ascribe him to backbiting, and thus this Hisbah should be made lawful for it has caused his evildoing to grow more. If he learns that he will cease to backbite that person and rather will backbite the Muhtasib himself, Hisbah will not become due upon him, for backbiting him is a sin committed by the backbiter (and thus Hisbah will be of no benefit). But it might be desirable for him to sacrifice his own honour for the honour of the backbited person, by way of giving others preference over himself. It is generally obvious that Hisbah is obligatory, and it is grievous to give it up, unless in return for something of the same grievousness in religion, body, property, wealth and celebrity. But the privileges of celebrity, gracefulness, adornment, and seeking to get the praise of people, are unnecessary.

But to cease to practice Hisbah out of fear of any of those hateful things to afflict anyone of his relatives and family, the harm might be less painful to himself. But from the religious point of view, it will be more painful, for one has the right to tolerate about his own rights, but he has no right to tolerate about the rights of others. For this reason, he should cease to do it. If their lost rights are to expose them to such sins as beating and robbery, he should cease to do this Hisbah, for it is to avert an evildoing which will lead to another evildoing. If their rights are to be lost but not through committing such sins against them, he also should cease to do it, for it will lead to harming Muslims, unless they themselves accept it. If his Hisbah is to lead to harming his people, he should leave it, like the ascetic who has rich relatives: he has no fear about his own property if he practices Hisbah against the ruler. But the ruler might aim to harm his relatives in retribution of him.

Thus, if his Hisbah is to cause harm to his relatives and neighbours, he should leave it. Admittedly, to harm Muslims is forbidden just as to keep silent from an evildoing is also forbidden. It is true that in case the harm will not go beyond insulting, abusing or disgracing them, it will be questionable. It differs depending upon the extent to which the evildoing is grievous and odious on the one hand, and the abuses and insults are painful and harmful on the other hand.

It might be argued: "If a man intends to cut off a part of his own body, and does not cease to do so unless he has fought, which might lead to killing him: should he be fought for that? If you are of the opinion that he should be fought, it is questionable, since it is to destroy a soul just for fear of ruining a part of the body, and of a surety, such a part of the body will be ruined when one is killed."

In reply, let's say that he should be prevented and fought, for the purpose is

not to safeguard the soul and the part of the body (from being ruined) in so much as it is to prevent the evildoing and sin itself, and of a surety, killing him during practicing Hisbah is not a sin, whereas cutting off a part of his body is a sin. It is like the one who kills another in defense of the property of a Muslim. It is permissible not because we sacrifice the Muslim's property for a Muslim's soul, but because taking a Muslim's property is a sin, and killing him in defense of it is not a sin, but what is intended is to avert sins.

It might be argued: "If it is learnt that when he becomes alone with himself, he will cut off a part of his body: should then we kill him immediately in order to prevent such a sin?" we say that this learning is not certain, and it is impermissible to shed his blood depending upon our doubt that he will commit a sin. But when we see him cutting off a part of his body, we should immediately prevent him from doing so, and fight him if he fights us, and be careless about his being killed.

In total, there are three cases of sin: the first is when it has been done, and the punishment pertaining to it depends upon the limit prescribed for what has been done of it; and this case is under the responsibility of the guardians and not the individuals. The second is that a sin is current, and the sinner is doing it, like the one who is seen wearing silk and holding an Ud or wine: to prevent that sin is obligatory as possible as it could be, so long as it will not lead to another sin more grievous and odious. This lies under the responsibility of both the individuals and the guardians. The third pertains to the expected evildoing, like the one who is getting ready, by sweeping and adorning the hall in preparation for drinking wine, but the wine has not been brought yet. This is doubtful, for the wine might be obstructed. The individuals have no authority over such a person other than to admonish and advise him. But scolding and beating are impermissible here either for the individuals or for the ruler, unless this evildoing was learnt to be practiced by him habitually, and he has done what would lead to it, and nothing other than time separates him from the sin, like the youth who stand near the gates of the public baths of women in order to cast glimpse of them on their coming in and out. Although they do not make narrow the road, it is permissible to practice Hisbah against them and prevent them from leaving that place by scolding and beating. That is because this standing in itself is a sin for it leads to another sin, just as to sit alone with a strange woman is a sin since it leads to another sin. In this way, it might be a Hisbah against a present and not an expected sin.

## The Second Foundation: The Sin That Should Be Prevented

It includes every evildoing that is currently present, visible to the Muhtasib without spying, and known to be an evildoing without reasoning. Those are four conditions, and let's explain in detail.

The first is that it should be an evildoing. We mean by it to be forbidden according to Sharia. We did not use the word 'sin' because the evildoing is

more general than sin. If a man, for instance, sees a mad, be he male or female, drinking wine, he has to spill over the wine, and prevent him from drinking it; and if a man sees a mad having illegal sexual intercourse with a female mad or an animal, he has to prevent him. This is not due to its being odious at the sight of people, for if he happens to see such an evildoing in seclusion, it is also incumbent upon him to prevent it. But in regard to the mad, it is not a sin, since the mad himself could not be regarded a sinner. This is why the 'evildoing' is more indicative and more general than 'sin'. Furthermore, the evildoing includes the minor and major sins, and Hisbah is not limited to the major sins on the exclusion of the minor sins. to uncover the privates in the public bath, to sit alone with a strange woman, to gaze at a woman who is unlawful for one to look at, etc, belong to the minor sins and they should be forbidden. However, the difference between the minor and major sin is questionable, and it will be explained in detail in the Book of Repentance.

The second condition is that the evildoing should be currently present, in avoidance of practicing Hisbah against him who has finished from, say, drinking wine, for this does not lie under the responsibility of the individuals. With that condition, we avoid the evildoing that is presumably to occur, such as the one who is learnt, from his state , that he is going to drink wine on that night, in which case, one has no right to practice Hisbah against him except by way of admonishing and advising. If he denies that he is going to do the evildoing, admonishing becomes impermissible. But, we should pay attention to another subtlety, i.e. that the standing near the door of the public bath (to look at women), and sitting alone with a strange woman are sins since they would lead to other sins.

The third condition is that the evildoing should be evident to the Muhtasib without spying. If one commits a sin which he screens in his house, it is impermissible to spy on him. Allah Almighty has forbidden spying. The story of Umar and Abd Ar-Rahman Ibn Awf "Allah be pleased with them" is famous in this respect, and we have related it in the Book of the Etiquette of Companionship. It is reported that Umar "Allah be pleased with him" was in a night tour across Medina, when he heard the voice of singing inside the house of a man, and he intruded the house through the fence and found a woman sitting with him, and there was wine. He said to him: "O enemy of Allah! Do you think that Allah will screen you while you are disobeying Him?" he said: "Do not be hasty O Commander of Believers! If I have disobeyed Allah once, you have disobeyed Allah thrice. Allah Almighty says: "And spy not on each other" (Al-Hujurat 12)

﴿وَلَا تَجَسَّسُوا ﴿١٢﴾﴾

And you have spied on me; and Allah Almighty says: "It is no virtue if you enter your houses from the back" (Al-Baqarah 189)

And you have entered through the fence; and Allah Almighty says: "O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly)" (An-Nur 27)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ﴾

And you have entered my house with neither permission nor salutation." Umar said to him: "Do you have any good if I excuse you?" he said: "Yes by Allah, O Commander of Believers: if you excuse me, I will never return to the like of that." He excused him, and came out and left him. For this reason, Umar "Allah be pleased with him" consulted the companions while he was on the pulpit about the case in which the imam sees by himself an evildoing: does he have the right to establish the legal punishment upon him? Ali "Allah be pleased with him" made the point that two just witnesses are required, and the imam is only one, and thus he is not sufficient. We have related those narrations in the Book of the Etiquette of Companionship.

It might be asked: "What is the limit of appearance and concealment?" it should be known to you that if one closes the door of his house on him, and screens behind the walls, none has the right to enter upon him without his leave to see the sin, unless it appears from within the house in a way that makes it known to those who are outside the house, like the voices of musical instruments. If the voices rise and become too high to hear from outside the house, the hearer has the right to enter it and break the musical instruments. Similarly, if the voices of the drunk rise and become audible to those walking in the street, Hisbah becomes obligatory. The same is true of the smell. In brief, what seems by indication is not screened, and we have been commanded to screen what Allah has screened, and disapprove the evildoing of him who demonstrates it.

The demonstration is of different levels: sometimes it seems by smelling, sometimes by hearing, sometimes by seeing, sometimes by touching. All of those senses are informative. Thus, it is permissible to break what is concealed underneath the garment if it is learnt to contain wine. But it is impermissible for him to ask to see it, for it belongs to spying. To spy is to ask for the indicative portents, and if those indicative portents appear without asking to see them and lead to knowledge, one has the right to act upon them. But there is no concession to ask to see and know the indicative portent.

The fourth condition is that its being evildoing should be learnt without reasoning. Hisbah is not due upon all that is known only by reasoning. The Hanifites, for instance, have no right to disapprove Shafiites for eating mastigure, nor do the Shafiites have the right to disapprove the Hanifites for drinking the Nabidh that is not intoxicant, or having the inheritance of kith and kin, and sitting in the house that is taken by the right of preemption. But if one of

Shafiites sees another from the same juristic school drinking Nabidh (that is not intoxicant), marrying a woman without her guardian and having sexual relation with her, it will be questionable; and what is more evident that he has the right to prevent him from that and disapprove of it.

But a subtle point might ensue from that approach: a Hanifite has then the right to object to a Shafiite if he sees him marrying a woman without her guardian, saying to him: "Although this act in itself is true, but it is not right in connection with you, for you deny it, depending upon your belief that the Shafiite juristic school is right and any other juristic school is wrong, and to oppose what you think to be right is a sin, even though it is right in the Sight of Allah Almighty." Similarly, a Shafiite might practice Hisbah against a Hanifites if the latter shares eating mastigure with him, saying: "You should either believe that Shafi'i is more preferable to be follow before you eat it, or do not believe it and thus you have no right to eat it, as it is in opposition to your belief."

Another more sensitive point is that when a deaf person has sexual relation with a woman by way of committing adultery, and a Muhtasib learns that she is his wife whom his father had married to him when he was young, but the deaf himself knows not, and the Muhtasib fails to let him know it either because of his deafness or because of the Muhtasib's ignorance of his signals. Thinking that she is a strange woman, he is sinful when he has sexual relation with her, and will be punished in the hereafter: should he then prevent him from her although she is really his wife? This might be impossible in the sense that it is lawful by the knowledge of Allah Almighty, and possible in the sense that it is unlawful for him because of his ignorance.

Undoubtedly, if he suspends the divorce of his wife upon a particular state that is in the heart of the Muhtasib, such as anger, will, etc, and this state occurs in his heart and he fails to let the couple know about it, and he learns that the divorce has occurred inwardly: when he sees him having sexual relation with her, should he prevent him from doing so i.e. by tongue, given that it is adultery although the adulterer is ignorant about it? Although they are ignorant of it, the Muhtasib here knows that she has been divorced from him thrice. But their being not sinful because of their ignorance of that state (with which the divorce has occurred) does not mean that the act itself is not an evildoing. The same is true of the adultery committed by a mad and we have shown that he should be prevented from it. If one is to be prevented from what is evildoing in the Sight of Allah, although not so in the sight of the doer because of his ignorance, this requires us to say that what is not evildoing in the Sight of Allah Almighty, although it is so in the sight of the doer because of his ignorance, should not be prevented; and this is more apparent in my opinion, and Allah knows best.

Thus, the Hanifite should not object to the marriage of a Shafiite from a woman without her guardian, although a Shafiite has the right to object to it, for both have agreed upon it. However, those questions belong to jurisprudence, and are of opposing and conflicting probabilities. We give fatwa depending upon

what is preponderant in our sight at the moment of giving fatwa, and we do not give a decisive statement about the mistake of the other who does the opposite, seeing that Hisbah applies only to what is known with certainty. Some people are of that opinion, seeing that there is no Hisbah except in such cases as drinking wine and eating the flesh of swine, and the like of them which is decisively unlawful. But to our knowledge, reasoning plays an important role in this matter. It is very unlikely that a man does his best to determine the direction of the Qiblah, and then states that the Qiblah takes such and such direction, while he in fact is turning his back to it, and ascribes anyone else of different opinion to mistake and error. Furthermore, it is inconsiderable to adopt the opinion that every imitator has the right to choose of the juristic schools what he likes.

But, it might be said that as there is no objection to the Hanifite's marriage from a woman without her guardian, seeing that it is right, this requires that there should be no objection to the Mu'tazili who says that Allah is never seen and that only good comes from Allah and evil comes not from Allah, and that the speech of Allah is created. This also requires that there should be no objection to the Hashawi in his statement that Allah Almighty has a body and image, and that He is stable on the Throne (of Majesty), nor should there be any objection to the argument of a philosopher that it is not bodies but only souls that will be resurrected (in the hereafter). This is because all of those say what they say as a result of their reasoning, thinking it to be right.

It also might be said that as the doctrines of such people are evidently invalid, those who contradict the clear text of the Prophetic authentic Hadith are also invalid. As it is proven from many authentic Hadiths that Allah Almighty is to be seen (by the faithful believers in the hereafter) – a thing which is denied by a Mu'tazili depending upon his independent interpretation, it is also proven that there are matters in which there is opposition to the opinion of Hanifites, such as the marriage from a woman without her guardian, and the neighbour's preemption."

In reply, let's say that the matters are divided into things in which it is said that every Mujtahid is right, and those pertain to the rulings on acts, which makes it lawful or unlawful. The Mujtahids in those matters are not objectionable, as long as their mistake is not known with certainty but just with probability. The other things belong to those matters in which only one is imagined to be right, like the matter of seeing (Allah in the hereafter), the Divine Decree, the sempiternity of the speech of Allah Almighty, and the negation of body, image and stillness from Allah Almighty. The mistake here is learnt with certainty, for it is based on mere ignorance. Thus, the gates of religious innovations should be closed, and the religious innovations should be rejected from the religious innovators, even though they think them to be right, in the same way as the disbelief of both Jews and Christians is rejected although they think it to be right, for their mistake is learnt with certainty, unlike the mistake in the matters of jurisprudence.

But it might be argued that if you make objection to the statement of the

Anti-fatalist that the evil does not come from Allah Almighty, the Anti-fatalist might make objection to your statement that evil comes from Allah Almighty, and to your opinion that Allah is to be seen, and in the other matters, given that the religious innovator always thinks himself to be true, and the right one is considered to be a religious innovator in the sight of the religious innovator himself. However, everyone thinks himself to be true, and rejects to be ascribed to religious innovation. Thus, how should Hisbah be done?

It should be known that in view of that contradiction, the city in which the religious innovation has emerged should be considered: if the religious innovation is strange to them, and the majority of people follow the Prophetic Sunnah, then, it is permissible to do Hisbah against him even without the leave of the ruler. If the people of that city are divided into those of religious innovations and those of Sunnah in a way that any opposition might raise affliction which leads to killing, then, it is impermissible for the individuals to do Hisbah by themselves, and the ruler should interfere. If the ruler sees and supports the right opinion, and appoints somebody to turn the people from the religious innovation, it will be good, and he has the right to do so, but this right is not for anyone else, so long as the leave of the ruler is given to that man in particular and not to anyone else.

In total, the Hisbah against the religious innovations is more important than against all the other evildoings. But this detail we've discussed should be considered in order not to lead to opposition and affliction. Therefore, if the ruler gives an absolute permission to prevent the statement of such religious innovations as that the Qur'an is created, that Allah Almighty is not to be seen, and that Allah Almighty is stable on the Throne (of majesty), in touch with it, instead of causing the individuals themselves to be invested with authority to prevent such innovations, there will be no opposition, for opposition breaks up only in the absence of the ruler's permission.

## The Third Foundation: The One To Be Prevented From Sin

Such should do an evildoing in order to be prevented from it. The minimum requirement is that he should be a man, but it is not necessary for him to be legally competent, for it is evident that if a child drinks wine, he should be prevented from it, and Hisbah should be done against him, even if he has not attained the age of puberty. It is also not requisite for him to be discerning, for it is evident that if a mad commits adultery with a mad woman or having sexual relation with a female animal, he should be prevented from it. It is true that many acts are not considered evildoings in regard to the mad, such as his leaving prayer and fast, but let's go beyond the finest details in which there are many differences. Our objective is to show the characteristic with which the act becomes evildoing.It might be argued: "It is sufficient for you to make it an animal, and it is not requisite that he should be a man, given that if an animal corrupts the farm of a man, it should be prevented, in the same way as a mad is prevented from committing adultery with a female mad or having sexual relation with a female animal."

In reply to that, it should be known to you that in case of the animals, to name it Hisbah is pointless. Hisbah means to prevent an evildoing for the sake of Allah's' right in order to safeguard the prevented from committing sin. To prevent a mad from committing adultery with a mad woman or from having sexual relation with a female animal is for the sake of Allah in the first place, and the same is true of preventing a child from drinking wine. If a man damages the farm of another, he should be prevented from it for the sake of two rights: the first is the right of Allah Almighty, for causing such damage is a sin; and the other is the right of that man whose farm was damaged. Those are two divisible reasons.

If one cuts off a part of the body of another with his leave, there should be only one right, i.e. the right of Allah Almighty, and the right of the victim will lapse with his leave. But Hisbah is affirmed with anyone of both reasons. If an animal causes damage, it will not be sinful, but prevention is affirmed at least with one of both reasons. But there is a subtlety, i.e. we do not intend to prevent the animal in so much as we intend to guard the property of a Muslim. However, if an animal eats the flesh of a dead body, or drinks water mixed with wine, we shall not prevent it form that. Moreover, it is permissible to feed hounds with the flesh of the dead bodies. But if the property of a Muslim is exposed to be wasted, and we have the power to save it with no effort, it is incumbent upon us to do so. If a jar is to fall down from a high place over a bottle, it is incumbent upon us to hinder the jar form falling, not for the sake of the jar itself but for the sake of saving the bottle from destruction. We do not intend to safeguard the jar from falling down but that it would break the bottle. We also prevent the mad from committing adultery (with a mad woman), or having sexual relation with an animal, and the child from drinking wine not to safeguard the female animal, or the wine, but to safeguard the mad, be he male or female, to be a respected man. Those are subtleties that none understands but the scholars.

But you might argue: "Whoever sees animals having damaged the farm of another: is it incumbent upon him to turn them out? Similarly, whoever sees the property of a Muslim is about to be wasted: is it incumbent upon him to save it? If you adopt the opinion that it is obligatory, then, it will be a difficult obligation in which one becomes subjugated to others. If you adopt the opinion that it is not obligatory, in this case, it will not be obligatory to prevent anyone from usurping the property of another, with no cause other than his claim he is looking after it."

In reply to it, let's say that it is an abstruse discussion. In brief, let's say that if one has the power to safeguard it, with no physical trouble, or material and moral loss, it is incumbent upon him to do so. This is obligatory in regards to the rights of Muslims upon each other. However, there are many evidences that support the obligation of the Muslims rights upon each other; and this is the minimum. It is more obligatory than to return salutation with peace. That is for the harm caused in this is more severe than the harm caused by leaving the returning of salutation. Moreover, there is no difference that if the property of a Muslim is to be wasted

at the hands of a wrongdoer, and if a man's true witness is to restore that property to its wronged owner, it becomes incumbent upon him to give that witness, and he will be sinful in case he conceals witness. But if he is to suffer trouble or harm because of that, it is not incumbent upon him to do it. If he pays no trouble by awakening the owner of the farm, or informing him (of the damage), it becomes incumbent upon him to do it, for to neglect in letting him know is like to indulge in giving witness before the judge. However, there is no concession in it.

But if the property is to be lost through committing a sin, like illegal usurping by force or killing a slave belonging to the owner of the property, prevention becomes incumbent even if it requires trouble and effort to be exerted. What is intended is the right of Sharia, and the purpose is to avert the sin, and man has to trouble himself to avert sins, just as he has to trouble himself to leave sins. to be sure, the trouble results from the attempt to leave sins, all the sins, and the obedience (to Allah Almighty) lies in the opposition of one's own self and desires. Furthermore, it is not incumbent upon him to endure every kind of harm: but the various degrees of the forbidden things should be considered.

On the other hand, the scholars differ about two things close to our topic. The first pertains to the lost thing that is picked up (Luqatah): is picking it up obligatory, given that the thing that is to be picked up is lost, and to pick it up is to safeguard it form being lost? Let's say that if the Luqatah is in a place where if it is left, it will not be lost, and rather the one who recognizes it will come to take it, like a mosque, then, it is not incumbent upon him to pick it up. But if it is in a place where it would be lost in case it is left, then, the matter is questionable. If he is to be troubled by saving it, like the animal that needs fodder and stable, then, it is not incumbent upon him to take it. That is because picking up a Luqatah is obligatory for the purpose of saving the right of the owner, who is a man, and the one who picks it up is also a man, who has the right not to be troubled because of anyone else, just as he does not trouble anyone else. If it is gold, clothes, etc, because of which he receives no harm other than letting the people know about it (in order that the owner would come to take it), the matter is questionable.

Others say that as making a public announcement about it requires trouble, and thus there is no way to oblige him to do it unless he does it voluntarily. Others are of the opinion that this amount of trouble is trivial in comparison with the obligation of observing the rights of Muslims upon each other. This is like the trouble a witness in the court receives. If the court is in another town, it is not incumbent upon him to suffer the trouble of journey unless he does it voluntarily. But if the court is in the same town, it becomes incumbent upon him to attend (to give witness), for the trouble in this case will not be much in the way of establishing witness and fulfilling the trust. If the court lies in the other side of the town, and he is required to attend at the time of noon when it is very hot, the matter is subject to reasoning.

The harm a courier receives in the way of saving the property of Muslims has

two ends: the minimum that is undoubtedly endurable, and the maximum that is undoubtedly unbearable. Between both ends, there is the middle that is always subject to suspicion. It is a chronic suspicion too difficult upon any man to remove. But the pious considers what is more beneficial and more rewardable for himself, and leaves the doubtful for the sake of what is not doubtful. This is the final word in that issue.

## The Fourth Foundation: The Way Of Preventing Sin

It has many degrees and etiquettes. Five degrees might be obtained: the first is to seek to know the evildoing, then to let him know, then to forbid him, then to admonish and advise him, then to insult and scold him, then to change the evildoing with hand, then to threaten to beat him, then to really beat him, then to take up arms, and then to seek the help of supporters and mobilize soldiers.

The first degree is to seek to know the evildoing. It is forbidden for it belongs to spying as we've already mentioned. One has not to try to stealthily listen from the house of another, in order to hear the sound of musical instruments, nor to smell to detect the smell of wine, nor to touch what is underneath his garment to know whether or not it is a reed pipe, nor to investigate from his neighbours to tell him about what occurs inside the home. It is true that if two just men take the initiative to tell him, without asking them, that so and so drinks wine in his house, or has in his house wine he prepares to drink, he has the right to enter his home without his leave, so long as the purpose is to avert the evildoing. But that it is permissible to attack his house when he is told by two just persons, or even by only one just person, about an evildoing being practiced inside the house, is questionable. What is more right is that he should not attack it, for the owner of the house has the right that none should enter his house without his leave. This right of a Muslim does not lapse unless there are two just witnesses. It is said that on the ring of Luqman, the following was engraved: "To conceal what you see with your own eyes is much better than to make public what you think to be."

The second degree is that he should let the evildoer know that what he does is an evildoing. Sometimes, one might do an evildoing just because of his ignorance of its nature, and once he knows that it is an evildoing, he would leave it. It is like a layman who prays and does not perform bowings and prostrations well, thereupon it is learnt that he does so out of his ignorance that by so doing, this is not a valid prayer. He should be shown his mistake kindly and gently. However, to let a man know something means implicitly that he is ignorant, if not foolish, and by no means would a man accept to be ascribed to ignorance and foolishness. Do you not see how a man becomes angry when he is informed about his ignorance, and how he tries hard to deny the truth even when he knows it, just to conceal the defect of his ignorance? To be sure, people are predisposed, by nature, to conceal the defect of ignorance than to screen the defect of body, for ignorance make ugly the soul, for which one is held responsible. As the soul is more honoured than the body, its ugliness is more harmful than the ugliness of the body, for which he is not guilty, for it does not occur by his will, and he has

no power to remove it willingly, unlike the ugliness of ignorance which could be willingly removed by knowledge. For this reason, the pain one receives because of his ignorance is severe, whereas the joy one receives because of his knowledge is so much, and he gets pleasure from showing the beauty of his knowledge to others.

Furthermore, as letting one knows his mistake is to pain his heart and disclose his defect of ignorance, he should stick to kindness. He might say to him that the man was not born as a knowledgeable, and one day we all were ignorant of the things to be done in prayer, and we learnt them from the scholars. It may be that there is no religious scholar to teach you the matters of the prayer, or perhaps his explanation of the prayer is insufficient. It is a prerequisite for the prayer to be at ease in bowing and prostrating…" he should go on as such to let him know his mistake without harming him, for it is unlawful and forbidden to harm a Muslim, as well as it is forbidden to leave him do the evildoing. there is no rational man who washes the blood with the blood or urine. If one avoids the forbidden silence of the evildoing, and chooses to harm a Muslim unnecessarily has indeed (become like the one who) washed blood with blood or urine. If you notices from him a mistake but not in a religious matter, do not alert him to it, for by the time he will benefit from your knowledge in that effect, he will into an enemy to you. But if you learn that he likes knowledge and avails himself of it, it is good, although it is very rare.

The third degree is to forbid him by admonishing, advising, and frightening him of (the punishment of) Allah Almighty. But this is true of him who does a thing which he knows to be an evildoing, or him who insists on doing it after he has known that it is an evildoing, like the one who persists in drinking wine, backbiting, wronging others. He should be admonished and frightened of (the punishment of) Allah Almighty. The narrations and stories about threats (of punishment) should be related to him, and the biography of the righteous predecessors and the worship of the pious should be narrated to him. But in all cases, kindness and gentility should be observed. He should be seen with the eye of mercy and sympathy, since his committing a sin is a calamity for all the Muslims, for the Muslims should be like one body and soul.

But there is a serious demerit that should be avoided because it is destructive. When a scholars comes to show a sinner his mistake, he sees that he is honoured by his knowledge, whereas the other humiliated by his ignorance. This might cause him to intend by showing to the other his mistakes to put him to humiliation, and give himself superiority by virtue of the honour of knowledge over the other who suffers the baseness of ignorance. If it is the intention, then, it is an evildoing that is more hideous than the evildoing committed by the other. The example of that Muhtasib is like the one who delivers another from the fire and rather burns himself in it. To be sure, it is an evident ignorance and tremendous evil.

The soul takes pleasure when one gives a judgement on another for two

reasons: the first pertains to knowledge, and the other pertains to the authority of judgement, which in turn refers to showing off and seeking for celebrity; and this is the hidden desire which lies behind he concealed polytheism. There is a criterion according to which a Muhtasib should examine himself. He should wonder about what is more lovable to him: if the evildoer refrains from the sin by himself or as a result of being prevented by another one or if he prevents from evildoing as a result of his preventing him. If he sees Hisbah difficult upon himself and heavy upon his heart, and he likes that anyone else would suffice him, in this case, there will be no harm upon him to practice Hisbah, for his motive is the religion. But if it is dearer to him that this evildoer should be deterred by his (the Muhtasib's) admonition and warning, then, he will be no more than a follower of his own desires and inclinations, and seek to achieve his own celebrity through his Hisbah. In this case, he should fear Allah, and do Hisbah first on himself. At that point, it should be said to him the same as was said to Jesus "Peace be upon him": "O son of Mary! Admonish first yourself, and when you receive admonition, then, you (will be apt to) admonish the people, otherwise, feel shy of Me!" it was said to Dawud At-Ta'i: "What do you see in a man who enters upon those governors and commands them to do good and forbids them to do evil?" he said: "I fear he might be beaten by the whip (as punishment)." He said: "He has power to endure it." He said: "Then, I fear he might be struck by sword (i.e. be killed)." He said: "He has power to endure it." He said: "I fear he might be exposed to the hidden ailment, i.e. haughtiness."

The fourth degree pertains to insulting and scolding with harsh words. A Muhtasib resorts to it when he fails to prevent the sin with the kind words, and the evildoer insists on sin and ridicules admonition and counsel. This is like the statement of Abraham to his people: "Fie upon you, and upon the things that you worship besides Allah! Have you no sense?" (Al-Anbiya 67)

﴿ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ ﴾

We do not mean by insulting to use obscene and foul words with the evildoer or ascribe him to adultery and telling lies or the like of it. But it is to address him with what he really has and does like such words as "O wicked, O dissolute man! O foolish! O ignorant! Do you not fear Allah?" indeed, every dissolute or wicked is a foolish and ignorant, and had he not been foolish and ignorant, he would not have disobeyed Allah Almighty. Therefore, everyone who is not intelligent should be a foolish. The intelligent is the same as described by the Messenger of Allah when he said: "The intelligent one is him, who puts himself to humiliation (in religious service), and works for (the life) after death; and the powerless one is him who makes his self follow all of its own lusts and then expects for (both mercy and forgiveness of) Allah." (At-Tirmidhi and Ibn Majah on the authority of Abu Ya'li: Shaddad Ibn Aws).

This degree has two proprieties to be observed: the first is that he should not use it unless there is severe necessity and failure to achieve the required objective

with the kind words. The other is that he should not speak but the truth, and do not let his tongue speak with what is unnecessary. If he learns that he is not to be deterred with his deterring speech, he should not continue to do it: he rather should restrict himself to showing his anger, contempt and disrespect for him in view of his sin. If he learns that in case he talks to him (about his evildoings), he will strike him, whereas if he only frowns in his face and shows his anger and grief, he will not strike him, then, he should not be satisfied with denying the evildoing only with his heart: but rather he should continue to frown his face in front of him and show his anger and grief out of rejection of his evildoing.

The fifth degree is to change the evildoing with the hand, like spilling over the wine, breaking the musical instrument, removing the pieces of silk from his head and body, and preventing him from sitting on it, driving him away from sitting on or having the property of another (without his permission), turning him out of the illegally usurped house, turning him out of the mosque if he is sitting while being in the state of ceremonial impurity, and the like of those things. But this is imaginable to be done in regard to some and not all the sins. there is no power to change the sins of tongue and heart, and the same is true of every sin that is limited to the sinner and his inward.

There are two proprieties to be observed for that degree: the first is that he should not hasten to change with his hand unless he fails to convince the sinner to give up his sin. If, he has the power to convince him to come out on foot from the usurped house or from the mosque (in case he is in the state of ceremonial impurity), he then should not push him or drag him by force. If he is able to convince him to spill over the wine by himself, break the musical instruments, loosen the pieces of silk from his garment, he should not do it with his own hand. Indeed, one finds it difficult upon himself to have another do those things for him.

The other is to be restricted to change only what is needed to be changed. He should not, for instance, catch hold of him by his beard while turning him out, or by his leg if he is able to draw him by his hand, nor tear his silk garment, but rather loosen it, nor burn the musical instruments or the like of them, but rather damage it only by breaking. In regard to spilling wine, he should avoid breaking the utensils as possible as it could be. But if he could not but to throw the receptacles with a stone which results in breaking them, he has the right to do it, and the receptacles becomes valueless because of the wine it contains. Had one screened the wine with his body, surely, we would have aimed at injuring and harming his body to have access to the wine. If the wine is in bottles of narrow mouths and it takes a very long time to spill it, then, he has the right to break those bottles that contain wine. Indeed, it is not required from him to lose his work because of engaging for a long time in preventing such a sin. But if wine is too easy to spill without being forced to break the utensil, then, breaking is not permissible.

But you may argue: "Is it not permissible to break the utensil out of scolding, and is it not permissible to catch hold of a man by his leg and turn him out from

the usurped land or the mosque (in case he is in the state of ceremonial impurity), by way of deterrence?" in reply to it, it should be known to you that deterrence pertains to the future sin, whereas punishment is for the past sin, and avert committing it in the present. The individuals have no right but to avert the present sin, i.e. exterminate the evildoing, and what is beyond it is either a punishment for a previous crime, or a deterrence of a future sin, and this is the responsibility of the governor and ruler and not the individuals themselves. The ruler or governor had the right to do it if he sees that the benefit lies in doing it. He has the right to break the receptacles that contain wine by way of deterrence. This was done during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" in confirmation of deterrence. (This narration of breaking the receptacles that contained wine during the lifetime of the Prophet is reported by At-Tirmidhi on the authority of Abu Talhah). But at that time, there was a dire need of deterrence. If the governor sees a similar need, it becomes permissible for him to do so; but it is not permissible for the individuals to do it by themselves.

You might argue that it is permissible for the governor, by way of deterring people from committing sins, to ruin their property, demolish their houses in which they drink wine and commit sins, and damage and burn their property with which they do all of their sins. It should be known then that although it might be permissible under Sharia, it should not go beyond the achievement of interests and benefits of people. We do not invent such interests in so much as we follow the previous generations regarding them. It has been proven that breaking receptacles of wine was done because of a dire need, and that it was given up when such need disappeared should not abrogate it. The ruling disappears by the disappearance of its reason, and returns by the return of the reason. We make it permissible for the ruler by way of following (the previous generations) and make it impermissible for the individuals because it is abstruse upon the independent reasoning to attain the right in it. Let's further say that if the wine is to be spilled first, it will be impermissible to break the utensils after that. It is permissible only to break utensils in case they contain wine, and when they are empty of wine, then, to break them is to damage the property of others (and it is illegal), unless they are made for wine in particular, in a way that makes them not fitting for anything else.

Thus, the act that is handed down from the first generation was due to two reasons: the first is the dire need of deterrence, and the other is that the receptacles contained wine. Both reasons are inseparable, and none of them could be cancelled. But there is a third reason, which is of greater importance, i.e. that it was done by the command of the giver of law, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" in view of his knowledge of the dire need of deterrence. This also could not be cancelled. The Muhtasib is in need of being well-acquainted with those subtleties of jurisprudence before he does his Hisbah.

The sixth degree is to threaten and frighten the evildoer by saying, for

instance: "Leave that sin otherwise I will break your head, chop off your head, or command that you be sentenced to severe punishment" and the like of this. This degree should be brought before the actual striking, as possible as it could be. The propriety to be observed here is not to give him a threat that is impermissible for him to achieve, like saying to him: "I shall rob the property of your house, or I shall strike your child, or I shall take as captive your wife" etc. if one says so with the determination to do it, it will be unlawful, and if he says it and he is not true, he will be a liar. If he threatens to strike and deride him, he might fulfill it but to a certain limit to be required by the current state. But one might threatens with what is more than his internal determination if he sees it more deterring for in this case, it will be a customary exaggeration and not forbidden lie, just like the one who exaggerates in his good speech about two opposing parties or two wives in one wedlock with the intention to make reconciliation between them. Concession has been given to do it if there is need for it. However, the intention here is to reform the affairs of the evildoing. Some refer to that concept saying that it is not odious in the Sight of Allah Almighty to threaten with what he really does not do, for it is out of generosity not to do what one threatens with, but what is odious in the Sight of Allah Almighty is to promise with what one does not do.

The seventh degree is to strike directly with one's hand and feet but not with weapons. This is permissible for the individuals to do it, on the condition that there should be dire necessity on the one hand, and they should limit it to what is required on the other hand. When the evildoing is turned, then, he should cease. The judge might punish the one upon whom the right is due by putting him in prison until he fulfills it, and if he rejects to fulfill it, and the judge learns he is able to do it, but he behaves obstinately he has the right to compel him to fulfill it by force, following a graduation approach, the same as the Muhtasib should assume. If he needs to take up arms and he ahs the power to avert the evildoing by injuring the evildoer, he has the right to do it so long as it will not lead to affliction among the people. It is like the case in which a dissolute takes hold of a woman (to rape), or plays on a pipe, and there is an impediment like a river or a wall between him and the Muhtasib, then, the latter has the right to take up his bow and say to him: "Leave her, otherwise, I shall throw you with it." If he leaves her not, he has the right to throw him, but aiming not at Achilles' heel i.e. a deadly organ. He should observe graduation. He also has the right to unsheathe his sword and say: "Leave that evildoing, otherwise, I shall strike you." Those are ways to avert the evildoing, which should be averted by all means available. There is no difference here between violating the rights of Allah Almighty and violating the rights of men. But according to Mu'tazilah, there should be no Hisbah but with words or strike in what pertains not to the rights of mankind, and it lies in the liability of the ruler and not the individuals themselves.

The eighth degree is that when a Muhtasib has no power to prevent the sin by himself, but he needs to gather armed helpers to help him do so. But in this case, a dissolute might ask the aid of armed helpers to help him resist

that. Of a surety, this leads to fighting and affliction. There is difference as to whether or not it needs a permission from the ruler . According to some, the individuals themselves should not do so, for it leads to raising affliction and tumult among the people, and destruction of the country. But others are of the opinion that it does not need a permission from the ruler ; and this is more right in our sight.

However, if it is made permissible for the individuals to enjoin right and forbid evil, and the first degree of doing it leads to the second, and the second to the third and so on until it inevitably leads to fighting which summons co-operation, then, a Muhtasib should not be careless about the ends of enjoining right and forbidding evil, which is to mobilize soldiers seeking the good pleasure of Allah Almighty and averting evildoings. As we make it permissible for the fighting individuals to gather and fight such of disbelievers and polytheists as they please, in order to suppress disbelief, why then should we not make it permissible to suppress the evildoers and corrupters? There is no harm to kill a disbeliever, and if a Muslim is killed, he will be a martyr. Similarly, there is no harm to kill the dissolute to struggle in defense of his dissoluteness, and if a true Muhtasib is wrongfully killed, he will be a martyr.

Anyway, such end is rare, and it should not change the original law of analogy: if one has the power to avert an evildoing, he should do it with his hand, his weapon, himself and his helpers; and it is subject to probability.

## SUBCHAPTER
## ON ETIQUETTES OF MUHTASIB

The etiquettes of the Muhtasib return to three characteristics that he should have: knowledge, piety and good manners. Knowledge makes him learn the locations, points, limits and impediments of Hisbah, in order to restrict his Hisbah to the requirements of law. The piety deters him from opposition. Not all who learn act upon what they learn. Perhaps a man knows he exceeds the due bounds of Hisbah, but he is forced to do so by a certain purpose. His speech and admonition should be acceptable, for the dissolute might deride and make fun of him and this encourages others to dare to behave impolitely towards him. The good manners make him kind and lenient towards the others while preventing them from sin. The good manners are the origin, without which both knowledge and piety are insufficient. If one's anger is provoked, both knowledge and piety will not be sufficient to suppress it, unless one's good manners help him accept it. In Verification, piety could not be achieved perfectly in the absence of the good manners, and the power to control one's desires and anger. It is with good manners hat a Muhtasib could persevere on what harms him for the Sake of Allah Almighty, otherwise, if his honour is violated, his property is afflicted, or he is abused or beaten, he will forget Hisbah, and be occupied by himself from the religion of Allah.

With those three main characteristics, Hisbah becomes one of the acts of worship, and evildoings are averted. In the absence of those characteristics,

evildoings might not be averted, and the Hisbah itself might turn into an evildoing, because of exceeding the due limits prescribed by Sharia. Those etiquettes are confirmed by the statement of the Messenger of Allah "Allah's blessing and peace be upon him" in which he said: "None should enjoin right and forbid evil unless he is kind when he enjoins and kind when he forbids, forbearing when he enjoins good and forbearing when he forbids evil, jurisprudent in what he enjoins and jurisprudent in what he forbids."

This provides evidence for the fact that the absolute jurisprudence is not requisite, but one should be jurisprudent just in what he enjoins and forbids. The same is true of forbearance. According to Al-Hassan "may Allah have mercy upon him": "If you are of those who enjoin right and forbid evil, you should be the most ready among the people to act upon it, you will be ruined." It is said in this respect: "Do not blame one for the evil which you yourself do, because whoever blames anyone for the same he himself does slights his mind." But this does not mean that enjoining right is forbidden by dissoluteness, in so much as it has no impact upon the hearts when dissoluteness is visible to the people.

It is narrated on the authority of Anas "Allah be pleased with him" that he said: We said: "O Messenger of Allah! Should we not enjoin right unless we act upon what is right entirely, and forbid evil unless we avoid evil entirely?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but you should enjoin right even if you do not act upon what is right entirely, and forbid evil even if you do not avoid evil entirely." (This narration is reported by At-Tabarani). One of the righteous predecessors advised his sons saying: "If anyone of you likes to enjoin right and forbid evil, he should habituate himself to patience and have trust in the reward of Allah Almighty, for if one trusts in the reward from Allah Almighty, the harm shall have no effect on him."

One of the etiquettes of Hisbah then is to habituate oneself to patience. This is why Allah Almighty linked patience with enjoining right as shown from His statement on the tongue of Luqman: "O my son establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs." (Luqman 17)

﴿ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ﴿١٧﴾ ﴾

Another etiquette is to belittle one's relations and acquaintances, in order to have not much fear, and cease to covet of the people, perchance he would not be forced to flatter them. It is narrated that an old man had a cat for which he used to take a daily portion of meat from a neighbouring butcher. One day, he saw the butcher committing an evildoing. He entered his home first and drove out the cat and then came and forbade the butcher. The butcher said to him: "I shall give you nothing for your cat from now on." On that he said to him: "I have not come to forbid you except after I turned out the cat, and ceased to covet of you."

This is so. If one does not cease to covet of the people, he will not be able to forbid people form evil.

Similarly, if one covets to obtain the kindness and praise of people, Hisbah will not be made easy to him. Ka'b Al-Ahbar asked Abu Muslim Al-Khawlani: "What is your position among your people?" he said: "Good." Ka'b said: "But Torah tells something different." He said: "What does it tell?" he said: "It tells that if a man enjoins good and forbids evil, his position will be bad among his people." On that he said: "Torah has told the truth, and Abu Muslim has told a lie." The obligation of kindness is attested from Al-Ma'mun's narration when a man admonished him and he was severely harsh, thereupon he said to him: "O man! Be kind! Allah Almighty sent him (Moses) who was better than you, to a people who were worse than me, and ordered him to stick to kindness. Allah Almighty said: "But speak to him mildly; perchance he may take warning or fear (Allah)" (Ta Ha 44)

﴿ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴾

A Muhtasib then should be kind in his words in imitation of the guidance of the Prophets "Peace be upon him". In this connection, it is narrated on the authority of Abu Umamah that a young man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me permission to commit adultery!" the people (who were present there) turned to him and started scolding him; and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him come nearer (to me)!" then, he ordered him to sit, and when he sat he asked him: "Do you like this (adultery to be committed by others) with your mother?" he answered: "No, by Allah, let me sacrifice you!" he said: "Nor do the people like it (to be committed by others) with their mothers. Do you like it for your daughter?" he said: "No, by Allah, O Messenger of Allah! Let me sacrifice you!" he said: "Nor do people like it for their daughters. Do you like it for your sister?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do the people like it for their sisters. Do you like it for your paternal aunt?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do people like it for their paternal aunts. Do you like it for your maternal aunt?" he said: "No, by Allah, let me sacrifice you!" he said: "Nor do people like it for their maternal aunts." Then, the Messenger of Allah "Allah's blessing and peace be upon him" put his hands over his body and invoked saying: "O Allah! Forgive for him his sin, purify his heart, and make him chaste!" after that, never did the young man turn to anything (wicked). (This narration is reported by Ahmad and Ibn Awf).

It was said to Al-Fudail Ibn Ayad "may Allah have mercy upon him": "Sufyan Ibn Uyainah accepted awards from rulers." He said: "What he took from them is but less than his due." When he sat alone with him he reproached and rebuked him so much, thereupon he said to him: "O Abu Ali! As we are not among the righteous, at least we love the righteous." It is narrated on the authority of

Hammad Ibn Salamah that he said: A man came upon Silah Ibn Ashyam and he had let his garment hang down (out of arrogance), and when his companions intended to take hold of him he said to them: "Let me, for I shall suffice you." He said to him: "O son of my brother! I have a need from you." He said: "What is your need O my uncle?" he said: "I like that you raise your garment something a bit." He said: "Yes, with pleasure." He raised his lower garment accordingly. On that he said to his companions: "Had you dealt with him harshly, he would not have responded, and moreover, he would have abused you."

According to Muhammad Ibn Zakariyya Al-Ghilabi: I was present at night when Abdullah Ibn Muhammad Ibn A'ishah came out of the mosque after Maghrib prayer with the intention to go home, and on the way, there was a drunk young man belonging to the Quraish, and he had caught hold of a woman and pulled her to himself, and when she asked for relief, the people gathered round him to strike him. Ibn A'ishah looked at him and recognized him. He said: "Move aside from the son of my brother." He said to him: "Come close to me O son of my brother." The young man felt shy and came close to him. He embraced him and asked him to go with him, and he went accordingly. When they reached the house he admitted him and told one of his servants to take him to spend the night with him, and said: "When he recovers from intoxication, inform him of his deed and do not let him leave until I see him." When he recovered, he mentioned to him what had happened, thereupon the young man felt shy and went on weeping. He intended to leave but the servant said to him: "The old man ordered that he should see you." He brought him to Ibn A'ishah who said to him: "Have you not felt shy for the sake of yourself? Have you not felt shy for the sake of your honour? Do you not see who your parent is? Fear Allah and leave the evil you are doing." The young man wept so much while lowering his head. Then he raised his head and said: "I take pledge on myself with Allah Almighty about which He shall ask me on the Day of Judgement , that I shall never return to drink wine or to any evil I have been doing, and I turn to Allah in repentance." He said to him: "Come close to me." He kissed his head and said: "You've done well O my son!" afterwards, he stuck to him and wrote tradition from him, by the blessing of his kindness towards him. He said to him: "People enjoin right and forbid evil, but their good turns into an evildoing. So, stick to kindness in all of your deeds, therewith you would attain what you seek for."

It is reported on the authority of Al-Fath Ibn Shukhruf that he said: "A man got attached to a woman and he disturbed her on the way, and he had a knife in his hand, and no man came close to him but that he injured him with it. The man was strong. Such being the case, and the woman was crying in his hand, Bishr Ibn Al-Harith passed by and came close to him, and rubbed his shoulder against the shoulder of the man who fell down on the ground. Bishr walked and came closer to the man while sweat was dropping from him profusely. The woman went away. When they asked him about his state he said: "I do not know. But an old man rubbed his body against mine and said to me: 'Allah Almighty is looking at

you and what you are doing'. My feet weakened because of his statement, and I revered him so much although I do not know who this man is." They said: "He is Bishr Ibn Al-Harith." On that he said: "Alas for me! How should he look at me after that day?" the man was afflicted with fever and died seven days later.

This was the habit of the religious men in regard to Hisbah. We have already related many narrations about it in the love and hate for the Sake of Allah Almighty in the Book of the Etiquettes of Companionship. So, let's not be lengthy by repeating that once again. This is a total consideration of the degrees and etiquettes of Hisbah; and it is Allah Who grants success with His Bounty; and praise be to Allah for all of His favours.

## CHAPTER THREE: EVILDOINGS AMONG CUSTOMS AND HABITS

Let's here refer to many to be representative of all of them, since there is no hope of enumerating them all. They include the following:

### Evildoings Pertaining To Mosques

It should be known that evildoings are divided into forbidden and undesirable. If we describe an evildoing as an undesirable, it should be known that to prevent it is desirable, but to keep silent from preventing it is undesirable and not unlawful. But if the evildoers does not know that it is undesirable, he should be alerted to that, for the undesirable is a ruling that should be conveyed to him who is ignorant of it. But if we describe an evildoing as forbidden, or absolute, then, to keep silent from it in the presence of power to prevent it is forbidden.

Among the things that are clearly seen in the mosques is to perform prayer imperfectly, i.e. that one does not feel at ease in his bowing and prostration. It is an evildoing that invalidates the prayer as stated by the Prophetic Hadith. So, it should be forbidden (according to all juristic schools) except the Hanifites, who thinks that this does not affect the validity of the prayer. To be sure, if one sees another performing prayer imperfectly, and he keeps silent from him, he will be his partner in the sin, as confirmed by many Prophetic traditions and narrations. In connection with backbiting for instance that the listener (who says nothing) is a partner of a backbiter. This applies to anything that affects the validity of the prayer, such as the invisible impurity on the garment, turning from the direction of Qiblah because of darkness or blindness, all of which should be prevented.

They also includes the recitation of Qur'an mistakenly, which should be forbidden, and the reciter should be corrected. If a Mu'takif in the mosque engages most of his time in that (correcting the mistakes of others in recitation) on the exclusion of voluntary prayers and celebration of Allah Almighty, let him do, for it is much better for him than his celebration, for it is an obligatory duty, and an act of worship whose benefit extends to others. Thus, it is more advantageous than a supererogatory deed whose benefit is limited to him. If this occupies him from his profession from which he earns his sustenance, in this case we should consider: if he has what suffices him, it becomes binding upon

him to engage in that (correcting), and it is impermissible for him to leave Hisbah for the sake of demanding more earnings. But if he needs to earn for the sustenance of his day, it will lapse from him, and this will be a legal excuse for him to leave it because of his failure (to combine both works).

Furthermore, whoever recites Qur'an with many mistakes and at the same time he has the power to learn, it becomes binding upon him not to recite it before he learns for his recitation with mistakes is a sin. If his tongue could not submit to him, and most of his recitation contains mistakes, he should leave it, and endeavour to learn at least Al-Fatihah with correctness. If most of his recitation is correct, there will be no harm then to continue to recite, but with lowering his voice, lest his mistaken recitation would be audible. Although others are of the opinion hat he should also be prevented from reciting as such in secret, I see no harm in it as long as this is the utmost of his power, and at the same time he becomes sociable with and keen on recitation.

Those also include the way Mu'adhdhins reverberate their voices and prolong the words of Adhan, and turn away from the direction of Qiblah with their whole chests while saying 'Come to prayer, come to prosperity'; or the way everyone of them proclaims Adhan solely without stoppage until the Adhan of the other finishes, in a way that puts the attendants to confusion as to how to respond to the words of Adhan in view of the tangle of voices. All of those are forbidden evildoing which should be shown and clarified. If the evildoer does those knowingly, it will be desirable to prevent him from it. Similarly, if there is a single Mu'adhdhin for a mosque who proclaims Adhan before Morning prayer, he should be prevented from proclaiming Adhan after Morning, lest he would put the fasting and praying persons to confusion. But he might be left if it is learnt that he proclaims Adhan before Mornings prayer so that the people would not rely on his Adhan in praying or leaving Suhur; or if there is another Mu'adhdhin with him whose voice is known, and he proclaims Adhan by the break of morning.

One of those undesirable things in connection with Adhan is to proclaim Adhan so many times one after another after the break of dawn, in succession, and along short intervals, either on the part of an individual or a group of people. There is no benefit in it unless there is no sleeping person in the mosque, and the voice is high enough to alert those outside the mosque. All of those are among the undesirable acts that oppose the right way of the companions and righteous predecessors.

Among those evildoings also is that the orator wears a black garment, which has much silk, or holds a golden sword. By so doing, he is a dissolute, and it is obligatory to reject his deed. The blackness itself is not undesirable, but it is also not desirable, for the white clothes are the dearest in the Sight of Allah Almighty. Those, who say that it is undesirable and a religion innovation means that it was not customary among the people of the first generation . But as it was not forbidden, it should not be described as a religious innovation or as undesirable.

One of those also is the speech of storytellers and preachers, who insert religious innovations in their words. If a storyteller tells lies in his stories, he then is a dissolute, and it becomes binding to reject his lies, and the same is true of the preacher who innovates in religion, and by so doing, he should be prevented from delivering speech. It is impermissible to attend his gatherings unless one does so with the intention to refute his lies and innovations, given that one should have the power (of knowledge) to do so. But in case of failure, it is impermissible to listen to the religious innovations. In confirmation of that, Allah Almighty said to His Prophet: "When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong." (Al-An'am 68)

﴿ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾ ﴾

Furthermore, if his speech is inclined to increase hope, and cause the people to dare to do sins and the people become more audacious to commit sins and more confident of the mercy and forgiveness of Allah Almighty, it is an evildoing which should be prevented, for in this case their hope shall overweigh their fear, and this is grievous. What is more fitting and closer to the sound nature is to have their fear overweigh their hope, for their need of fear is more dire . But it is out of justice that both fear and hope should be adjusted according to the statement of Umar "Allah be pleased with him: "If on the Day of Judgement all the people are called to enter the fire (of Hell) except only one man, I hope I will be that man, and if all the people are called to enter the Garden except only one man, I fear I will be that man."

If a preacher is a young man who gets himself adorned in his clothes and appearance for women, who uses much poetry and signals and movements during his speech, and there are women attending his gathering, then, it is an evildoing which should be prevented, for its mischief is more than its rightness. Generally speaking, the responsibility of preaching should be given only to him whose outward reveals piety and rightness, whose setting tranquillity and reverence, and whose clothes are those of good and righteous among men, otherwise, the people shall but increase in their error and misguidance.

A barrier should be put up between men and women in the mosque, in order to prevent both to look at each other. However, this is the commencement of corruption, and this evildoing is customary. If there is fear of temptation because of women, they should be prevented from attending mosques for prayers and gatherings of celebration. A'ishah "Allah be pleased with her" prevented them, and it was said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" did not prevent them from attending the congregational acts of worship." She said: "Were the Messenger of Allah

"Allah's blessing and peace be upon him" to know what they changed after his death, surely, he would have prevented them." (This narration is reported by both Al-Bukhari and Muslim). But if she is to cross the mosque while being veiled, there is no harm. But it is more preferable for her not to take the mosque as a passage.

On the other hand, the way reciters recite the Qur'an in front of preachers, with prolonging words and reverberating their voices and doing mistakes which change the syntax of the Qur'an is an evildoing, and it is rejected and undesirable according to many righteous predecessors.

One of those evildoings also is to sit in ring-shaped gatherings in the mosque on Friday to sell medicine, foodstuff and incantations. It is also sinful to allow for beggars to stand and recite the Qur'an and read poetry (by way of begging the people on that day in mosques). Some of those things are unlawful for they belong to fraud, like the deceptive pharmacologists, and the men of charm and incantations: all of this is unlawful whether inside or outside the mosque, and it should be prevented. Every kind of transaction based on falsehood, deception and concealing defects is unlawful. But some of those are permissible outside the mosque, like sewing, selling medicine, foodstuff and books: all of this is not unlawful inside the mosque unless there is a particular occasion for it, i.e. to make narrow the praying area, and distract the praying people from their prayer. In the absence of such occasion, it is not unlawful, although it is more preferable to leave it. The condition of making it permissible in the mosque is to do it in a given time for taking the mosque as a permanent shop is forbidden. Some things are made permissible on the condition that they should occur very rarely, and in case they occur frequently, it loses that permissibility. The same is true of some sins which are minor on the condition that one does not insist on doing them. Thus, if the little of it will make it increase, it should be prevented, and this lies in the liability of the ruler and governor or the caretaker of the mosque with permission from the governor. But the individuals have no right to do so by themselves.

Another one of those evildoings is that the mad, boys and drunk enter the mosque. There is no harm if the boy enters the mosque, but without playing in it, although playing in the mosque is not forbidden to him. But at the same time, it is not forbidden to keep silent from his playing unless he takes the mosque as a permanent playground. In this case, he should be prevented from it. This is one of the things the little and not the much amount of which is lawful. This is confirmed by the narration of both Sahihs that the Messenger of Allah "Allah's blessing and peace be upon him" stood to screen A'ishah "Allah be pleased with her" to watch the Abyssinians who were playing with their spears on the Id day in the mosque until she was satisfied. No doubt, had the Abyssinians taken the mosque as a playground, they would have been prevented. But it was not regarded evildoing at that time because it was rare and hardly to be repeated once again. The Messenger of Allah "Allah's blessing and peace be upon him" commanded them to play so that A'ishah could be able to

watch them with the intention to please her. He said to them: "Play O sons of Arfidah!"

As far as the mad are concerned, there is no harm to enter the mosque, unless it is feared they might contaminate it or use foul and obscene language in it, or do what is shameful. But the quiet mad who is famous for his calmness and silence, he should not be turned out of the mosque. The same is true of the drunk. If it is feared of his ejection or causing harm with words, he should be turned out. If he drinks but is not intoxicated, and the smell of wine exudes a strong odor from him, it is an evildoing, which is undesirable. Why is not since the eater of onion or garlic should be turned out of the mosque if the smell of those exudes a strong odor from him? The Messenger of Allah "Allah's blessing and peace be upon him" forbade such to attend in mosques. But it is undesirable (not unlawful), although the matter of wine is more grievous.

If it is said that the drunk should be beaten and turned out of the mosque by way of deterring him, we shall reply that it is not: he should remain in the mosque, and is commanded to leave drinking. But to beat him by way of deterring is not up to the individuals, but it is up to the rulers and governors when he confesses of it, or two witnesses give witness to it. But the smell alone is not sufficient. It is true that if he is walking with a swinging gait among the people in a way that indicates his drunkenness, in this case, it is permissible to be beaten inside and outside the mosque to prevent him from demonstrating the effect of intoxication. However, to demonstrate the effect of lewdness is itself lewdness. Sins should be left, and after committing sins they and their effects should be screened. If one has succeeded to screen his sin, it is impermissible to spy on him. The smell of wine might exude a strong odor from him not because he has not drunk, but because he has sat near the place of wine. For this reason, it should not be reliable.

## Evildoings Pertaining To Markets

One of the customary evildoings of markets is to tell a lie about Murabahah (i.e. to resell the commodity with a fixed and stated profit), and hide the defect of the commodity. Whoever says that he has bought such and such a commodity by ten Dirhams and I take such and such as profit, in which he tells a lie, is indeed a dissolute. Whoever knows it should inform the purchaser about his lies. If he keeps silent in order not to aggrieve the seller, he will be his partner in treachery, and will be sinful. Similarly, if one learns that a certain commodity has a defect, it becomes binding upon him to alert the buyer about it, otherwise, he will have accepted to waste the property of his Muslim brother, and it is unlawful. The same is true of the disparity of the cubit, measure and weight: it is incumbent upon him who knows something about that to change it with his hand, or at least inform the governor of it in order to change it.

Another evildoing is to leave offer and acceptance, and is satisfied only with giving; but this is subject to independent reasoning, and it should not be rejected

but in regard to him who thinks it is obligatory. The false and corrupt conditions between the parties of transaction also should be rejected, for they make invalid the contracts. Similarly, all transactions based on usury should be rejected, and they are prevalent among the traders nowadays. This applies also to all corrupt conducts.

Another evildoing is to sell the musical instruments and formed animals to the children on the Id day: all of those should be broken, and selling them should be prevented. The same applies to selling the utensils of gold and silver, the garments of silk and hats lined with gold, which men use: all of those are forbidden evildoings. Similarly, selling the old clothes, which are modified in order to seem as if new in the sight of people by way of deception should be prevented. This act is unlawful, and preventing it is obligatory. The same is true of all contracts that put the people to confusion; and they are too numerous to calculate. So, let one make analogies in what we have not mentioned depending upon what we have mentioned.

## Evildoings Pertaining To Streets

Among the evildoings that are customary in streets is to place the pillars and build benches to be linked to the owned buildings, plant trees, bring out huge pieces of wood and big loads of foodstuff and grains in the main streets: if any of those leads to making narrow the way and harm the passers-by, it is then an evildoing; and if it does not lead to that because of the streets are broad enough, there is no harm in it, and it should not be prevented. It is permissible to put the loads of fire wood and foodstuff in the streets but only as much as is equal to what is transferred to the houses, for the need for it is shared among the people, and it could not be prevented at all. The same applies to fastening animals on the way, for it makes narrow the way and contaminates the passers-by: it is an evildoing that should be prevented, unless it is in proportion to the need of dismounting and mounting. To be sure, the benefit of streets is shared among the people, and one has no right to favour himself with the benefit on the exclusion of others. The pasture is the need for which the animals are made to cross the streets.

Another one of those evildoings is to drive mounts with thorns over them, in a way that tears the clothes of people: it is an evildoing. If it is possible, they should be pulled and stuck to each other in order not to tear the clothes, or go with them across another street which is larger, otherwise, it could not be prevented, since the need of the people of the country are dire for that. But they should not be left thrown on the street except as long as is equal to the time of loading and transferring.

Among those evildoings also is to overload mounts with what is beyond their capacity: it is a grievous evildoing that should be prevented. Another evildoing is that a butcher slaughters his animals in front of his shop, i.e. in the street, which he contaminates with blood. It is an evildoing which should be prevented. It is incumbent upon him to take a place for slaughtering in his shop in order not to

make narrow the street, and harm the people because of impurity and dirt. The same is true of throwing piles of ashes on the sides of the way, and sprinkling water in the street so much abundantly that one becomes vulnerable to slip. Similarly, it is an evildoing to take out water from the waterspout that are drawn out of walls in the narrow streets, for it contaminates the clothes and makes narrow the streets upon the passers-by. But in case the street is large, it should not be prevented.

Another one of those evildoings also is to leave the water of rain, hailstone and mud in the street, without sweeping. Although it is an evildoing, it lies not in the responsibility of a particular one of the people, unlike the snow which is thrown on the way by a particular one, or the water that is gathered from the waterspout of a particular person. It becomes binding upon this particular man then to sweep the way. But in the event of rain, it is a general Hisbah, and it is up to the rulers and governors to obligate particular persons to undertake it, and the individuals have nothing to do but to admonish and advise.

Furthermore, if one has a rabid dog on the gate of his house which harms the people, it should be prevented. But if its harm is only to contaminate the street, which might be avoided, it would not be prevented. If it makes narrow the street by stretching out its arms, it should be prevented. However, if its owner is to be prevented from lying in the way or sitting in a way that makes it narrow, it is more preferable to prevent his dog.

## Evildoings Pertaining To Public Baths

One of those evildoings is the picture that is hung on the door or inside the bath: it should be removed by the one who intends to enter, as possible as he could. If it is too high for him to attain, it is impermissible for him to enter that bath unless there is severe necessity, and let him rather go to another bath, for it is impermissible to see the evildoing. It is enough for him to distort its face and wipe out its features. There is no harm in the picture of trees, unlike that of animals which should be prevented.

One of those evildoings is to uncover and look at the private parts. It is unlawful that a rubber uncovers the thigh and what is beneath the umbilicus to remove the dirt, or even get the hand in from underneath the lower garment: indeed, to touch the private parts of another is unlawful, just like to look at them.

Among those also is to lie on one's face in front of the rubber to poke thighs and buttocks: it is undesirable if there is an impediment, but it is not forbidden if there is no fear of raising the sexual desire. One of the shameful deeds is to uncover one's private parts to the non-Muslim cupper: it is impermissible for a woman to uncover her body before a Non-Muslim woman in the public bath, how should it be permissible for her to uncover her body before a non-Muslim male cupper?

Another evildoing is to dip the hand in the impure water particularly if it is

little in quantity, and wash the impure lower garment and wash ball in the tub whose water is very little. However, it contaminates the water, except according to the juristic school of Malik: so, it is impermissible to prevent the Malikites from it, although both Shafiites and Hanifites should be prevented. If both a Shafiite and a Malikite gather together in the public bath, it is impermissible for the Shafiite to prevent the Malikite from that, except by way of kind beseeching: "We need to wash the hand first and then dip it into the water, and of a surety, you are not to harm me and prevent me from getting purified." This is subject to independent reasoning, and the like of those affairs could not be prevented by oppression.

Another evildoing is to place smooth stones in the entrances and channels of water that belong to those public baths. That is because they might cause the heedless people to slip and fall down. For this reason, they should be removed. The negligence of the owner of the bath should be rejected and denied, for it leads to harm the people. It is an evildoing also to leave the soap on the ground of the bath. If one did so and left it and then another one came and slipped, and one of his organs was broken because of it, then the surety is due upon the owner of the bath and the one who has left it on the ground. It is due upon the owner of the bath to clean it. If it happened on the first day, the surety would be due upon the one who has left it, and if it was on the second day, it would be due on the owner of the bath, for it is the habit that the bath should be cleaned everyday. There are other evildoings pertaining to the public bath which we have already mentioned in the Book of Purification.

## Evildoings Pertaining To Hospitality

Among those are to spread silk for men for it is unlawful, and to kindle the sense in gold or silver censors, to drink in silver utensils, to let down curtains with pictures, to listen to musical strings, to listen to songstresses. Among those also is that women gather on the roofs of houses to look at men, particularly if they include young men from whom temptation is feared. All of those are forbidden evildoings which should be changed. If one fails to change it, he should come out and leave the gathering. If one is not permitted to sit in a particular gathering, there is no concession for him to sit and see the evildoings. But the pictures that are on the cushions, pillows, dishes and plates are not forbidden. What is forbidden are the utensils that take the form of a particular picture . Sometimes, the heads of many censors take the form of birds, and this is unlawful, and the pictures should be broken. There is difference about the small kohl pot of silver. But Ahmad Ibn Hanbal rejected hospitality because of it.

On the other hand, one of the most grievous evildoings is that food is unlawful, the place of hospitality is illegally usurped, or the furnishings are unlawful. If wine is drunk there, it is impermissible to attend it, for it is unlawful to attend the gatherings of drinking wine, even if one does not himself drink. It is also impermissible to sit with the dissolute while he is committing wickedness. The point is whether it is permissible to sit with him after that, or he should be

hated and boycotted for the Sake of Allah Almighty, in the way we have already mentioned in the chapter on the Love and Hate for the Sake of Allah Almighty.

If there is among them a person who wears a silk garment or a gold ring, he is a dissolute, and it is impermissible to sit with him, unless there is severe necessity. If the garment is on a boy who has not yet attained the age of puberty, the matter is questionable. The right is that it is an evildoing, and it should be removed from him in case he is discerning. This is confirmed by the statement of the,: "Those (gold and silk) are unlawful for the male among my nation." (This narration is reported by Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Ali). As well as it is obligatory to prevent the boy from drinking wine, not because he is legally competent, but because he will get accustomed to it in a way that makes it difficult upon him to leave it when he attains the age of puberty, he also will be possessed by the desire of getting adorned with silk, if he gets accustomed to it. In this way, it is a seed of corruption in his breast from which a rooted tree of desire shoot off, which becomes too difficult to displace after he attains the age of puberty. But the matter is different in regard to the undiscerning child, in connection with whom prohibition is not certain in so much as it is probable; and Allah knows best. The mad takes the same judgement of the undiscerning child.

It is permissible for women to get adorned with gold and silk without extravagance. I also see no concession to hole the ear of the female child to hang the gold earring in it, for it is a harmful injury. The like of it makes retaliation obligatory. Such injury is permissible only when there is a dire need like cupping, circumcision; and getting adorned with earring is not crucial. This, though customary, is unlawful, and preventing it is obligatory, and hiring for it is invalid, and the charge taken for it is not lawful, unless there is a proven concession to be handed down to us pertaining to it.

One of those evildoings is that in the gathering there is a religious innovator who speaks about his heretic. In this case, it is permissible only for him who has the power to refute him to attend that gathering with the certain intention to reply to him. But if one has no enough power to refute his religious innovation, it is impermissible for him to attend. If the religious innovator is not to speak about his innovation, it is permissible to attend, and show hatred towards him, and turn away from him as we have already mentioned it in the chapter of Love and Hate for the Sake of Allah. If in the gathering there is such as makes people laugh by humorous stories, it is impermissible to attend if they contain obscenity and falsehood. When one attends, he should reject his deed. But if it is no more than joking and jesting in which there is neither falsehood nor obscenity, it is permissible to attend. But the little thereof is permissible, and it is impermissible to take it as a profession and custom. Every kind of lie that is known to be a lie, and is not intended to put the people to confusion does not belong to evildoings, like one's saying: "I have invited you one hundred times today; and I have repeated the words to you one thousand times", and the like of it which is not intended to cause the people to believe it. The limit of the permissible joking and permissible lie will be discussed later in more detail in the Book of the Demerit of

Tongue in the quarter of the destructives.

Another one of those evildoings is to be extravagant in food and construction: it is a grievous evildoing. However, in regard to property, there are two evildoings: one is to waste it and the other to squander it with profligacy. To waste is to dissipate money with no benefit, like burning and tearing the dress, and demolishing the building with no purpose, and throwing money in the sea. Likewise, it is to spend money on the wailing and singing, and on the different kinds of corruption, for they are benefits which Sharia prohibits. The extravagance might be meant to spend money on singing and wailing, and all other evildoings. It also might be intended to overspend money on what is permissible, but with profligacy. The profligacy differs with the different states of people.

Let's say that if one possesses only one hundred Dinars and he has his family and dependents, and they have no other source of livelihood other than it, which he spends entirely on a banquet, he will be a spendthrift and should be prevented from committing that sin. Allah Almighty says: "Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute." (Al-Isra' 29)

﴿ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ ﴾

This was revealed in connection with a man in Medina who distributed the whole of his property and left nothing for his dependents, and when he was required to spend on them, he failed for he had nothing. Allah Almighty further says: "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) Ungrateful." (Al-Isra' 26:27)

﴿ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓاْ إِخْوَٰنَ
ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ ﴾

He Almighty also says: "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Al-Furqan 67)

﴿ وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾ ﴾

Such a spendthrift should be rejected, and it is incumbent upon the judge to restrain his legal competence, unless he is alone, and is truly powerful enough to put his trust on Allah Almighty, in which case, he has the right to spend the whole of his property on the different kinds of goodness. But the one who has dependents, or is too weak to put his trust on Allah, has no right to dispose of the whole of his property. Similarly, if one spends the whole of his property on decorating his walls and adorning his house it will be unlawful extravagance,

although it might not be unlawful for him who has much property, for decoration is one of the valid purposes. As well as mosques are decorated and their gates and ceilings are engraved, although decoration itself is of no benefit other than adornment, so are the houses. The same is true of beautification with the smart clothes and luxurious food: it is permissible in itself, but it turns into profligacy as much as it is beyond the power and property of man. Such evildoings are beyond calculation, so you should make analogies depending upon what was mentioned, of the evildoings of the associations, gatherings of judges and rulers, schools of jurisprudents, hostelries of Sufis, and shops in the markets. No place is void of a forbidden or undesirable evildoing. To enumerate all evildoings summons us to enclose all details of Sharia, with its foundations, principles, branches. So, let's be satisfied with that amount.

## Public Evildoings

It should be known that every one sitting at home at that time could hardly be free from a particular evildoing, in connection with refraining from instructing, guiding and exhorting people to do good. Most people are ignorant of the conditions prescribed by Sharia that make valid the prayer; and this applies to the town dwellers, what then about the desert dwellers and villagers? In the mosque of every town and village, there should be a jurisprudent to teach the people their religion. It is incumbent upon every jurisprudent who has finished from his essential duty that is obligatory upon everyone and devoted himself to the collective duty to go to the neighbouring town or village, in order to teach the inhabitants the principles and foundations of their religion. In this journey, he should take his provision with him, and refrain from eating of theirs, for the greater part of it is illegally usurped.

If only one undertakes that operation, the difficulty would lapse form the rest, otherwise all will be put to difficulty. The scholar will be put to difficulty because of falling short of setting out to teach the people; and the ignorant will be so because of his indulgence in learning. Every layman has learnt the condition of prayer has to teach them to the others, otherwise he will be a partner in the sin. It is a well-known fact that no man is born as learned of Sharia, but it is incumbent upon the people of knowledge to convey it to others. Whoever has learnt even a single question becomes knowledgeable of it. By my life, the sin of jurisprudents in this respect is more grievous, for their power is more evident, and this teaching is more fitting for their profession. If craftsmen leave their crafts (and devote themselves to teaching religion), the means of living would become idle. The duty and profession of a jurisprudent are to convey what was handed down to him from the Messenger of Allah "Allah's blessing and peace be upon him". To be sure, the learned are the heirs of Prophets.

Furthermore, it is not for man to sit at home and not come out to the mosque under pretext that the people there could not pray perfectly: on the

contrary, if he knows that, it becomes incumbent upon him to come out to teach them, and forbid them to do evil. Similarly, if one is certain of an evildoing to occur in the market continuously or at a given time, and he has the power to change it, it is impermissible for him to cancel that duty from himself by sitting at home: on the contrary, it is incumbent upon him to come out. If he has power only to change some and not all evildoings, and he avoids seeing them, it also becomes binding upon him to come out, for if he comes out with the intention to change as much as he could, no harm shall he receive from seeing the evildoings which he could not change. But what is forbidden is to come out to see evildoings with no intention to change any of them.

It is then incumbent upon every Muslim to start with himself: he should first reform his own state by performing duties regularly, and leaving the forbidden things. Then, he should teach that to his household, and when he finishes from them, let him turn to his neighbours and then the men of his street, and then the inhabitants of his city, and so on until the farthest point of the world. If the nearest undertakes it, it will lapse from the farthest, otherwise, all who have power to do it, be he near or far, will be put to difficulty because of it. This difficulty never lapses so long as there is on the surface of the earth even a single ignorant of a religious duty, and one has the power to seek to teach it to him, whether by himself or through anyone else. This is an important occupation for anyone who is concerned with the matter of his religion, which diverts him from spending his time in what is not necessary for him, such as to probe into the finest subtleties and strange branches of science, which in the end is of the collective duties. However, nothing should be given preference over that except a duty that is obligatory upon everyone, or a collective duty of greater importance.

## CHAPTER FOUR:

## COMMANDING RULERS AND GOVERNORS TO DO GOOD AND FORBIDDING THEM TO DO EVIL

We have already mentioned the different degrees of enjoining good and forbidding evil, and the first is to let one know his sin, and the second is to admonish and advise him, and the third is to speak to him harshly, and the fourth is to prevent him by oppression, i.e. to compel him to leave sin by force, if it leads you to strike him. In regard to rulers and governors, it is only the first two degrees that are permissible, i.e. to let them know their sin and then to admonish and advise them. But it is not the duty of individuals to prevent rulers by force, for it stirs up affliction and leads to more grievous evil, and it is forbidden. As far as the harsh talk is concerned, like saying to him: "O wrongdoer! O you who fear Allah not!": it is impermissible if it is to stir up affliction whose evil touches others, and it is permissible if evil does not go beyond himself, and in this case, it is also encouraged.

It was the habit of the righteous predecessors to expose themselves to dangers, and reject sins and evildoings clearly and frankly, paying no care to the

possible destruction and severe punishment that would afflict them. That is because they knew with certainty that it was a kind of martyrdom (in the Cause of Allah). The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of martyrs is Hamzah Ibn Abd Al-Muttalib "Allah be pleased with him", and then a man who stood towards an imam and commanded him (to do good) and forbade him (to do evil), just in the Way of Allah Almighty, thereupon he killed him for it." (This narration is reported by Al-Hakim on the authority of Jabir). The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The best deed of Jihad is a word of truth to be said in the presence of a wrongful ruler." The Messenger of Allah "Allah's blessing and peace be upon him" described Umar Ibn Al-Khattab "Allah be pleased with him" saying: "He is a horn of iron whom never the blame of a critic prevents him (from telling the truth) for the Sake of Allah, and his (insistence on) telling the truth deprives him of friends." (The first portion of that Hadith is narrated by At-Tabarani on the authority of Ka'b Al-Ahbar, and the other by At-Tirmidhi on the authority of Ali). When the religious relentlessly headstrong know that the best deed of Jihad is a word of truth to be said in the presence of a wrongful ruler, and that such sayer of the truth will be a martyr if he killed, according to the handed down narrations, they exposed themselves to destruction, and endured various kinds of torment and punishment, with patience and perseverance for the Sake of Allah Almighty, and expecting the reward for what they receive from Allah.

The way of admonishing rulers, and commanding them to do good and forbidding them to do evil is handed down through the righteous predecessors. We have discussed something of that in the chapter of visiting rulers in the Book of Lawful and Unlawful. Now, let's be satisfied with many narrations from which the way of admonishing and disapproving of their evildoings might be pointed out.

A mention might be made of Abu Bakr's disapproval of the evil of the chiefs of Quraish when they intended to harm the Messenger of Allah "Allah's blessing and peace be upon him":

It is narrated on the authority of Urwah Ibn Az-Zubair that he said: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Some people of Quraish were in a place called Al-Hijr complaining that they had been too patient with the Messenger of Allah "Allah's blessing and peace be upon him", who suddenly appeared and began his usual circumambulation. They started to wink at him and utter sarcastic remarks but he remained silent for two times, then on the third, he stopped and addressed the infidels saying: "O people of Quraish! Hearken, I swear by Allah in Whose Hand is my soul, that you will one day be slaughtered to pieces." As soon as the Messenger of Allah "Allah's blessing and peace be upon him" uttered his word of slaughter, they all stood aghast and switched off to a new style of language smacking of fear and even horror trying to soothe his anger and comfort him saying: "You can leave Abu Al-Qasim, for you have never been foolish."

The Messenger of Allah "Allah's blessing and peace be upon him" turned away and when it was the next morning, they gathered in Al-Hijr and I was with them. They said to each other: "You have mentioned what he has done with you, and what you have done with him, until when he hastened to tell you what you dislike, you left him. Such being the case, the Messenger of Allah "Allah's blessing and peace be upon him" suddenly appeared, thereupon they jumped towards him like the jump of a single man and surrounded him, saying: "Is it you who say so and so? Is it you who say so and so?" they referred to his disgracing their gods and abusing their religion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, it is I who say so and so." He (the narrator) said: I saw a man of them having caught hold of the ties of his upper garment. On that Abu Bakr As-Siddiq "Allah be pleased with him" stood in defense of him saying while weeping: "Woe to you! Do you slay a man just for he says that my Lord is Allah?" they left him. This was the hardest thing I saw Quraish had done to him." (This narration is reported by Al-Bukhari abridged and Ibn Hibban in detail).

It is narrated on the authority of Urwah Ibn Az-Zubair: I asked Abdullah Ibn Amr: "What was the worst thing the pagans did to the Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I saw Uqbah Ibn Abu Mu'ait coming to the Messenger of Allah "Allah's blessing and peace be upon him" while he was praying in the courtyard of Ka'bah. Uqbah took hold of The Prophet's shoulder and put his sheet round his neck and squeezed it very severely. Abu Bakr "Allah be pleased with him" came, took hold of Uqbah's shoulder, and pulled him away from the Messenger of Allah "Allah's blessing and peace be upon him" and said: " Will you slay a man only because he says: "My Lord is Allah, and he has indeed come to you with Clear Signs from your Lord?" (Ghafir 28)

﴿ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ (٢٨) ﴾

(This narration is reported by Al-Bukhari).

It is narrated that Mu'awiyah withheld the gifts form the people, thereupon Abu Muslim Al-Khawlani stood towards him and said: "O Mu'awiyah! It is not (the produce of) the labour of you, nor of your father, nor of the labour of your mother." Mu'awiyah grew very angry, and dismounted of the pulpit and asked them to remain in their places. He disappeared from their eyes for an hour after which he came back to them and he had taken bath. He said to them: "Abu Muslim provoked my angry with his words, and I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, anger comes from Satan, and Satan is created from fire, and it is water that extinguishes fire. So, if anyone of you grows angry, let him take bath." (This narration is reported by Abu Na'im). I entered (my house) and took bath. Abu Muslim has told the truth. the gifts of Muslims are not (the produce of) my labour, nor of the labour of my father. So, come to take your gifts."

It is narrated on the authority of Dibbah Ibn Muhsin Al-Anzi that he said: Abu Musa Al-Ash'ari "Allah be pleased with him" was our governor in Basra. Whenever he delivered a sermon, he would praise and laud Allah Almighty, invoke Allah's blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and then supplicate good for Umar "Allah be pleased with him". However, I was exasperated by that and I stood towards him and said: "Where is his (the Prophet's) companion (Abu Bakr) in your sight so that you give (Umar) preference over him?" he repeated the same in his sermons for many Fridays after which he sent a message to Umar "Allah be pleased with him" complaining of me in which he said: "Dibbah Ibn Muhsin Al-Anzi bothers me in my sermons." Umar sent to him inviting him to send me to him. I was sent to him.

When I arrived, I knocked at the door and Umar "Allah be pleased with him" came out to me and asked: "Who are you?" I said: "Dibbah Ibn Muhsin Al-Anzi." He said: "Neither welcome nor family be to you!" I said: "The welcome is from Allah Almighty, and as to family, surely I have neither family nor property. For which thing O Umar have you made lawful to summon me from my country with neither a sin that I have committed, nor a crime I have done?" he asked me: "What has broke up between you and my viceroy?" I said: "Let me tell you about it now. Whenever he delivered a sermon, he would praise and laud Allah Almighty, invoke Allah's blessing and peace upon the Messenger of Allah "Allah's blessing and peace be upon him" and then supplicate good for you. However, I was exasperated by that and I stood towards him and said: "Where is his (the Prophet's) companion (Abu Bakr) in your sight so that you give (Umar) preference over him?" he repeated the same in his sermons for many Fridays after which he sent a message to you complaining of me."

Umar "Allah be pleased with him" went on weeping and saying: "You, by Allah, are more successful and more rightly-guided. Are you going to forgive for me my sin, may Allah forgive for you?" I said: "May Allah forgive for you O Commander of Believers." Then, he went on weeping once again and saying: "By Allah, a single night and day of Abu Bakr is much better than (the entire life of) Umar and the whole family of Umar. Do you like that I should relate to you about his night and day?" I said: "Yes with pleasure." He said: "In regard to the night, when the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out of Mecca, in flight from the infidels, he went out at night and Abu Bakr went out in his footsteps. He sometimes walked ahead of him, sometimes behind him, sometimes on his right and sometimes on his left side. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is that O Abu Bakr? I do not know that this is your habit." Abu Bakr, "Allah be pleased with him" said: "O Messenger of Allah! When I remember watch, I walk ahead of you, and when I remember the pursuit, I walk behind you, and once on your right and once on your left side, for I could not feel safe for you." The Messenger of Allah "Allah's blessing and peace be upon him" went that night on the tips of his soles until they got swollen. When Abu Bakr "Allah be pleased

with him" saw how they had got swollen, he carried him on his shoulder, and walked swiftly with him until he reached the opening of the cave whereupon he let him get down. He said to him: "By Him Who has sent you with the truth, you should not enter before I enter it first: if there is something harmful, it would afflict me before you." He entered and when he found nothing he carried him and got him in it. In the cave, there was a hole containing female-snakes and scorpions, thereupon Abu Bakr "Allah be pleased with him" covered it with his foot lest a harmful thing would come out to hurt the Messenger of Allah "Allah's blessing and peace be upon him". Those went on biting the foot of Abu Bakr "Allah be pleased with him", and his tears flowed on the cheeks of the Messenger of Allah "Allah's blessing and peace be upon him" because of his great suffering. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abu Bakr! Do not grieve, for Allah is with us." Allah Almighty then sent down His tranquillity and calmness upon Abu Bakr "Allah be pleased with him". This is his night.

As for his day, when the Messenger of Allah "Allah's blessing and peace be upon him" died, the greater part of Arabs renegaded and rejected to pay Zakat, and I came to advise him saying: "O successor of the Messenger of Allah! Join people in love and be kind to them." He said to me: "Are you violent in Jahiliyyah and weak when you have embraced Islam? On which thing should I join them in love? The Messenger of Allah "Allah's blessing and peace be upon him" died and the Divine revelation ceased to come. By Allah, if they withhold from me a she-kid they used to give to the Messenger of Allah "Allah's blessing and peace be upon him" I would fight them on it." We fought on it, and by Allah, he was rightly-guided in his opinion." Then he sent a message to Abu Musa blaming him." (This narration is reported by Al-Baihaqi).

It is narrated by Al-Asma'i that Ata' Ibn Abu Rabah entered upon Abdul-Malik Ibn Marwan while he was sitting on his throne and the chiefs of the different tribes were standing round him in Mecca during the season of his pilgrimage, and at that time he was the caliph. When he saw him, he stood towards him and made him sit beside him on the throne, and he sat in front of him and said: "O Abu Muhammad! What is your need?" he said: "O Commander of Believers! Fear Allah concerning the Sanctuary of Allah (Ka'bah) and the Sanctuary of His Messenger, and look after them perfectly; and fear Allah concerning the children of both the Muhajirs and Ansar, for it is with the help of them that you sat that sitting (of ruling); and fear Allah regarding the guards of bordering openings for they are the protective fort of Muslims; and inspect the different affairs of Muslims for you alone will be questioned about them; and fear Allah in regard with those standing at your gate: do not be heedless of them, nor close your gate against them." He said: "Yes, I shall do." When Ata' got up to leave he took hold of him and said: "O Abu Muhammad! You have asked for the need of others than you and we have fulfilled it: what is your need?" he said: "I have no need from a creature." Then, he left. Abdul-Malik commented: "This is, by the life of your father, the true honour."

It is narrated that Al-Walid Ibn Abdul-Malik said to his porter one day: "Keep standing at the gate and admit anyone who passes by you to talk to me." The porter stood at the gate for a long time and Ata' Ibn Abu Rabah came upon him, and he did not recognize him. He said to him: "O old man! The Commander of Believers orders that you enter into him." Ata' entered upon Al-Walid and Umar Ibn Abdul-Aziz was with him. When he came close to him he said to him: "Peace be upon you O Walid!" on that Al-Walid grew angry with his porter and said to him: "Woe to you! I have commanded you to admit a man to talk to me and entertain me, and you admit to me a man who even does not accept to name me with the name that Allah Almighty has chosen for me." His porter said to him: "None other him has come upon me." He asked Ata' to sit down. He sat down and went on talking to him and his talk included the following: "We were reported that in the Hell there is a valley called Habhab prepared by Allah Almighty to the wrongful rulers." Al-Walid was shocked by his statement. He was sitting in front of the threshold of the door of the hall and (when he was shocked) he fell unconscious on his nape inside the hall. Umar said to Ata': "You have killed the Commander of Believers." Ata' took hold of the arm of Umar Ibn Abdul-Aziz and poked it severely, and said to him: "O Umar! The matter is very serious!" Ata' then stood and left. Umar "may Allah have mercy upon him" said later: "I remained for a year feeling the pain of his poke in my arm."

It is reported that Ibn Abu Shumailah was known for his intellectual and literary talent. One day he entered upon Abdul-Malik Ibn Marwan who asked him to speak. He said: "With which should I speak since I know that everything one speaks with carries an evil consequence upon him except what is for the Sake of Allah Almighty?" on that Abdul-Malik wept. He said to him: "may Allah have mercy upon you! The people still admonish and communicate with each other." The man said: "O Commander of Believers! On the Day of Judgement, the people will not be saved from tasting its bitterness and seeing the destruction (to which they will be given) except him who has pleased Allah Almighty with displeasing himself." Abdul-Malik wept and said: "No doubt, I shall put those words as example in front of my eyes as long as I live."

It is reported on the authority of Ibn A'ishah that Al-Hajjaj invited the jurisprudents of Basrah and Kufah and they were made to enter upon him, and Al-Hassan Al-Basri "may Allah have mercy upon him" was the last to enter. When he saw him he said: "Welcome O Abu Sa'id!" he commanded that he be brought close to him, and he asked for a chair for him and made him sit beside his throne. Al-Hajjaj asked us about many things, and then a mention was made of Ali Ibn Abu Talib "may Allah be pleased with him" and he abused him, and we also abused him out of flattering him, and for fear of his (Al-Hajjaj's evil), and Al-Hassan was silent, biting on his thumb. He asked him: "O Abu Sa'id! Why do I see you silent?" he said: "What should I say?" he said: "Tell me about your opinion of Abu Turab." He said: "I heard the statement of Allah Almighty in which He says: "and we appointed the Qiblah to which you were used, only to

test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of Kindness, Most Merciful." (Al-Baqarah 143)

﴿ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ (١٤٣) ﴾

Ali "may Allah be pleased with him" was among those of faith whom Allah Almighty guided to the truth. in connection with him, let me say that he is the paternal cousin of the Messenger of Allah "Allah's blessing and peace be upon him" whom he gave his daughter (Fatimah) in marriage, and he was the dearest of people to him, and he was of blessed antecedent from Allah Almighty which neither you nor anyone of the people could hinder form him. Furthermore, let me say that if there is fault with Ali, Allah Almighty suffices him. By Allah, I never find anything better than that to say about him." The color of Al-Hajjaj's face turned (red out of anger) and he stood and left the throne, and entered a house behind him and we left. Amir Ash-Sha'bi said: I took hold of the hand of Al-Hassan and said: "O Abu Sa'id! You provoked the anger of the governor, and stirred up his hatred against you." He said: "Leave me O Amir! The people say that Amir Ash-Sha'bi is one of the religious scholars of Kufah. You have come to one of the devils of men to speak to him with what pleases him and adulate him in agreeing him on his opinion. Woe to you O Amir! Do you not fear Allah? If you are asked, you should either tell the truth or keep silent to be safe." Amir said: "O Abu Sa'id! I said it and I know (that it is false)." Al-Hassan said: "This is more ready to establish the argument against you, and make evil your end."

It is reported that Al-Hajjaj invited Al-Hassan "may Allah have mercy upon him" and when he entered upon him he asked him: "Is it you who say: 'Might Allah kill them for they have killed the worshippers of Allah for Dinar and Dirham'?" he answered in the affirmative, thereupon he aid to him: "What has caused you to say so?" he said: "It is the pledges and covenants Allah Almighty has taken from the scholars to explain it to the people and to conceal it not." He said: "O Hassan! Keep your tongue, and beware of receiving any news about you with what I dislike, lest I would part your head from your body."

It is reported that Hutait Az-Zayyat was brought to Al-Hajjaj and when he entered upon him he asked him: "Are you Hutait?" he said: "Yes, ask me about what seems to you to ask about. Indeed, I have pledged Allah Almighty to adhere to three characteristics: if I was asked about something, I would tell the truth; and if I was put to trial, I would keep patient; and if I was relieved, I would thank (Allah Almighty)." He said: "Then, what do you say about me?" he said: "I say that you are one of the enemies of Allah on earth: you violate sanctities and kill only depending upon suspicion (and not upon certain proofs)." He said: "Then, what do you say about the Commander of Believer

Abdul-Malik?" he said: "I say that his crimes are more grievious than yours and you are but one of his sins and mistakes." Al-Hajjaj then ordered that he be put to torment. They sliced the reeds and straightened him with ropes and then cut his flesh with reed sides one after another until his flesh was removed (from his bones), and he kept silent. It was said to Al-Hajjaj: "He is at his last moments." He said: "Take him out and throw him in the market." Ja'far said: "I and one of his companions came to him and asked him: "Do you have any need?" he said: "Only a sip of water." It was brought to him and he drank and died immediately and he was no more than eighteen years old "may Allah have mercy upon him".

It is reported that Umar Ibn Hubairah invited the jurisprudents and reciters of Basrah, Kufah, Medina and Sham, and asked them about many things. He talked to Amir Ash-Sha'bi, and whenever he asked him about anything, he found him knowledgeable of it. Then, he turned his face to Al-Hassan Al-Basri and asked him. He then commented: "It is only those two, the man of Kufah, i.e. Amir Ash-Sha'bi, and the man of Basrah, i.e. Al-Hassan." He ordered the porter to evict the hall, and he sat alone with both Al-Hassan and Ash-Sha'bi. He turned his face to Ash-Sha'bi and said: "O Abu Amr! I'm the trustworthy and viceroy of the Commander of Believers in Iraq, and I'm commanded to obey his orders. At the same time, I am tried with the people, whose right also is due upon me, and I should be sincere to them in words and deeds. I like to look after them, and do what reforms their affairs. Sometimes, I might be informed of something wrong about some people, which causes me to grow angry with them, and (by way of punishment) I seize a part of their property for the purpose of setting them right and causing them to leave evil, and place it in the treasury, with the intention to restore it to them once again. But when the Commander of Believers knows about that, he commands me not to restore it to them. In this way, I could neither reject his command nor fulfill his order. I am only ordered to hearken and obey: is there sin upon me in that matter?" Ash-Sha'bi aid: I said to him: "May Allah reform the affairs of the governor! The ruler is but a human being who is vulnerable to do right and wrong." He was pleased with my statement, and it appealed to him, and I saw the signs of joy on his face. He said: "Praise be to Allah." Then, he turned his face to Al-Hassan and asked him: "What do you say O Abu Sa'id?" he said: "I heard the governor having said: "I'm the trustworthy and viceroy of the Commander of Believers in Iraq, and I'm commanded to obey his orders. At the same time, I am tried with the people, whose right also is due upon me, and I should be sincere to them in words and deeds. I like to look after them, and do what reforms their affairs." Thus, the people's right is due upon you, and it is incumbent upon you to encompass them with sincere advice. I heard Abd Ar-Rahman Ibn Samurah "may Allah be pleased with him", the companion of the Messenger of Allah "Allah's blessing and peace be upon him" having said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is granted the ruling over some people, whom he does not encompass with sincere advice, Allah Almighty will forbid the Garden to him."

(This narration is reported by Al-Baghawi; and both Al-Bukhari and Muslim on the authority of Ma'qil Ibn Yasar). (Al-Hassan resumed): (I also heard the governor having said): "and (by way of punishment) I seize a part of their property for the purpose of setting them right and causing them to leave evil, and place it in the treasury, with the intention to restore it to them once again. But when the Commander of Believers knows about that, he commands me not to restore it to them. In this way, I could neither reject his command nor fulfill his order." To be sure, the right of Allah is more binding than the right of the Commander of the Believers; and Allah Almighty has more right to be obeyed, and no obedience to a creature is due in what leads to disobey the Creator, compare the book of the Commander of Believer with the Book of Allah Almighty: if it agrees with (the principles and laws of) the Book of Allah, act upon it, otherwise, throw it away. O Ibn Hubairah! Fear Allah, for you are about to be visited by a messenger from the Lord of the worlds (i.e. the death angel) who will remove you from your throne, and take you out of your immense palace to your narrow grave, leaving your power of authority behind your back, and coming to your Lord and be dealt with according to your deeds. O Ibn Hubairah! Allah Almighty protects you from Yazid (the caliph) and in no way could Yazid protect you from Allah Almighty. The command of Allah Almighty is above all commands. No obedience is due as long as it leads to disobey Allah Almighty. I warn you of the strong vengeance of Allah Almighty which would not be prevented from the criminals." Ibn Hubairah said: "O old man! Keep your tongue from the Commander of Believers. The Commander of Believers is the owner of knowledge, ruling and favour. Allah Almighty granted him the ruling over this nation because of his knowledge of him and his favour and intention." Al-Hassan said to him: "O Ibn Hubairah! The reckoning will be lash by lash, and anger by anger, and Allah watches over all of the people. O Ibn Hubairah! It is better for you to meet such as gives you advice about your religion and leads you to care for your hereafter than to meet such as deceives you and gives you false hopes." Ibn Hubairah stood and the colour of his face changed. Ash-Sha'bi aid: I said to Al-Hassan: "O Abu Sa'id! You have provoked the anger of the governor, roused his hatred against us, and forbidden us his favour." He said: "Let me alone O Amir!" Ash-Sha'bi commented: "A while later, all expensive masterpieces and pieces of furniture were brought to Al-Hassan (in reward for his sincere advice), and he attained the highest position in the sight of the governor; whereas we were treated with slightness and deserted. Indeed, he was fitting for the advice he gave to him, and we also were fit to receive such treatment. I have never seen the like of Al-Hassan among the religious scholars, and his example was like the horse of the highest breeding among the foreign horses. We have never attended an event but that he excelled us and said (the truth) just for the Sake of Allah Almighty, while we flattered them (the rulers and governors)." Amir resumed: "I pledge Allah Almighty that after such gathering, I shall never witness a governor and adulate him once again."

It is reported that Muhammad Ibn Wasi' "may Allah have mercy upon him"

entered upon Bilal Ibn Abu Burdah who asked him: "What do you say about the Divine Decree?" he said: "Look at your neighbours from the inhabitants of graves: meditate their affairs, perchance you would be occupied from thinking about the Divine Decree."

It is reported on the authority of Ash-Shafi'i "may Allah be pleased with him" that he said: My paternal uncle Muhammad Ibn Ali told me: I was present in the gathering of the Commander of Believers, Abu Ja'far Al-Mansur, and among the attendants was Ibn Abu Dhu'aib. At that time Al-Hassan Ibn Zaid was the governor of Medina. Those of Ghifar came and made a complaint against Al-Hassan, who said: "O Commander of Believers! Ask Ibn Abu Dhu'aib about them." He asked him: "What do you say about them O Ibn Abu Dhu'aib?" he said: "I witness that they always dishonour the people and harm them." Abu Ja'far said: "You have heard (what you are)." They said: "O Commander of Believers! Ask him about Al-Hassan Ibn Zaid!" Abu Ja'far said: "O Ibn Abu Dhu'aib! What do you say about Al-Hassan Ibn Zaid?" he said: "I witness that he judges in opposition to the truth and follows his own whims." He said: "You have heard O Hassan what he said about you, and he is the righteous man." He said: "O Commander of Believers! Ask him about yourself." He said: "What do you say about me?" he said: "Excuse me O Commander of Believers." He said: "I beseech you by Allah to tell me the truth." he said: "You beseech me by Allah as if you do not know yourself." He said: "By Allah, you should tell me." He said: "I witness that you take property with no just cause and spend it improperly, and I also witness that wrongness spreads at your gate." Abu Ja'far stood form his place and came towards Ibn Abu Dhu'aib and placed his hand on his nape and caught hold of it and said: "By Allah, had I not been sitting here in that place, I would have seized Persia, Rome, Dailam and Turkey in that place from you now." Ibn Abu Dhu'aib said: "O Commander of Believers! Abu Bakr and Umar "may Allah be pleased with them" were appointed as caliphs, and they took property with just cause and distributed it among the people with equality. They also took hold of Persians and Romans and put them to ignominy." Abu Ja'far then released him and said: "By Allah, had I not known that you are sincere and true, I would have killed you." He said: "O Commander of Believers! By Allah, I am more sincere to you than your son Al-Mahdi." When Ibn Abu Dhu'aib left the gathering of Al-Mansur, he met Sufyan Ath-Thawri "may Allah have mercy upon him" who said to him: "O Abu Al-Harth! I was pleased with what you addressed that tyrant with, but I was displeased with your phrase 'Your son Al-Mahdi'." He said: "May Allah forgive for you O Abu Abdullah! All of us are Mahdi, i.e. in the cradle (as Arabic Mahd stands for cradle)."

It is reported on the authority of Al-Awza'i: Abd Ar-Rahman Ibn Amr "may Allah be pleased with him" that he said: Abu Ja'far Al-Mansur, the Commander of Believers, sent to invite me and I was near the coast. When I reached and saluted him with his title as the caliph, he return salutation and made me sit. He then asked me: "What has deferred you from coming to us fast O Anza's?" I said: "What do you like O Commander of Believers?" he

said: "I like to learn from you." I said: "Then, do not be heedless of anything of what I am going to tell you now." He said: "How should I be heedless of it given that I am asking you about it, and have invited you to come to me?" I said: "I am afraid that you might hear it and then do not act upon it." Ar-Rabie cried in my face and inclined his hand towards the sword thereupon Al-Mansur repulsed him and said: "This is a gathering of reward and not of punishment." He then admonished him with ten narrations; and let's mention them as follows:

Al-Anza's said: I was pleased with those words and said: "O Commander of Believers! It is reported to me on the authority of Makhul that Atiyyah Ibn Bishr "may Allah be pleased with him" said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If an admonition comes from Allah Almighty to one of His servants about his religion, it is a favour from Allah that has been brought to him: he should accept it with thankfulness, otherwise, it will turn into an argument from Allah against him therewith he becomes more sinful, and Allah grows more angry with him." (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! It is reported to me on the authority of Makhul from Atiyyah Ibn Yasar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Any ruler who dies while he is cheating his people, Allah Almighty forbids the Garden to him." Whoever dislikes the truth dislikes Allah for Allah is the clear truth." (This narration is reported by Ibn Abu Ad-Dunya and Ibn Adi).

O Commander of Believers! It is your kinship with the Messenger of Allah "Allah's blessing and peace be upon him" that made soft the hearts of people to you when you were appointed to be rulers over them. Indeed, he was to them kind and merciful. He used to console them with himself therewith he became praiseworthy in the Sight of Allah Almighty and in the sight of people. So, it is more suitable to you to establish the truth among them on his behalf, do justice with them, and screen their defects. Do not close your gate against them, nor hold porters to prevent them, and rather rejoice at their blessing and grieve at their harm. O Commander of Believers! in the past, you were occupied by yourself from all the people, and now you have become the ruler over all the people, their red and black, their Muslims and disbelievers, and each of them should have his portion of your justice. What would your state be if they are raised, a group after another, and there is none of them without a complaint against you of a disaster you have put him to, or injustice you have inflicted upon him?

O Commander of Believers! I was reported on the authority of Urwah Ibn Ruwaimah that the Messenger of Allah "Allah's blessing and peace be upon him" had a stick in his hand therewith he used to brush his teeth and at the same time cast terror into the hearts of the hypocrites. Gabriel "Peace be upon him" came to him and asked: "O Muhammad! What is that stick therewith you have broken the hearts of your nation and cast terror into them?" (This narration is reported

by Ibn Abu Ad-Dunya). What then about him who violates their veils, sheds their blood, demolishes their homes and expels them out of their countries?

O Commander of Believers! it is reported to me by Makhul on the authority of Habib Ibn Maslamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" invited another to exact retribution from himself for an unintentional scratch he caused to a Bedouin. However, Gabriel "Peace be upon him" came to him and said: "O Muhammad! Allah Almighty has not sent you to be a tyrant or an arrogant." The Messenger of Allah "Allah's blessing and peace be upon him" invited the Bedouin and asked him to exact retribution from himself. The Bedouin said to him: "I have released you O Messenger of Allah, let my father and mother be sacrificed for you; and I'm not to take retaliation from you even if you have finished off me." He then invoked good upon him. (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! restore yourself to yourself, and seek protection from your Lord, and have a desire for a Garden that is as bread as is the heavens and the earth, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The bow tie of anyone of you in the Garden is better to him than the world and all that it contains." (This narration is reported by Ibn Abu Ad-Dunya on the authority of Al-Awza'i).

O Commander of Believers! where sovereignty to remain forever to those who were before you, it would not have come to you. As well as it did not remain for those who were before you, it would not remain for you. O Commander of Believers! do you know what was said by your grandfather (Ibn Abbas) in interpretation of the following Holy Verse? "And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great, but takes account thereof!" they will find all that they did, placed before them: and not one will your Lord treat with injustice." (Al-Kahf 49)

﴿ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً
وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ ﴾

He said: "The small thing is the smile and the great thing is the laughter." What then about the evil done by hands and talked of by tongues?

O Commander of Believers! it is reported that Umar Ibn Al-Khattab "may Allah be pleased with him" said: "If a little sheep dies on a rock on the bank of Euphrates because of being wasted, I feel afraid I would be questioned about it." What then about him who is deprived of your justice while being on your carpet? O Commander of Believers! Do you know what was said by your grandfather (Ibn Abbas) in interpretation of the following Holy Verse? "O David! We did indeed make you a vicegerent on earth: so judge you between men in Truth (and justice): nor follow you the lusts (of your heart), for they will mislead you from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account." (Sad 26)

﴿ يَـٰدَاوُۥدُ إِنَّا جَعَلْنَـٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ (26) ﴾

He said: Allah Almighty said in Psalms: "O David! If two foes sit in front of you to judge between them, and you are inclined to any of them, do not wish that the truth be in his favour, therewith he wins over his opponent, lest I would oust you from my Prophethood, and you would not be My vicegerent. O David! I have made My Messengers to My servants shepherds like the camel shepherds in view of their knowledge of pasturing and leading people, so that they would amend the broken and guide to water and grass the one who is straying from it.

O Commander of Believers! You have been put to trial which, were it to be offered to the heavens, the earth and the mountains, they all would feel afraid thereof, and would reject to undertake. O Commander of Believers! it is reported on the authority of Abd Ar-Rahman Ibn Umrah Al-Ansari that Umar Ibn Al-Khattab "may Allah be pleased with him" appointed a man from Ansar in charge of collecting charity, and many days later he found him still in residence. He asked him: "What has prevented you from going to your work? Do you not know that you have a reward like the reward of Mujahid in the Way of Allah?" he answered in the negative and said: "Why is that?" he said: I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No guardian becomes in charge of any of the affairs of people but that on the Day of Judgement, he will come having it, with his hand tied to his neck, and be made to stand on a bridge of fire, which would shiver with him so much violently that removes all the parts of his body. After each is restored, he will be reckoned: if he is a doer of good, he will be saved by virtue of his goodness, and if he is a doer of evil, that bridge would hole with him, and cause him to fall in the fire as deep as seventy years." (This narration is reported by Ibn Abu Ad-Dunya; and At-Tabarani on the authority of Abu Wa'il).

He then took the handkerchief with which he covered his face and went on weeping and sobbing so much that he caused me to weep too. I said: "O Commander of Believers! your grandfather Al-Abbas "may Allah be pleased with him" asked the Messenger of Allah "Allah's blessing and peace be upon him" to make him the governor of Mecca or Ta'if or Yemen, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abbas! O paternal uncle of the Prophet! To give life to a single soul (by celebration of Allah) is much better than to be given a governorate which you are unable to encompass (with your justice)." (This narration is reported by Ibn Abu Ad-Dunya; and Al-Baihaqi on the authority of Jabir). The Prophet said so to him out of his pity for his uncle and by way of advising him, and told him that he would avail him naught from the punishment of Allah. Allah Almighty revealed to him: "And admonish your nearest kinsmen." (Ash-Shu'ara 214) he said: "O Abbas! O Safiyyah! (Paternal uncle and aunt of the

Prophet) O Fatimah! (Daughter of the Prophet) I would avail you naught against (the punishment o) Allah Almighty. I will be questioned about my deed, as you will be questioned about yours." (This narration is reported by Ibn Abu Ad-Dunya; and Al-Bukhari on the authority of Abu Hurairah without the concluding phrase).

Umar Ibn Al-Khattab "may Allah be pleased with him" said: "None is able to undertake the matters of people but him who is of intelligence and decision, whose defects are screened, whom there is no fear for a free woman from, and the blame of a critic never keeps (from telling the truth and doing right)." He further said: "The rulers are of four kinds: a strong ruler who mortifies himself and his appointed officers, and this is like the Mujahid in the Way of Allah Almighty, upon whom Allah extends His mercy; the second is weak, who mortifies himself and lets loose his appointed officers (to do what they like) because of his weakness, and he is on the verge of destruction unless Allah Almighty bestows mercy upon him; and the third is him who mortifies his appointed officers and lets loose himself (to do what he likes freely), and this is the destroyed one in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of guardians is the destroyed for he alone will be ruined" (This narration is reported by Muslim on the authority of A'idh Ibn Amr Al-Muzni); and the fourth is a ruler who lets loose himself and his appointed officers, and all thus are put to destruction."

O Commander of Believers! I was reported that Gabriel "Peace be upon him" came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have come to you just when Allah Almighty commanded that blowers be placed on the fire, to remain in flames until the Day of Judgement." He said: "O Gabriel! Describe the fire (of Hell) to me." He said: "Allah Almighty commanded that it be kindled for one thousand years until it turned red, and then it was kindled for further one thousand years until it turned yellow, and then it was kindled for further one thousand years until it turned black. It is then black and dark, whose pieces of fire never light up, nor flames be extinguished. By Him Who has sent you with the truth, if a garment of the garments of the denizens of fire was shown to the inhabitants of the earth, they all would die, and if a single bucket of its drink was poured in the water of the earth, all who taste therefrom would be killed immediately, and if a cubit of the chains mentioned by Allah Almighty is placed on all mountains of the earth, they all would be melted at once, and if a man was admitted to the fire and then brought out of it, all the inhabitants of the earth would die because of his nasty smell and distorted features." on that the Messenger of Allah "Allah's blessing and peace be upon him" wept and Gabriel "Peace be upon him" wept for his weeping. He asked him: "O Muhammad! Do you weep given that Allah Almighty has forgiven for you all of your previous and later sins?" he said: "Would I not be then a thankful slave? As for you O Gabriel, why have you wept given that you are the trustworthy Holy Spirit, who is Allah's guardian of His Revelation?" he said: "I feel afraid I might be put to the same trial to which both Harut and Marut were

put. This is what prevented me from relying on my high position in the Sight of my Lord, and were I to do, I would have then felt safe of His plan." They kept weeping until it was called from the sky: "O Gabriel! O Muhammad! Allah Almighty has ensured to you that you should not disobey Him and receive His punishment. Verily, the superiority of Muhammad to all the Prophets is like the superiority of Gabriel to all the angels." (This narration is reported by Ibn Abu Ad-Dunya).

O Commander of Believers! I was reported that Umar Ibn Al-Khattab "may Allah be pleased with him" said: "O Allah! If You know that when two opponents sit in front of me for judgement that I incline to him who takes the right (illegally), then, do not give me respite even as short as an eye twinkle." O Commander of Believers! the most difficulty is to establish the rights of Allah (on earth), and the most honoured deed in the Sight of Allah Almighty is to stick to piety, and that whoever seeks power and honour through his obedience to Allah Almighty, Allah raises him (to high degrees) and grants him honour and power, and whoever seeks power and honour through his disobedience to Him, Allah Almighty humiliates him and lowers his rank.

This is my advice to You O Commander of Believers; and peace be upon you." I got up (to leave) thereupon he asked me: "Where are you going now?" I said: "To my children and homeland Allah willing by permission of the Commander of Believers." he said: "I give you permission, and appreciate your advice, and accept it, and Allah helps us do good. It is His aid that I seek, and on Him that I rely, and He suffices me for the best disposer of affairs. Do not deprive me of the like of that, for your speech is acceptable and your opinion is reliable in our sight." I said: "I shall do Allah willing." According to Muhammad Ibn Mus'ab, he commanded that wealth be given to him to help me in his journey, but he rejected it and said: "I am not to sell my advice for the vanities of this world." Al-Mansur knew his opinion and did not grow angry with him because of that.

It is narrated on the authority of Ibn Al-Muhajir that he said: Al-Mansur, The Commander of Believers, came as a pilgrim to Mecca, which Allah honoured. Many times, he came out of the house of meetings to circumambulate the House and perform prayer towards the end of the night, without the sense and knowledge of anyone, and when dawn rose, he returned to the house of meetings, and the Mu'adhdhins came to pay salutation to him and call for prayer establishment and he led the people in prayer. One night, a short while before dawn, he came out (as his usual) and while he was circumambulating the House, he heard a man complaining: "O Allah! I complain to you the prevalence of transgression and mischief on earth, and wrongness and covet that prevent the people from taking their own rights." Al-Mansur hastened until his ears were filled with his speech. He then came out and sat in one side of the Mosque and invited the man through a messenger who said to him: "Respond to the Commander of Believers." he first prayed two rak'ahs and then touched the Corner and went with the messenger and paid salutation to him. Al-Mansur asked

him: "What is that I have heard you saying about the prevalence of mischief and transgression on earth, and the wrongness and covet that prevent a man from taking back his own right? By Allah! I have stuffed my ears with what embittered and worried me." He said: "O Commander of Believers! If you ensure not to harm me, I shall tell you about all things, otherwise, let me be limited to myself." He said: "You are safe about yourself."

He said: "The one whose covets made him even impede the right from its people and remove transgression and mischief on earth is you." He said to him: "Woe to you! How should I be covetous since all things, including gold and silver are in my hand, and every kind of food and fruits is in my possession?" he said: "Does anyone have the same covet as you have O Commander of Believers? Allah Almighty has made you guardian over the affairs and property of Muslims, whereupon you have been heedless of their affairs and given care to collecting their property. You further have placed a barrier between you and them, and kept yourself far from them, and sent your appointed officers to collect taxes and tributes. You also have taken wrongful ministers and helpers, that if you forget anything (of goodness) they do not remind you of it, and if you remember they do not help you. You further strengthened them with weapons and property to wrong the people. You commanded that none should enter upon you but so and so, and so and so, i.e. particular persons whom you named, but you prevent the wronged and thirsty, the hunger and the naked, the weak and the poor from having access to you, although there is none but that he has a right in this property.

When those whom you chose for your company, and preferred to your people, and ordered that they should prevent none from you, saw you collecting property without distributing it (among the people), they said (to themselves): "As he has betrayed Allah, why should we not betray him? Thus, they conspired that nothing of the news about the people should reach you, except for what they themselves wanted, and that no officer disagreed from them but that they would take him away until his position would be lowered. When this became well-known about both you and them, the people showed respect and reverence for them. The first to flatter them were your appointed officers through gifts and presents, to become too strong with them to wrong your people. Then these of power and property among your people did the same in order to be able to wrong those inferior to them. In this way, mischief and covet became widespread in the country of Allah, since those people became your partners in your sovereignty- a thing of which you are heedless. If a complainer came to make a complaint to you, he would be hindered from having access to you, and if he liked to raise his voice and relate his story to you at your emergence, he would find that you had forbidden that, and rather made another person stand to check their complaints. If a complainer came your entourage would ask the one in charge of complaints not to raise his complaint to you. If he cried out of anger he would be severely beaten in order to be an example for anyone having a same wish, while you were looking without disapproval or changing it.

What is then the reason for Islam and its people to survive as such? When it was the ruling of Banu Umayyah, almost all complaints of the Arabs would be raised to them, and he would be dealt with justly. A man used to come from the farthest town until he reached the gate of their ruler and called: "O men of Islam!" they then would hasten to respond to him: "what is wrong with you?" they would then raise his injustice to their ruler, and his right would be given back to him. O Commander of Believers! I have been in China, and there was a king there who lost his hearing, thereupon he went on weeping. His ministers asked him: "Why are you weeping?" he said: "I do not weep for the calamity that has afflicted me, but I weep out of pity for a wrongdoer who might cry at my gate and I do not hear his cry." He then resumed: "If I have lost my hearing, I still keep my sight. Make a public call among the people that none should wear red clothes but a wronged person (in order to detect him)." He then used to ride the elephant and take a tour in the country from the beginning to the end of the day, perchance he would see a wronged person in order to restore to him his right. This man, O Commander of Believers, is a polytheist, whose mercy and kindness overpowered his covet of dominion, whereas you are a faithful believer in Allah Almighty, and the paternal cousin of the Messenger of Allah "Allah's blessing and peace be upon him": why should your mercy and kindness not overpower your own covet of kingdom?

You collect property only for one of three purposes: if you say that I collect property for my child, you were shown by Allah Almighty a lesson in the babe who fall down from the womb of his mother having no property on earth, and Allah Almighty is still kind to that babe until he is endeared to the people. It is not you who give, but it is Allah Almighty Who gives what He pleases. If you say that you collect property to establish in power your sovereignty, of a surety, you were shown by Allah Almighty a lesson in those who were before you: all that they collected availed them naught from the punishment of Allah Almighty. Do you not remember how weak and few in number you were until Allah Almighty wanted to do to you what He pleased to do? If you say that you collect property for a more important objective beyond what you are in now, it should be known that there is no objective beyond what you are in now but a position which none attains but with righteous labour. O Commander of Believers! do you punish such of your people as disobey you with a punishment more than killing?" he answered in the negative. He said: "Then, how should you do with the dominion you are entitled by Allah Almighty to dispose of, and He Almighty does not punish such as disobeys Him with killing in so much as He does with making him abide forever in severe torment? He sees from you your real intention and thought. What do you do if Allah the Real Sovereign takes from you the kingdom of this world and invites you to reckoning? Should anything which you had avail you in the least from His punishment?"

On that Al-Mansur went on weeping and sobbing until his voice raised. He said: "Would that I have not been created, and rather been nothing." Then he said: "How should I do in that entitled to me by Allah to dispose given that all

of those round me are traitors?" he said: "O Commander of Believers! Adhere to the leading guiding imams." He asked: "Who are those?" he said: "The religious learned men." He said: "They have fled away from me." He said: "They have fled from you for fear you might force them to adopt your way as shown by your appointed officers. But open your gates and make easy the custodians, and help he wronged against the wrongful, and prevent injustices, and take things from their lawful sources and distribute them with justice and truth; and I guarantee that such as has fled from you would come to help you amend the affairs of you and your people." Al-Mansur said: "O Allah! Help me do in accordance with what this man has said." The Mu'adhdhins came and paid salutation to him and then the prayer was established and he led the people in prayer.

When he came out he said to the guard: "Bring that man to me, and if you do not do, I should chop off your head." He indeed became extremely angry with him. The guard came out in search for the man and while he was going here and there, behold! The man was praying in a defile. He waited him until he finished. He said: "O man! Do you not fear Allah?" he said: "Nay!" he said: "Do you not recognize him?" he said: "Nay!" he said: "Then, go with me to the ruler for he swore to kill me if I do not bring you to him." He said: "I have no way (to come with you)." He said: "Then, he shall kill me." He said: "No." he said: "How?" he said: "Could you read well?" he said: "No." he took out from a bag that was with him a parchment in which something was written and said: "Take it and put it in your pocket, for it contains the invocation of relief." He asked: "What is the invocation of relief?" he said: "None but martyrs are granted it." He said: "May Allah have mercy upon you. If you do well, tell me about it (since I could not read) and also about its superiority." He said: "If one invokes with it in the evening and morning, his sins would be removed, his pleasure would be continuous, his mistakes would be plotted out, his invocation would receive answer, his sustenance would be enlarged for him, his hope would come true, he would be helped against his enemy, he would be enlisted among the sincere lovers of truth in the Sight of Allah Almighty, and he would not die but as a martyr.

Say: 'O Allah! As You are more kind (to Your servants) than the kind, much superior and lofty than the magnificent, and You know what is hidden underneath Your earth in the same as You know what is as clear and evident over Your Throne (of Authority), and to You what is concealed of thoughts of breasts is as apparent as what is public, and the public speech is like the secret in Your Knowledge, and to Your Greatness all things submit, and all powers are subject to Your Power of authority, and the whole matter of this world and the hereafter is in Your Hand: relieve me of every evening distress. O Allah! Your forgiveness for my sins, excusing my mistakes and screening my faults make me covet of asking You for what I have no claim to ask for in view of my indulgence therein. I invoke You for security, and I ask You to remove my loneliness. You are the doer of good to me although I do evil to myself. You become lovable to me with

Your favours, although I incur Your anger with sins. but my confidence of You leads me to dare to invoke You for such things. Return with Your bounty and goodness upon me: You are Oft-Returning, Most Merciful'."

The guard said: "I took it and put it in my pocket, and my main fear was but from the Commander of Believers. I entered upon him and paid him salutation. He raised his head and looked at me and smiled and said: "Woe to you! Do you practice sorcery?" I said: "No, by Allah, O Commander of Believers!" I related to him my story with the old man and he asked me to give him the parchment, and I gave it to him. He went on weeping and said: "You have been saved." He commanded that it be copied and gave me ten thousand (Dirhams). He asked me: "Do you recognize him?" I said: "No." he said: "He is Al-Khadir "Peace be upon him"."

It is reported on the authority of Abu Imran Al-Jawni "may Allah have mercy upon him" that he said: When Harun Ar-Rashid became the caliph, the scholars visited him and paid him congratulations for the caliphate, and he opened the treasury and gave them gifts and awards in abundance. Before that he used to sit with the learned and ascetics and he showed devoutness and asceticism. He had a bond of brotherhood with Sufyan Ibn Sa'id Ibn Al-Mundhir Ath-Thawri, who deserted him (when he became caliph) and did not visit him. Harun longed for his visit, in order to sit alone with him and talk in privacy to him. But Sufyan did not visit him, nor did he care about his position. It was difficult upon Harun who sent a message to him in which he said: "In the Name of Allah, Most Gracious, Most Merciful. From the servant of Allah, Harun Ar-Rashid, the Commander of Believers to his brother Sufyan Ibn Sa'id Ibn Al-Mundhir: to go further: O my brother! You know that Allah Almighty has made brothers all of the faithful believers, and made this brotherhood to be for His Sake and in His religion. It should be known to you that I have held a bond of brotherhood with you, which keep me in touch with you, and have continuous affection for you. I have the best and greatest love for you. Had it not been for that collar (of caliphate) granted to me by Allah, I would have come to you even as crawling, for the great love and affection I have for you. It should be known to you O Abu Abdullah that none among your and my brothers but that he visited me and paid me congratulations for my new position. I opened the treasury and gave them such of gifts as with which I became pleased. But I feel you are too slow to come to me. I sent to you a message out of my great longing for you. You know, O Abu Abdullah the narrations that tell about the excellence of exchange of visits and good relations among the believers. If my message reaches you, hasten to visit me."

When he finished from writing his message, he turned his face to those who were present with him, and they all recognized Sufyan Ath-Thawri and his hardness. He said: "Bring to me a man from outside the door." A man called Abbad At-Talqani was made to enter upon him to whom he said: "O Abbad! Take this letter of mine and go to Kufah and ask there about the tribe of Banu Thawr and then ask about Sufyan Ath-Thawri, and when you find him, give him

this letter of mine. And keep in memory al that he would say in detail in order to convey it to me." Abbad took the letter and went with it until he arrived in Kufah and asked about the tribe and he was guided to it, and when he asked about Sufyan he was told that he was in the mosque. Abbad related: "I came to the mosque, and when he saw me he stood and said: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan the despised, and I seek refuge with You O Allah from any visitant except if he comes with good." I felt it hard on my heart and when he saw me having descended at the gate of the mosque, he stood and was involved in prayer although it was not time for prayer. I tied my horse to the gate of the mosque and entered. His sitters were sitting and lowering their heads, as if they were thieves upon whom the ruler has come and they have been afraid of his punishment. I paid them salutation and none of them raised his head towards me, although they returned the salutation to me with the signals of finger tips. I kept standing, and none of them suggested to me to sit down. I shivered in awe of them. I stretched my eyes towards them and said (to myself): "Sufyan is the one who is praying." I threw the letter to him and when he saw it he trembled and moved away from it as if it were a female-snake that seemed to him in his Mihrab. He bowed, prostrated and then concluded the prayer with the end salutation. He then got his hand into his sleeve and wrapped it in his garment and took the letter and turned it with his hand and then threw it to those sitting behind him. He said: "Let anyone of you take and read it, for I deem myself far beyond touching anything touched by the hand of a wrongdoer." One of them took and unfolded it, as he were afraid of the bite of a female-snake. He then opened and read it. Sufyan turned his face to him with smile of surprise. When reading ended, he then said: "Turn it and write to the wrongdoer on the back of his letter." It was said to him: "O Abu Abdullah! He is the caliph: why should you not write to him on a blank parchment?" he said: "Write to the wrongdoer on the back of his letter. If he has gained it lawfully, he will be rewarded for it, and if he has gained it unlawfully, he will be punished for it, and nothing touched by a wrongdoer shall thus remain with us lest it would corrupt our faith."

He was asked: "What should we write?" he said: 'In the Name of Allah, Most Gracious, Most Merciful. From the sinful slave Sufyan Ibn Sa'id Ibn Al-Mundhir Ath-Thawri to the hope-conceited slave Harun Ar-Rashid, who has been deprived of the sweetness of faith: to go further: I have written to you to let you know that I have cut off the rope of your friendship and severed the relation of affection (I had) for you. You have made me witness against you to your statement that you have illegally taken from the Muslim treasury, which you have spent with no just cause. Furthermore, you have not accepted to do so while you are far from me, but you have written to me to make me witness to it. Behold! I and my brothers in whose presence your letter have been read are witnesses against you, and tomorrow (in the hereafter) we will give such witness against you in front of Allah Almighty. O Harun! You have usurped from the Muslim treasury without their acceptance. Is your conduct accepted by those whose hearts are to be joined in love, those who administer alms, those who fight in the

Cause of Allah, those who are wayfarers, the carriers of the Qur'an, men of knowledge, widows, and orphans? Is your conduct accepted by anyone of your people? O Harun! Straighten your lower garment (round your waist), and prepare your reply to the question, and a dress to face the trial therewith. You should know that you shall stand in front of (Allah) the Just Ruler. You have afflicted yourself when you have been deprived of the sweetness of knowledge, asceticism, Qur'an, and sitting with the good among the people, and rather accepted to be a wrongdoer if not the chief of wrongdoers. O Harun! You have sit on the throne (of majesty) and put on silk, and hung a curtain on your gate, and imitated, with the wardens whom you have taken, the Lord of the worlds. Then, you have made your wrongful soldiers sit at your gate, to deal unjustly and not justly with the people. They drink wine although they beat such as drinks it (other than them). They commit adultery although they execute the legal punishment of adultery on the adulterer. They also steal although they cut off the hand of the thief. Why have you not enforced those rulings on you and them before you enforce them on the people? How should you do O Harun tomorrow when a caller from Allah Almighty calls that you should muster the wrongdoers and their helpers together? You shall come in front of Allah Almighty with your hands tied to your neck, and nothing shall untie them other than your justice and fairness. The wrongdoers will be round you and you will precede them as their leader to the fire (of Hell). You seem, O Harun, as if you will be constricted and suppressed when you see your good deeds in the scale of others, and the evil deeds of others in your scale, besides your own evil deeds, a trial upon a trial, and darkness over darkness. So, please, keep my recommendation, and receive admonition by my preachment to you. You should know that I have advised you sincerely. So, fear Allah O Harun in regard to your people, and observe (the teachings of) Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him" concerning his nation, and be a good vicegerent over them, and know that were the matter of ruling to remain for you, it would not have ended up to you, and inevitably, it will go to others after you. This is the case of the world, which move with its inhabitants from one to another: some of them take therefrom provision to benefit him (when he leaves it), and some lose both their world and hereafter. I think that you O Harun are of those who lose both their world and hereafter. So, beware of sending to me any letter after that, lest I would give you no reply to it: and peace be upon you."

Abbad resumed: He threw the letter to me spread and not folded nor sealed. I took it and went to the market of Kufah being under the influence of the preachment. I called: "O people of Kufah!" they responded and I said: "O people! Who could buy a man who has fled from Allah to Allah?" they turned towards me with Dinars and Dirhams. I said: "I have no need of money. Let it only be a rough woollen cloak and a cotton garment." I put off the clothes I used to wear while I was with the Commander of Believers, and replaced it with the new clothes. I then took the rein of the workhorse with the weapon I was carrying on it until I arrived near the gate of the palace of the Commander of

Believers as barefooted and walking. Those on the gate of the caliph made fun of me. A permission was sought for me to enter and when I was admitted and he saw me in that state he stood and sat down. Then he stood once again and started slapping his head and face and invoking woes and grief saying: "The messenger (whom I have sent) got benefit while the sender failed. What do I have to do with the world and with a dominion which could very quickly vanish from me?" I threw the letter to him as spread in the same way as it was thrown to me. Harun went on reading it with his tears flowing from his eyes and he was sighing. Some of his sitters said: "O Commander of Believers! Sufyan has dared to talk to you with baldness. Why should you not send to him and tie him in heavy iron fetters and put him in a narrow prison and make of him a lesson to be learned by others?" Harun said: "Leave us O slaves of this world! The conceited is him whom you have deceived, and the wretched is him whom you have given to destruction. Sufyan alone is a nation. So, leave Sufyan to his business."" The letter of Sufyan remained by the side of Harun to read at the time of every prayer until he died "may Allah have mercy upon him". May Allah's mercy be upon a servant who considers his affairs and fears Allah Almighty in his deed which he is going to bring tomorrow (in the hereafter), for he will be reckoned for his deed and given reward or punishment.

It is reported on the authority of Abdullah Ibn Muhran that he said: Ar-Rashid set out as a pilgrim and he came upon Kufah where he spent some days there. Then he departed and the people departed with him. Among those who came out was Buhlul the Mad whom children were harming. When the howdahs of Harun came, they stopped. Buhlul called at the top of his voice: "O Commander of Believers!" Harun lifted the curtain from his face and said: "I'm responding to your call O Buhlul!" he said: "O Commander of Believers! it is reported on the authority of Ayman Ibn Na'il from Qudamah Ibn Abdullah Al-Amiri that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah of Aqabah while being on a blond red she-camel, which he did not beat nor did he drive away by force (as is widespread now among the chiefs and rulers). (This narration is reported by At-Tirmidhi and An-Nasa'i). No doubt, your humbleness in your journey, O Commander of Believers, is much better for you than your arrogance and haughtiness." Harun wept until his tears fell down on the ground. He said: "O Buhlul! Give us more, may Allah have mercy upon you." He said: "Yes, O Commander of Believers! There is a man whom Allah Almighty gave property and beauty, and he has given out of his property (in charity) and observed chastity in regard to his beauty, and the result was that he was registered in the pure register of Allah Almighty with the pious." He said: "You have done well by that statement O Buhlul." He gave a gift to him and he said: "Return the gift to him from whom you have illegally taken for I have no need of it." He said: "O Buhlul! If you are in debt, let's fulfill it on your behalf." He said: "O Commander of Believers! the men of knowledge in Kufah unanimously agree hat to fulfill the debt with the debt is impermissible." He said: "O Buhlul! Let's then assign a yearly income to sustain

you." He raised his head towards the sky and said: "O Commander of Believers! both you and I are among the dependents of Allah Almighty, and by no means could He remember you and forget me." Harun then let the curtain hang down and proceeded on his way.

It is narrated on the authority of Abu Al-Abbas Al-Hashimi from Salih Ibn Al-Ma'mun that he said: One day I entered upon Al-Harth Al-Muhasibi "may Allah bestow mercy upon him" and asked him: "O Abu Abdullah! Have you reckoned yourself?" he said: "Only once." I asked: "What about today?" he said: "I cancel my state from myself. I read a Holy Verse from the Book of Allah Almighty and fear that my own self would hear it. One night, I was sitting in my Mihrab when a good-looking pleasant smelling young man greeted me and sat in front of me. I asked him: "Who are you?" he said: "I am one of the wanderers on earth and I aim at the worshippers in their Mihrabs, but I see you have made no diligence. What is your deed?" I said: "The concealment of calamities and exportation of benefits." He cried: "I have never learnt that there is anyone on the whole earth has such a characteristic. Al-Harth said: I liked to tell him more saying: "Do you not learn that the masters of hearts are in the habit of hiding their states and concealing their secrets, and they ask Allah Almighty to conceal that for them? How then do you recognize them?" he cried so loudly that he felt unconscious.

He spent two days with me with his mind lost. He then recovered after he had urinated in his garment, and knowing that he had lost his mind, I took out a new garment for him and said: "This is my shroud with which I have favoured you. So, take bath and compensate your missed prayers." He said: "Give me water." He took bath, performed prayer and wrapped himself in the garment and came out. I asked him: "Where should you go?" he asked me to stand with him. He kept walking until he entered upon Al-Ma'mun and greeted him, and said: "O wrongdoer! I am a wrongdoer if I do not tell you that you are a wrongdoer. I ask for Allah's forgiveness for my indulgence in admonishing you. Do you not fear Allah Almighty in what he has placed under your possession?" he said many things and when he intended to come out and I was sitting near the gate, Al-Ma'mun faced him and asked: "Who are you?" he said: "I am one of the wanderers on earth. I considered the good the righteous before me had done, and since I have no portion of it, I betook myself to admonish you perchance I would join them." He commanded that his head be chopped off. He was brought out and I was sitting near the gate wrapped in the garment, and a caller was calling: "Who is the guardian of that young man?" Al-Harth said: "I hid myself from him and strange people took him, and buried him and I was with them but without telling them about my state (with that young man). I stayed in a state of grief in a mosque near the graves, until I was overtaken by slumber and behold! He was among servant-maids better than whom I have never seen. He said: "O Harth! By Allah, you are among those who conceal their states and obey their Lord." I said: "What have they done?" he said: "They are going to meet you now." I saw a group of riders whom I asked: "Who are you?" they said: "We are those who

conceal their states. This young man was moved by your words to him, and before that his heart had nothing like it. After he had heard you he came out to enjoin right and forbid evil. Allah joined him with us and grew angry for His servant."

It is reported on the authority of Ahmad Ibn Ibrahim Al-Maqri that he said: Abu Al-Hussain An-Nuri was not curious, and he did not ask about what concerned him not, nor did he inspect about what he needed not. Whenever he saw evildoing, he would endeavour to change it even if he was to damage it. One day, he went to a port known as the port of coal makers to get purified and perform ablution for prayer. He saw a boat having thirty large jugs and the word of "Lutf" was written on them with pitch. He read and disapproved of it for nothing like that was learnt to be practiced in the trade or transaction. He asked the navigator: "What do those large jugs contain?" he said to him: "What is your business with them? Go on your work." Heard that from the navigator, An-Nuri became more eager to know what those contained. He said to him: "I like that you tell me what those large jugs contain." He said to him: "What is your business with them? You are, by Allah, a curious Sufi. This is wine for Al-Mu'tadid with which he likes to compete his gathering." An-Nuri asked: "Is this then wine?" the navigator answered in the affirmative. He said: "I like that you give me that big knife." The navigator was enraged by him and said to his slave: "Give it to him and wait to see what he will do." When he took hold of the big knife, he ascended the boat and started breaking them one after the other until he broke all of them except for a single large jug. At that time, the navigator was asking for relief, until the governor of Al-Jisr, Aflah Ibn Bishr came and arrested An-Nuri. He brought him to the presence of Al-Mu'tadid. Al-Mu'tadid used to have his sword precede his speech, and the people had no doubt that he would kill An-Nuri. Let Abu Al-Hussain tell us: he said: I was made to enter upon him while he was sitting on an iron chair, having a pillar which he was turning in his hand. When he saw me he asked: "Who are you?" I said: "A Muhtasib." He said: "Who has appointed you in charge of Hisbah?" I said: "The same Who has appointed you as a ruler has also appointed me in charge of Hisbah O Commander of Believers." he lowered his head for a moment and then raised it to me and said: "What has led you to do what you have done?" I said: "I have done it out of pity for you. I stretched my hand to an evildoing that I dislike for you and deprived you of it." He lowered his head and considered my speech and then raised his head towards me and said: "How has that large vessel been saved from among all the vessels?" I said: "There is a reason for that and I could tell you about it if you give me permission." He gave me permission and I said: "O Commander of Believers! I turned to break the vessels motivated by Allah's demand from me to do so, and at that time, I saw nothing but the truth, which removed from me the reverence and awe of the creatures. I was in that state until I came to that vessel, thereupon I felt myself too arrogant to dare to do the like of that with you, and thus I desisted. Had I turned towards it with the first state, surely, I would have broken as much

vessels as to fill the whole world, with no care." On that Al-Mu'tadid said: "Go and we've released your hand to change such of evildoings as you like to change." He said: "O Commander of Believers! Changing the evildoing has now become hateful to me." He asked: "What is your need then?" he said: "To command that I come out safely." He commanded that he should come out safely, and he came out and left for Basrah. He stayed there until Al-Mu'tadid died and then he returned to Baghdad.

This is the habit of the religious scholars and learned men of enjoining right and forbidding evil, and their careless about the power of rulers and governors, for they relied on the bounty of Allah Almighty to guard them, and accepted the decision of Allah Almighty to bestow martyrdom upon them. When their intentions were sincere to Allah Almighty, their speech had its positive impact on smoothing the hard hearts. But now, the covets and desires tie the tongues of the learned, thereupon they keep silent; and even if they speak, their states never confirm their words, and the result is that they are not successful. Were they to be true and sincere to the right of knowledge upon them, surely, they would prosper. To be sure, the corruption of the people results from the corruption of their kings, and the corruption of kings results from the corruption of the scholars and learned men, and the corruption of scholars and learned men results from their being possessed by love for wealth and celebrity. If the love for this world possesses anyone, he would not be able to prevent the lowly from sins, what then about preventing kings and chiefs from sins? it is Allah whose aid is sought in every state.

**End of the book of enjoining good and forbidding evil, praise be to Allah.**

# Book ten: Etiquettes of living and Prophetic manners

It is the tenth book of the quarter of customs of life

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, who created the all things, embellished its form and order, and caused His prophet Muhammad "Allah's blessing and peace be upon him" to be well mannered; and who, having adorned his conduct and purified his qualities and character, selected him as His chosen and His beloved. Praise be to Allah who guides the copying of Muhammad's attributes by them whose refinement he desires, and who prevents the assuming of his character by them whose debasement He desires. May Allah bless our lord Muhammad "Allah's blessing and peace be upon him", the lord of the messengers, his good and chaste family, and may He grant (them) peace.

To begin: Verily one's external manner is the mark of one's inner manner, and the movements of the productive members of the body are the results of passing thoughts. Moreover, actions are the result of character, and fine breeding is the distillate of knowledge. Indeed, actions are rooted and originate in the innermost thoughts of the heart. (Verily) the innermost lights of the heart shine upon one's external behavior, adorning and embellishing it, and substitute good qualities for disliked and evil ones. Furthermore he whose heart is not humbled, his external members are not humbled; and he whose chest is not the niche of the divine lights, there does not spread over his external features the beauty of the prophetic manner.

I had resolved to end the "Quarter of Customs of Life" of this Book with a comprehensive book dealing with manners of living, in order that their deduction from the entirety of this book should not be difficult for the student. Then I realized, however, that each book of the "Quarter of Customs of Life" had already dealt with a particular class of manners, and since I find the task of repetition painful and tedious-people being disposed to a dislike of the repetition of customs-I have decided to restrict myself in this book to the mention of the manner and character of the Messenger of Allah "Allah's blessing and peace be upon him" as related by tradition. In this, I will gather together the reports, section by section, without their Isnad, in order that there be brought together in this book, in addition to the mention of the manners (of Muhammad "Allah's blessing and peace be upon him"), the restoration and strengthening of the faith through the testimony of Muhammad's noble character; a fact to which the single traditions testify without a doubt, namely, that he was the most noble of Allah's creations, and the most noble in rank and in power. Hence how much more so is this true when they (the traditions) are all combined!

To the consideration of his character I will join the mention of his physical appearance. Then I will consider his miracles by which the reports are verified, since they (the miracles) speak clearly for the noble qualities of character and nature, and remove the lid of deafness from the ears of the rejecters of his Prophethood. Allah, the exalted, is the Lord who directs one's imitation of the lord of the apostles, in regard to character, qualities, and the rest of the guideposts of religion. Verily, Allah is the guide of the perplexed and the answerer of the prayers of those in need.

We will first mention the account of Allah's disciplining Muhammad "Allah's blessing and peace be upon him" by means of the Qur'an, then the accounts concisely summarizing the fine qualities of his character, his speech and laughter, his character and manner in regard to food, his character and manner in regard to dress, his pardoning although he had the power not to pardon, his aversion from whatever he disliked, his generosity and his liberality, bravery and courage, modesty, his external countenance and appearance, and his miracles and signs which point to his truth. The Account of Allah's Disciplining Muhammad, His Friend and His Chosen, by the Holy Qur'an

The Messenger of Allah "Allah's blessing and peace be upon him" was very humble and supplicatory of Allah, continuously asking Him to adorn him with fine qualities of breeding, and the noble qualities of character. While praying he used to say (according to the narration of Ahmad on the authority of A'ishah): "O Allah, embellish my external and internal natures;" and (according to the narration of At-Tirmidhi on the authority of Qutbah Ibn Malik): "O Allah, cause me to shun the disapproved qualities of character." Thereupon Allah answered his prayer, in fulfillment to his statement: "If you will call me, I will answer you" (Ghafir 60)

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ﴾

By sending down the Qur'an and disciplining him through its teaching, so that Muhammad's nature was the Qur'an.

Sa'd Ibn Hisham said (according to the narration of Muslim): "I visited 'A'ishah, may Allah be pleased with her and her father, and asked her concerning the character of the Messenger of Allah "Allah's blessing andpeace be upon him". She said: 'Do you not read the Qur'an?!' I said: "Yes." She said: "The moral nature of the Messenger of Allah "Allah's blessing and peace be upon him" was the Qur'an."

Only the Qur'an disciplined him by the examples of its word; e.g., "Take amnesty and command what is just and shun the ignorant." (Al-A'raf 199)

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

"Verily Allah ordered justice, the doing of good, and the giving of gifts to kindred, and He forbade wickedness, wrongdoing, and oppression." (An-Nahl 90)

﴿ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ ﴾

"Enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide you; for this is firmness (of purpose) in (the conduct of) affairs." (Luqman 17)

﴿ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ﴾

"But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs." (Ash-Shura 43)

﴿ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ ﴾

"But forgive them, and overlook (their misdeeds): for Allah loves those who are kind." (Al-Ma'idah 13)

﴿ فَٱعۡفُ عَنۡهُمۡ وَٱصۡفَحۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴾

"Let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (An-Nur 22)

﴿ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۗ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ﴾

"Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and you was hatred become as it were your friend and intimate!" (Fussilat 34)

﴿ وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي
بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ ﴾

"Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good." (Al Imran 134)

﴿ ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴾

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs." (Al-Hujurat 12)

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ
وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ ﴾

When Muhammad's two teeth were broken and he was wounded in the battle of Uhud, so that the blood flowed over his face, he wiped the blood saying (according to the narration of Muslim on the authority of Anas): "How do a people who dye the face of their Prophet with blood succeed, while he

calls them to their Lord!" Therewith Allah sent down the verse: "It is not your concern" (Al Imran 128)

﴿ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ ﴾

As a correction in regard to that; and there are innumerable examples of these corrections in the Qur'an."

Muhammad "Allah's blessing and peace be upon him" was the first intended for (the function of) disciplining and refining. Then the light spread from him over the whole of creation, for he was disciplined by means of the Qur'an and he in turn disciplined creation. For this reason he said (according to the narration of Ahmad, Al-Hakim and Al-Baihaqi on the authority of Abu Hurairah): "I was sent to complete the noble qualities of character." Thereupon mankind became desirous of the fine qualities of character as we mentioned in the book The Disciplining of the Soul and the Refinement of Character, (a process) which we will not mention here.

When Allah perfected his character, He praised him and said: "Verily you are of a noble nature." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

How great is His state and how perfect His bestowal of favor is! Consider His embracing kindness and great bounty: how munificently He bestowed (favour) and then praised him. It is He Who adorned him with noble character and great excellence. Furthermore, He (Allah) added that praise and said: "Verily you are of a noble nature." (Al-Qalam 4)

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

Thereafter the Messenger of Allah "Allah's blessing and peace be upon him" explained to mankind that Allah loves the fine qualities of character and detests the bad qualities of character (according to the narration of Al-Baihaqi on the authority of Sahl Ibn Sa'd).

(According to the narration of At-Tirmidhi) 'Ali, may Allah be pleased with him, said: "How strange that a Muslim, when a fellow Muslim comes to him in need, does not regard himself competent to bestow favor. For, even were he not to hope for reward and fear punishment, it still would have been necessary for him to hasten to act generously, since good actions point the path to salvation." Then a man said to 'Ali: "Did you hear this from the Messenger of Allah "Allah's blessing and peace be upon him"?" 'Ali said: "Yes, and that which is better than this. When the prisoners of Tai' were brought, there arose a girl from amongst them who said: 'O Muhammad, would that you free me and prevent the Arab tribes from gloating at my misfortune; for, I am a daughter of the chief of my people, who defended the family, freed the captive, satiated the hungry, extended greetings, and never refused anyone who sought

him in need. I am a daughter of Hatim At-Ta'i. Then Muhammad "Allah's blessing and peace be upon him" said: 'O girl, this is truly a description of the Muslims. If your father were a Muslim, we would say, 'Might Allah have mercy on him.' Free her! For her father loved the noble qualities of character, and verily Allah loves these qualities.' Then Abu Burdah Ibn Niyar arose and said: 'O Messenger of Allah, does Allah love the noble qualities of character?' Muhammad "Allah's blessing and peace be upon him" replied: 'By Him in whose hands is my life; no one shall enter paradise except he who is of good character."

It is further narrated on the authority of Mu'adh Ibn Jabal that Muhammad "Allah's blessing and peace be upon him" said: "Verily Allah encompasses Islam with noble qualities of character and with fine deeds."

Now amongst these qualities are: having pleasant social relations, doing noble actions, being submissive, bestowing favor, feeding others, extending greetings, visiting the sick Muslim whether he be pious or profligate, escorting the bier of a Muslim, protecting your neighbor whether he be a Muslim or a disbeliever, honoring the aged Muslim, answering the invitation to food, inviting others to it, bestowing pardon, making peace between people, liberality, nobility of character, forbearance, being the first to extend greeting, repressing anger, pardoning people, shunning what Islam forbids, namely, frivolous sport, vanity, song, all musical instruments, revenge, guile, slander, falsehood, avarice, niggardliness, rudeness, artifice, deception, calumny, wronging friendship, forsaking blood kindred, bad moral character, haughtiness, boasting, self-conceit, arrogance, pride, immoderation, foulness of language, rancour, envy, levity, injustice, oppression, and tyranny.

Anas Ibn Malik, may Allah be pleased with him, said: "Muhammad "Allah's blessing and peace be upon him" did not call out 'a fine counsel' without having induced and ordered us to follow it, not did he call out 'fraud' or say 'vice' or 'disgraceful' but that he cautioned and prohibited us in regard to it." And this verse of the Qur'an will suffice for all of these maxims, "Verily Allah orders justice and good actions." (An-Nahl 90)

﴿ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ ﴾

Mu'adh Ibn Jabal said (according to the narration of Abu Na'im and Al-Baihaqi): "The Messenger of Allah "Allah's blessing and peace be upon him" commanded me saying: 'O Mu'adh, I command you to fear Allah, to tell the truth, to fulfill the oath, to act loyally, to avoid perfidious actions, to care for the neighbor, to have mercy on the orphan, to be soft spoken, to be liberal of extending greeting, to perform fine acts, to limit expectation, to stick to faith, to study the Qur'an, to love the other life, to be anxious in regard to the reckoning, to act humbly; I forbid you to abuse the learned, to accuse an honest man of lying, to obey the sinner, to disobey a just man, to put a land in disorder; and I command you to fear Allah at every stone, tree, or village, and

that you show repentance for every sin, secret or public." Thus Muhammad "Allah's blessing and peace be upon him" disciplined the servants of Allah and urged them to be well mannered and to possess the noble qualities of character.

## A BRIEF ACCOUNT OF HIS FINE QUALITIES OF CHARACTER, WHICH A LEARNED HAS GATHERED AND COLLECTED FROM THE REPORTS

Muhammad "Allah's blessing and peace be upon him" was the most forbearing, honest, just, and chaste of men. His hand never touched the hand of a woman whom his right hand did not possess, or whom he did not marry, or who was unlawful for him to marry. He was the most generous of men. Neither a Dinar nor a dirham was left with him in the evening. If something remained, and there was not anyone to whom he could give this excess-night having fallen unexpectedly-he would not go to his lodging until he was able to give this excess to who was in need of it.

Muhammad "Allah's blessing and peace be upon him" did not take of those things which Allah gave him, except his yearly provisions. He gave the remaining excess of his small quantity of dates and barley to the needy. He was never asked for anything but that he gave it (to him who asked). Moreover he returned to his yearly provisions (which he stored for his family) and (taking of them) preferred him (the seeker) (over himself and his family). Thus he was often in need before the end of the year, if nothing was presented to him. He patched his sandals and clothing, performed household duties, and ate meat with his women-folk.

Muhammad "Allah's blessing and peace be upon him" was the most bashful of men and did not stare into anyone's face. He answered the invitation of the slave and the freeborn. He accepted presents, even if they consisted only of a draught of milk, or of a leg of rabbit; he ate them and requited equally for them. However, he did not eat of that which was offered to him as legal alms. He did not consider himself too great to answer the (ordinary) people and the poor. He became angry for Allah and not for his own sake. He exacted the truth even though it brought harm to him and his companions.

Muhammad "Allah's blessing and peace be upon him", while fighting certain polytheists, was offered the help of other polytheists. However, he replied, "I do not seek assistance in conquest from a polytheist," even though he was with few men and in need of anyone who could increase his numbers.

One of the most virtuous and best of his companions was found murdered amongst the Jews, but Muhammad "Allah's blessing and peace be upon him" did not hasten against them nor did he exceed the course of justice. Rather he accepted no more than the blood-money of a hundred female camels although his companions needed a single male camel with which they would be strengthened.

Because of hunger he at times tightened a stone around his stomach. He

often ate what was at hand, did not reject what was available, and did he refrain from lawful food. If there was available a date without bread, he ate it; if there was roast meat, he ate it; if there was wheat or barley bread, he ate it; if there was sweets or honey, he ate it; if there was milk without bread, he was content with it; if there was a melon or fresh dates, he ate it.

He did neither eat as reclining nor from a footed tray. He used his sole as a napkin. Until the time of his death, he did not dislike to eat wheat bread three days in succession as a sign that one (should) choose neither poverty nor avarice.

He attended feasts, visited the sick, attended funerals, and walked alone without a guard amongst his enemies. He was the humblest of men, the most silent without being insolent and the most eloquent without being lengthy. He had the most joyful countenance, none of the affairs of the world awing him.

Muhammad "Allah's blessing and peace be upon him" wore what was at hand-at times a cloak covering the whole body, at times a striped-cloth garment of Yemen, at times a gown of wool. He wore any permissible garment which was available. His signet was of silver which he wore now on the little finger of his right hand, now on that of his left hand.

He mounted his servant and others behind him on the same beast. He rode whatever was possible for him. At different times he rode a horse, a male camel, a gray she mule, an ass; at times he walked on foot, barefoot without a cloak, turban, or cap.

He visited the sick in the farthest section in the city. He loved perfumes and disliked foul odors. He sat and ate with the poor. He showed regard to the people of virtue for their character and was intimate with the people of rank because of their piety. He did good for his kindred without preferring them to him who was more virtuous than they. He did not tyrannize anyone and accepted the excuse of him who begged his pardon.

He jested but he only spoke the truth. He laughed without bursting out into laughter. He witnessed the permitted games and did not disapprove of them. He raced sportingly with his family. Voices were raised against him, but he was patient.

His milch camels and sheep nourished him and his family with their milk; He did not eat better food nor wear better clothes than his male and female slave. A moment did not pass without his doing an action for Allah or (doing) that which was indispensable for the soundness of his soul. He went to the garden of his companions. He did not despise a poor man for his poverty and misfortune, nor he did not fear a king because of his power; rather, he urged them equally to Allah.

Allah combined in him virtuous conduct and perfect rule of people, though he was untaught, unable to read or write, grew up poor amongst the shepherds in the land of ignorance and desert, and was an orphan without father and mother. Allah taught him all the fine qualities of character, the praiseworthy paths, the

reports of the first and last affairs, and those matters through which there is (obtained) salvation and reward in the future life and happiness and reward in the world. Allah taught him to cleave to that which is as obligatory and to forsake the useless.

May Allah direct us to obey Muhammad "Allah's blessing and peace be upon him" in his commands and to imitate him in his actions. Amen, Lord of the worlds.

## Another Summary of His Manner and Character

Of that which Abu Al-Bakhtari related, they said that the Messenger of Allah "Allah's blessing and peace be upon him" did not insult a Muslim but that he atoned for this and bestowed mercy. Moreover, he never cursed either a woman or a slave. While he was waging war it was said to him, "Would that you curse them (the enemy) O Messenger of Allah!" To which he responded, "I was sent to forgive not as a curser." Whenever he was asked to wish evil against anyone whether he be a Muslim, a disbeliever, a man of the common people, or a man of worth, he turned from wishing him evil to blessing him.

Muhammad "Allah's blessing and peace be upon him" never struck anyone except for the sake of Allah; nor did he ever revenge himself for what was done to him except when the sanctity of Allah was violated. He never chose between two matters but that he chose the easier, unless there was a sin in this choice, or it would result in the forsaking of kindred, in which case Muhammad "Allah's blessing and peace be upon him" would be furthest removed from that.

No person, whether he be free born, male or female, came to Muhammad "Allah's blessing and peace be upon him" but that he supported him in his need. Anas Ibn Malik said: "By Him who sent him with the truth, Muhammad "Allah's blessing and peace be upon him" never said to me in regard to anything what he disapproved, 'why did you do it? Moreover, his wives did not rebuke me but that he said: 'let it be'; it was written in a book and fated."

They said that the Messenger of Allah "Allah's blessing and peace be upon him" did not regard a bed as something amiss; for if they spread out a bed for him, he reclined upon it ; if not, he reclined on the earth.

Allah had already described him in the Torah before he sent him in the first generation saying: "Muhammad "Allah's blessing and peace be upon him" is the Messenger of Allah; he is my chosen servant. He is neither harsh, coarse, nor clamorous in the market places. He does not reward evil with evil, but he forgives and examines the affair. Mecca is the place of his birth, and Medina is the place of his emigration, and Sham is the place of his kingdom. He and those with him clothe themselves with a waistband wrapper. Allah called him for the Qur'an and firm belief. He washes his extremities." He is thus also described in the New Testament.

It was his nature to be the first to extend greetings to whomever he met. He

was patient with anyone who asked him for help, to the point that he (Muhammad "Allah's blessing and peace be upon him") was the one dismissed. While hand- shaking, Muhammad "Allah's blessing and peace be upon him" was never the first one to release his hand. When he met one of his companions he was first to commence handshaking; he then took his hand and clasped it, strengthening his grasp over his hand.

Muhammad "Allah's blessing and peace be upon him" did not rise or sit without the mentioning of Allah. No one sat in his company while he was praying but that he shortened his prayer and came forth to him and said: "Have you a need?" After satisfying his need, Muhammad "Allah's blessing and peace be upon him" returned to his prayer.

Muhammad "Allah's blessing and peace be upon him" sat most of the time with his feet together, grasping them like a cloth which is used as a support. His sitting place could not be distinguished from that of his companions because he sat in the last row of those assembled. He never was seen stretching his legs before his companions, lest he put anyone in a strait position the exception was when there was ample space in which there was no narrowness. Most of the time Muhammad "Allah's blessing and peace be upon him" sat facing in the direction of Mecca.

He used to show regard to his visitor to the point of often spreading his garment and seating upon it him who was neither a relative nor foster brother. He preferred his guest (over himself) by (offering him) the cushion on which he reclined; and if he refused, Muhammad "Allah's blessing and peace be upon him" urged him until he did accept it.

No one chose Muhammad "Allah's blessing and peace be upon him" as a friend, but that Muhammad "Allah's blessing and peace be upon him" regarded him as the most noble of men. He shared his attention with all his guests. Moreover he sat, listened, conversed, acted gracefully, directed himself to his guest, his company being, in spite of all that, modest, humble, and sincere. Allah said: "By the mercy of Allah, you have been mild towards them, but had you been harsh and hard-hearted, they would have certainly dispersed from around you." (Al Imran 159)

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ ﴿١٥٩﴾ ﴾

He called his companions by their titles *so* as to honor and conciliate them. He nicknamed whoever did not have a nickname and called him by it. Muhammad "Allah's blessing and peace be upon him" also nicknamed the women who did not have children. He nicknamed the young boys, therewith softening their hearts.

Of all men he was the least angry and the readiest to be pleased. He was the most merciful, beneficial, and useful of men towards his fellow men.

No noise was raised in his company. When he arose he said: "Allah be praised, O Allah, I testify praising Thee that there is no Allah but Thou; I ask Thy pardon and repent to Thee." Then he said: "Gabriel-may Allah bless him-taught me this."

## Account Of His Speech And Laughter

Of all men Muhammad "Allah's blessing and peace be upon him" had the most eloquent diction and the most pleasant speech. He said (according to the narration of At-Tabarani on the authority of Abu Sa'id Al-Khudri): "I am the most eloquent of the Arabs." He also said that the people of Paradise speak the dialect of Muhammad "Allah's blessing and peace be upon him" (according to the narration of Al-Hakim on the authority of Ibn Abbas). His speech was exiguous and compliant. When he spoke he was not a babbler. His speech was like a string of (matched) gems. 'A'ishah said: "He did not construct his speech the way you do; he spoke little, and you speak a great deal." They said that of all men Muhammad's speech was most concise, this quality having been brought to him by Gabriel. However, in spite of its concision his speech expressed all that he wanted to say. He used to speak comprehensively and concisely, neither exceeding nor falling short (from his purpose). His sentences followed each other and were cohesive, so that his listener heard and understood him.

He had a powerful and most melodious voice. He was long silent, and did not speak without necessity. He did not say that which was forbidden to say. He only spoke the truth whether he was pleased or prone to anger. He avoided whoever spoke without eloquence. Moreover he used to express himself metonymically whenever he had to say anything which he loathed expressing.

When he was silent, his companions spoke. One did not argue in his presence. He warned by exhortation and by advice. Muhammad "Allah's blessing and peace be upon him" said: "Do not refute the Qur'an by comparing one part by another, for the Qur'an was sent down in various ways."

He was the most smiling and laughing of men in the presence of his companions, admiring what they said: and mingling with them. He often laughed so that his molar teeth showed. The laughter of his companions in his presence, in imitation of him and as a sign of their regard for him, was a smile.

They said: "One day an Arab Bedouin came to Muhammad "Allah's blessing and peace be upon him" while he was in a frame of mind of which his companions were ignorant; and he (the Bedouin) desired to ask Muhammad "Allah's blessing and peace be upon him" something. Thereupon his companions said: 'No, do not do it (ask him), O Bedouin, for we do not know his frame of mind.' The Bedouin answered, 'Let me! I swear by Him who sent Muhammad "Allah's blessing and peace be upon him" as a prophet that I shall not leave him until he smiles.' Then he said: 'O Messenger of Allah, it has reached us that the Anointed, meaning the Anti-Christ, has brought the people who were dying of

hunger a bowl of soup. Do you think, you who are dearer to me than my father and mother, that I should desist from his soup, because of chastity and purity so that I die of emaciation, or do you think that I should take his soup so that when I am satiated I will believe in Allah and deny the Anti-Christ.' Thereupon the Messenger of Allah "Allah's blessing and peace be upon him" laughed until his molar teeth became visible, and said: 'No, but Allah will reward you with that which he rewards the Believers."

They said that he was the most smiling and agreeable of men except when a revelation (Qur'an) was revealed to him, when he mentioned the hour of the Resurrection, and when he preached a sermon. When he rejoiced and was pleased, he was the most pleased of men. If he preached, he preached vigorously; if he were angered, being angered only for the sake of Allah, nothing could withstand his anger. Thus he was in all his affairs.

When he undertook an affair, he entrusted the matter to Allah, renounced his strength and power, and asked for guidance, saying, "O Allah, show me the truth, qua truth, and I will follow it. Show me what is denied, qua denied, and cause me to shun it. Protect me, lest the truth becomes dubious to me, and I will follow my inclination without guidance from You. Cause my inclination to act in obedience to You, and may You be pleased with my soundness. Guide me correctly in regard to whatever I am, with Your permission, in doubt as to the truth. Verily You guide whomever You desire to the right path."

## Account Of His Character And Manner In Regard To Food

The Messenger of Allah "Allah's blessing and peace be upon him" ate whatever was available. His most beloved food was that upon which the hands would multiply (i.e. to share food). When the table was set he said: "In the name of Allah, render the food favorable and praiseworthy and cause it to have the favor of Paradise."

While he sat eating, he frequently joined his knees and feet just as he who prays, except that one knee was over the other knee and one foot over the other foot, and said: "I am only a servant; I eat and sit as he does."

He did not eat very hot food, in regard to which he said: "It is without blessing; verily Allah did not feed us fire, therefore cool it." He ate whatever was within his reach, eating with his three fingers. Sometimes he used a fourth finger but he did not eat with two fingers for he said: "That is the way Satan eats."

Uthman Ibn 'Affan brought Muhammad "Allah's blessing and peace be upon him" a sweetmeat (made of starch, water and honey), and Muhammad "Allah's blessing and peace be upon him" said: "What is this, O 'Abd Allah?" 'Uthman answered, "You who are dearer to me than my father and mother, we put butter and honey in the stone cooking pot, put it over the fire, and boil. Then we take the purest part of wheat when it is milled, and roast it over the butter and honey

in the pot. It is then mixed until it is thoroughly cooked, and the result is what you see." Thereupon Muhammad "Allah's blessing and peace be upon him" said: "This food is good."

He ate bread made of unsifted barley and cucumbers with dates and with salt. His favorite fresh fruit were the melon and the grape. He ate the melon with bread and sugar; he often ate it with dates, using his two hands. One day, while he was eating the dates in his right hand and storing the date stones in his left hand, an ewe passed. Muhammad "Allah's blessing and peace be upon him" showed her the date stones, and the ewe began eating out of his left hand while he ate with his right hand. When he finished eating, the ewe left.

He frequently ate grapes by putting the bunch in his mouth and drawing forth its stalk bare; (in doing this) the foam on his beard appeared as shining beads. His most frequent food consisted of water and dates. He mixed milk and dates and called them "the two best."

His favorite food was meat, of which he said: "It is beyond fame; it is the lord of food in this world and in the next; and if I were to ask Allah to feed it to me every day, he would do so." He used to eat soup with meat and pumpkins. In regard to pumpkins, which he loved, he said: "It is the tree of my brother Yunus."

'A'ishah relates that Muhammad "Allah's blessing and peace be upon him" used to say, "O, A'ishah, when you cook a pottage put in plenty of gourds, for verily it strengthens the heart of the grieved." He used to eat meat of hunted birds. However, he did not follow a hunt. Rather he preferred that it be hunted and brought to him; then he ate of it.

When he ate meat, he did not lean over it. Instead he lifted the meat to his mouth and then bit into it with his front teeth. He ate bread and butter, and liked the forearm and shoulder of sheep. Of pottage, he loved gourds; of seasoning, he loved vinegar; of dates, he loved those of Medina (al-'Ajwah), which he named "The Blessed." Moreover he said: "It (the dates of Medina) is of Paradise and is a remedy for poison and magic." Of vegetables, he liked the endive, mountain balm, and garden purslane, which is called Ar-Rijlah. He disliked the kidneys because of their proximity to the urine. He did not eat seven parts of the ewe, namely, the male organ, ovaries, knees, gall vesicle, goiter, vulva, and the blood, since he disliked them. He did not eat garlic, onions, or leek.

Muhammad, "Allah's blessing and peace be upon him" never found fault with food. If he was pleased with it, he ate of it; if he disliked it, he neglected it; if he discarded it, he did not render it hateful to another person. He disliked the lizard and the spleen but did not declare them forbidden.

He used to wipe clean the dish with his fingers saying, "The last portion of food is very much blessed." Moreover he licked his fingers until they became red.

He did not wipe his hand with a towel until he licked his fingers one by one, saying that he did not know in which morsel of food was the blessing. When he finished he said: "Praise be to Allah! Allah, Thou art worthy to be praised. Thou hast fed, sated, given drink, and quenched thirst; praise belongs to Thee, who cannot be denied, who is eternally present, and who is indispensable." When he ate bread and especially meat, he washed his hands vigorously and wiped his face with the excess water.

He used to drink in three portions, invoking Allah thrice. When he finished he praised Allah thrice. He sucked the water and did not gulp it.

Muhammad "Allah's blessing and peace be upon him" gave the excess of his food to him who was on his right side. If there was someone on his left, who was more illustrious as to rank, he said to him who was on his right, "It is the custom that it be given to you, but if you wish I will prefer them."

He sometimes drank with one breath until he was finished. He did not drink from the vessel without separating it from his mouth; rather, he avoided doing it.

There was brought to him a vase in which there was honey and milk, and he refused to drink it saying: "There are two draughts in one, and two foods in one vase." Then he said: "I do not forbid it, but I dislike boasting in respect to the excesses of the world and calculating regarding them for the morrow; rather I love humility. For, verily, whoever is humble before Allah, Allah will extol him."

In his house he was more modest than his freed servants. He did not ask them for food, nor did he importune them with requests for food. If they fed him, he ate. He ate whatever they fed him, and drank whatever they gave him to drink. He often rose and took that which he ate and drank (i.e. he served himself).

## Account Of His Character And Manner In Regard To Dress

The Messenger of Allah "Allah's blessing and peace be upon him" used to wear whatever was at hand: e.g., a wrapper, an outer wrapping garment (Rida), a long shirt gown, an upper gown with full sleeves, or other garments. He used to admire green garments. He wore white garments most frequently, saying, "Wear them while you are living and shroud yourself in them when you die." Muhammad "Allah's blessing and peace be upon him" wore a padded tunic for battle and for other occasions.

He had a tunic of fine silk brocade which was very attractive to him because of his white complexion. All of his garments were tucked up above his ankles; his waist wrapper over them (his garments) reached to the middle of his shank. His long shirt gown was fastened by buttons, which he often unfastened during prayer and on other occasions. He had a saffron dyed cloak in which, wearing nothing else, he led prayer. He sometimes wore a single

piece garment wearing nothing else. He had a padded garment which he used to wear saying, "I am only a slave. I dress as the slave dresses." He had two special garments for Friday prayer, excluding his other garments which he wore otherwise.

On occasion he only wore the waist wrapper, tying the two ends between his shoulder blades; and so dressed, he led the people in funeral prayer. Sometimes he prayed in his house wearing the single waist wrapper, tying its two ends crosswise. Moreover he wore that particular garment on the day in which he had sexual relations. Muhammad "Allah's blessing and peace be upon him" sometimes prayed during the night in a waist wrapper, wrapping himself with the end part of the garment, which was in his reach, and laying the remainder over his wife.

Muhammad "Allah's blessing and peace be upon him" gave away a black single piece garment. Thereupon Umm Salamah said: "You who are dearer to me than my father and mother, what happened to that black garment?" Muhammad "Allah's blessing and peace be upon him" answered, "I clothed someone with it." Then she said: "I never saw anything which was more attractive than your whiteness against its blackness."

Anas Ibn Malik said: "I sometimes saw him leading us in prayer; his back (was) in a cloak the two ends of which he tied in a knot." He used to wear a ring on his finger, and sometimes he went out with a string tied to his ring, thereby reminding himself of things. Muhammad "Allah's blessing and peace be upon him" used to put his seal on letters saying, "A seal on a letter is better than suspicion." He used to wear the cap beneath his turban and without a turban. He sometimes removed his cap from his head and making it a covering before him prayed towards it. At times, when he had no turban, he tied a black kerchief over his head and forehead. Muhammad "Allah's blessing and peace be upon him" had a turban called al-Sahib (the cloud) which he received from 'Ali. At times 'Ali went out wearing it, and Muhammad "Allah's blessing and peace be upon him" said: "'Ali comes to you in a cloud."

When he dressed, he dressed from his right side saying, "Praise to Allah who clothed me with that which I conceal my nakedness and with which I adorn myself amongst the people." When he took off his clothing, he removed it from his left side. If Muhammad "Allah's blessing and peace be upon him" put on a new garment, he gave his shabby garment to a poor man and said: "There is not a Muslim who clothes another Muslim with his worn out clothes, doing so for the sake of Allah, but that he (the giver) partakes in the security, refuge, and benefit of Allah, whilst living or dead."

He had a mat (bed) of skins, which was stuffed with palm fibers; its length was approximately two cubits, and its width was approximately a cubit and a span. He had a wide outer garment, which was spread out for him wherever it was carried and which he folded into layers. Muhammad "Allah's blessing and peace be upon him" slept on the ground with nothing else beneath him.

It was Muhammad's habit to name his beasts of burden, his weapons, and his belongings. The name of his banner was Al-'Iqab (the eagle); the name of his sword with which he faced battle was Dhul-Faqar (possessor of vertebrae). He had a sword which was called Al-Midham (the cutting sword), another called Ar-Rusub (the steady), and another called Al-Qadib (the sharp). The handle of his sword was adorned with silver. Muhammad "Allah's blessing and peace be upon him" used to wear a belt made of skins in which were three rings of silver. The name of his bow was Al-Katum (the unbroken), and the name of his quivers was al-Kafur (camphor). The name of his female camel was al-Qaswa' (the clipped ear); it is she whom he called Al-'Atba' (the slit ear). The name of his she-mule was Ad-Duldul (the hedgehog); the name of his ass was Ya'fur (gazelle); the name of the ewe whose milk he drank was 'Ina (choice).

Muhammad "Allah's blessing and peace be upon him" had a vessel for ablutions made of baked clay from which he washed and drank. The people sent to him their young children who had just reached the age of understanding. They visited the Messenger of Allah "Allah's blessing and peace be upon him" and did not quit him. When they found water in the vessel they drank from it and wiped their faces and bodies with the water. In so doing they desired the blessing (therein) for themselves.

## Account Of His Pardoning, Notwithstanding His Power Not To Pardon

The Messenger of Allah "Allah's blessing and peace be upon him" was the most forbearing of men and most desirous of pardoning, notwithstanding his power not to do. When he divided a necklace of gold and silver amongst his companions there aroses a Bedouin who said: "O Muhammad "Allah's blessing and peace be upon him", by Allah, verily, He (Allah) commanded that you act justly; whereas, I do not see you act thus." Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Woe to you; who will act equitably to you after me?" When the Bedouin turned away, Muhammad "Allah's blessing and peace be upon him" said: "Bring him back to me gently."

Jabir Ibn 'Abdullah related that the Messenger of Allah "Allah's blessing and peace be upon him", in a wet garment, was giving people silver on the Day of Khaibar. Thereupon a man said to him, "O Messenger of Allah, act justly!" Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you; who will act justly if I do not act justly? in that case I would have failed and lost, if I did not act equitably." When 'Umar Ibn Al-Khattab rose and said: "Shall I not strike his neck, for verily he is a hypocrite?" To which the Messenger of Allah "Allah's blessing and peace be upon him" answered, "God forbid, that the people should relate that I kill my companions!"

The Messenger of Allah "Allah's blessing and peace be upon him" was in battle, and there was observed a carelessness amongst the Muslims, so that a man

advanced against the Messenger of Allah "Allah's blessing and peace be upon him" with a sword saying, "Who will defend you against me?" Muhammad "Allah's blessing and peace be upon him" said: "Allah," and the sword fell from his hand. Seizing the sword Muhammad "Allah's blessing and peace be upon him" said: "Who will defend you against me?" And the man replied, "Be quick about it;" to which Muhammad "Allah's blessing and peace be upon him" said: "Say, I testify that there is no Allah other than Allah and that I am the Messenger of Allah "Allah's blessing and peace be upon him"!" The man replied, "No, I only say that I will not fight you, nor will I be with you, nor will I be with a people who will fight you." Thereupon Muhammad "Allah's blessing and peace be upon him" released him. When Muhammad "Allah's blessing and peace be upon him" came back to his companions he said: "I come to you from the presence of the best of men."

Anas Ibn Malik related that a Jewish woman brought the Prophet a poisoned ewe in order that he ate from it. She was then brought to the Prophet who asked her in regard to this matter. She said: "I desired to kill you;" then Muhammad "Allah's blessing and peace be upon him" said: "Allah did not empower you over that." Thereupon they asked, "Shall we not kill her?" and he said: "No."

A certain Jew bewitched Muhammad "Allah's blessing and peace be upon him", and Gabriel informed him of that. Thereupon he drew forth (the charm) and untied the knots so that the sorcery was removed. However, Muhammad "Allah's blessing and peace be upon him" did not mention nor reveal this matter to the Jew.

'Ali said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent for me, Az-Zubair (Ibn Al-Awwam) and Miqdad (Ibn 'Amr Al-Aswad) and said: 'Go until you come to Rawdat Khakh, where you will find a woman whose husband has left her. In her possession there is a letter. Take it from her.' We went until we reached Rawdat Khakh, and we said (to the woman), 'Bring forth the letter,' to which she replied, 'I have no letter.' Then we said: 'Bring forth the letter or we will take off your garments.' Therewith she brought out the letter from her plaited hair. When we brought the letter to the Prophet, behold there was contained therein a missile of Hatib Ibn Abu Balta'ah to certain polytheists in Mecca, which informed them of one of the affairs of the Prophet. Then Muhammad "Allah's blessing and peace be upon him" said to him, 'O Hatib, what is this?' to which he replied, 'O Messenger of Allah, do not hasten against me. Verily, I was a man who was adopted amongst my people, and there are amongst the refugees with you those who have relatives in Mecca who protect their families. I desired, since I was unrelated to them, to choose amongst them a hand with which my kindred would be protected. However, I did not do that out of unbelief, or preferring unbelief after being a Muslim, or out of apostasy.' Thereupon 'Umar Ibn Al-Khattab said: 'Let me kill the hypocrite'; and Muhammad "Allah's blessing and peace be upon him" replied, 'Verily he was at Badr, and how do you know, perhaps Allah examined the people of Badr and

said: 'Do you what you will, I have already forgiven you." The Messenger of Allah "Allah's blessing and peace be upon him" distributed allotments, and one of the Ansar said: "This is a distribution by means of which the pleasure of Allah is not intended." When this was mentioned to the Prophet, his face reddened and he said: "Allah have mercy; my brother Moses had suffered more than this, and he was patient." Muhammad "Allah's blessing and peace be upon him" used to say, "Let no one of you inform me of anything (unfavorable) regarding one of my companions, for I like to go out to you with a sound heart."

## Account Of Averting His Gaze From Whatever He Disliked

The Messenger of Allah "Allah's blessing and peace be upon him" had thin skin and was delicate internally and externally, so that his anger and his pleasure was visible in his face. When he became very excited, he touched his noble beard frequently. He did not talk with anyone in regard to what he disliked. When he was visited by a person who was wearing a yellow dye, which he disliked, he did not say anything to him until he left. Then he said to certain of people, "Would that you tell this man that he forego this (i.e. the yellow dye)." When a Bedouin urinated in the mosque in his presence, and his companions intended to prevent him, Muhammad "Allah's blessing and peace be upon him" said: "Do not stop him." Then Muhammad "Allah's blessing and peace be upon him" said to him, "These mosques are not suited to serve as places of urination, excretion, or of any foul matter." In certain accounts it is stated, "Draw (people) close and do not scare (them) away."

One day a Bedouin came to Muhammad "Allah's blessing and peace be upon him" and asked him for something. Muhammad "Allah's blessing and peace be upon him" gave it to him and said: "Have I done well by you?" To which the Bedouin answered, "No, nor have you acted decently." Upon this reply the Muslims became angered and rose against the Bedouin. At this point, however, Muhammad "Allah's blessing and peace be upon him" advised them to desist. Later, Muhammad ,"Allah's blessing and peace be upon him" ,rose and went to his lodging and sent a further amount to the Bedouin and said to him, "Have I done well by you? To which the Bedouin answered, "Yes, may Allah reward you with well being of family and tribe." In reply, the Prophet said to him, "You have made a certain statement and something of that has remained in the minds of my companions. Hence would you like to say before them what you said before me, so that they would remove from their chests (hearts) what they have against you." Thereupon the Bedouin answered, "Yes." When it was dusk or the next day, the Bedouin came, and the Prophet said: "Verily this Bedouin said what he said: and we increased his amount so that he asserted that he was pleased. Is that so? And the Bedouin answered, "Yes, may Allah reward you with well being of family and tribe." Then Muhammad "Allah's blessing and peace be upon him" said: "Verily the narrative of myself and this Bedouin is as the narrative of the man who had a female camel which only caused her to be more frightened. Then the owner of the camel called the people and said to

then, 'Leave me and my camel alone, for verily I am gentle with her and have more understanding.' He turned to the camel, took some sweepings for her, and returned her gently until she kneeled. Then he saddled her and sat upon her. Now, verily, if I forsook you when the Bedouin said what he said: and you had killed him, he would have entered the Fire."

## Account Of His Munificence And Liberality

Muhammad "Allah's blessing and peace be upon him" was the most generous and liberal of men. In the month of Ramadan he was like the "Sent-Wind," a withholding nothing. 'Ali, when he described the Prophet, used to say, "Of all men, he was the most liberal handed, the most open hearted, the most truthful, the most fulfilling of promise, the gentlest of temper, and the noblest toward kindred. Whoever saw him unexpectedly was awed by him, and whoever was his intimate, loved him." 'Ali said: describing him, "I did not see his likeness before or after him." Muhammad "Allah's blessing and peace be upon him" was never asked for anything for Islam but that he gave it. When a man came to Muhammad "Allah's blessing and peace be upon him" asking for something, Muhammad "Allah's blessing and peace be upon him" gave him a flock which closed the breach between two mountains. Then the man returned to his people and said: "Accept Islam, for Muhammad "Allah's blessing and peace be upon him" gives the gift of one who does not fear poverty." Muhammad "Allah's blessing and peace be upon him" never said: "No" when he was asked for something.Having put on the earth ninety thousand dirham which were brought to him,he rose and divided it, not refusing anyone who asked until there was no longer any (Dirhams) to distribute.

A man came and asked him for something. Muhammad "Allah's blessing and peace be upon him", having nothing with him, said: "Buy, making me responsible, and when we will have something we will pay for it." Thereupon 'Umar Ibn Al-Khattab said: "O Messenger of Allah, Allah did not impose upon you what you cannot do." This answer having displeased Muhammad "Allah's blessing and peace be upon him", the man said: "Spend graciously, and do not fear from Allah a diminution." The Prophet then smiled and the joy was noticeable on his face.

When he returned from Hunain the Arabs came to him and persisted in asking until they compelled him to climb up a tree, his cloak having been snatched from him. Then the Messenger of Allah "Allah's blessing and peace be upon him" stood up and said: "Give me my cloak. If I had camels equal to the number of these trees, I would divide them amongst you; moreover you will not find me avaricious, a liar, or a coward."

## Account Of His Bravery

Muhammad "Allah's blessing and peace be upon him" was the most gallant and the bravest of men. 'Ali said: "You have indeed seen me at Badr at the time when we were taking refuge in the Prophet of Allah, who was closest to the enemy. Muhammad "Allah's blessing and peace be upon him" was on that day

the most courageous of men." 'Ali also said: "When there was intense adversity, and the people encountered each other, we preserved ourselves by the Messenger of Allah "Allah's blessing and peace be upon him", there being no one closer to the enemy than he."

It is said that Muhammad "Allah's blessing and peace be upon him" spoke little. But when he ordered the people to fight, he tucked up his garments and went quickly. He was the bravest of men. The courageous person was one who was close to Muhammad "Allah's blessing and peace be upon him" in battle, because of Muhammad's proximity to the enemy. 'Imran Ibn al-Hussain said: "The Messenger of Allah "Allah's blessing and peace be upon him" did not come upon a squadron but that he was the first to strike." They said that he was very courageous. When the polytheists approached him, he alighted from his male camel and said: "I am the prophet; there is no falsehood in what I say. I am the grandson of 'Abd Al-Muttalib." On that day there was not seen anyone who was more vehement than he.

## Account Of His Modesty

Muhammad "Allah's blessing and peace be upon him" was the most modest of men regarding his noble origin. Ibn 'Ammar said: "I saw him throw stones riding on a gray camel; he did not strike, nor whip, nor did he say 'betake yourself!'" He rode on an ass on which there was packed a hairy cloth; Muhammad "Allah's blessing and peace be upon him", notwithstanding that, asked one to ride behind him. Muhammad "Allah's blessing and peace be upon him" used to visit the sick, follow the funeral bier, answer the call of the slave, and patch his shoes and garments. In his house he did the family duties together with the rest of the family. His companions did not rise for him because they knew that he disliked that.

When he passed by young boys, he greeted them. When a man frightened by his reverential fear of Muhammad "Allah's blessing and peace be upon him" was brought to him, Muhammad "Allah's blessing and peace be upon him" said to him, "Be at rest. I am not a king. I am only the son of a woman of Quraish, who eats dried meat."

He sat amongst his companions conversing with them, as if he were one of them. When a stranger came, not knowing which one of them was Muhammad "Allah's blessing and peace be upon him", he asked concerning him until the companions asked Muhammad "Allah's blessing and peace be upon him" to sit in a way in which the stranger could distinguish him from the rest. Later he sat on a mud bench which they built for him.

'A'ishah said to Muhammad "Allah's blessing and peace be upon him": "Eat, let me sacrifice my life for you, as reclining; it is easier for you." Muhammad "Allah's blessing and peace be upon him" replied, inclining his head until his forehead almost touched the ground: "On the contrary, I eat as the slave eats and sit as the slave sits." Muhammad "Allah's blessing and peace be upon him", until he died, did not eat off a tray, from a saucer, or from a

bowl.

No one of his companions called him but that he said: "At your service." When he sat with the people, if they spoke regarding the future world, he participated with them; if they spoke regarding food and drink, he did likewise; if they spoke regarding worldly matters, he did likewise, gently and modestly. They used to recite poetry for a period of time before him and used to mention matters which occurred in the "State of Ignorance." Muhammad "Allah's blessing and peace be upon him" smiled when they laughed; and he did not restrain them except from that which was sinful.

## Account Of His External Manner And His Countenance

There is a description of the Messenger of Allah "Allah's blessing and peace be upon him" wherein he is described as not being excessively short or tall. Rather, he was middle stature, when he walked by himself. However, there was not a tall person who walked with him, but that Muhammad "Allah's blessing and peace be upon him" appeared as tall as he. Very often two tall men flanked him, and he appeared as tall as they; but when they left him, they were tall, and Muhammad "Allah's blessing and peace be upon him" again appeared to be middle stature. Muhammad "Allah's blessing and peace be upon him" said: "The best (men) were of moderate stature."

His complexion was Azhar, neither brown nor very white. As for the term "Azhar," it is defined as pure white unmixed with red or yellow or any other color. Moreover, Muhammad's uncle Abu Talib described him saying, "White, with his face the clouds were asked for rain.A feeder of the orphan and a protecter for the widow."

Some described him as being of a reddish hue; and they explained, however, that only those parts which were exposed to the wind and sun, such as face and neck, were of a reddish color. However, the color of the parts of his body which were not exposed was pure Azhar unmixed with any red tint.

His beads of sweat on his face were like pearls; they were more fragrant than the most pungent musk. As for his hair, he had beautiful curly hair, which was neither lank nor short and woolly. When he combed his hair, it appeared as streaks of sand. It is said that his hair touched his shoulders; whereas, most of the reports state that his hair reached the lobe of his ear. Muhammad "Allah's blessing and peace be upon him" used to make four plaits with each ear exposed between two plaits. He sometimes put his hair over his ears, so that the locks of hair on his temples appeared to be shining. The total number of white hair on his head and his beard did not exceed seventeen.

Muhammad "Allah's blessing and peace be upon him" was the most handsome and luminous of men. No one described him but that he likened him to the moon on the night of Badr. His anger and pleasure were seen in his face because of the purity of his skin. They said that he was as his friend Abu Bakr As-Siddiq described him when he said: "Loyal, pure, calling to good, as the

moonlight of Badr, darkness was removed from him."

Muhammad "Allah's blessing and peace be upon him" had a wide forehead and very long arched eyebrows. The brightness (of the gap) between his two eyebrows was as if the space was made of pure silver. His eyes were very wide, black of pupil, and had a reddish tint. He had long eyelashes so that one was almost dubious of their length. The upper part of his nose was hooked, i.e. his nose was not humped. There was a space between his teeth, i.e. they were separated; and when he showed his teeth while laughing, they flashed like lightning.

He had the most beautiful lips and the most delicate closed mouth of all of the servants of Allah. He had broad even cheeks. He was not long or round faced. He had a thick beard which he let grow. He clipped his mustache. He had the most beautiful neck of all the servants of Allah-a neck that was neither long nor short. However, that part of his neck which was exposed to the sun and wind was like a kettle of silver mixed with gold, glistening because of the whiteness of the silver and the redness of the gold.

Muhammad "Allah's blessing and peace be upon him" had a broad chest, and his skin did not overlap. His chest was like a mirror in its evenness and the moon in its whiteness. Between his navel and upper chest there was a single hair which was stretched like a sword, there being no other hair on his chest or stomach. He had three belly folds; one of them was covered by the waist band, while the other two were visible. He had big, hairy shoulders; his chief bones were well covered with flesh, that is, for example, the shoulders, elbows, and hips. He had a wide back; between his shoulder blades there was the "seal of prophecy," which was adjacent to his right shoulder. In this place there was a black mole inclining toward yellow; around it were continuous hairs, as if they were from a mane of a horse.

He was bulky of upper arm and forearm, and the bones of the forearm, i.e. his radius and ulna, were long. He was broad of palm and long of extremities. His fingers were as rods of silver. His palm was softer than silk; it was (his palm) as the perfumed hand of a perfumer, whether he did or did not perfume it. If someone shook his hand, when night fell the odor was still present. Muhammad "Allah's blessing and peace be upon him" put his hand on a boy's head, and this boy distinguishable from his fellows by the odor of his head.

Muhammad "Allah's blessing and peace be upon him" was bulky of those parts of the body which are beneath the waist wrapper, i.e. of thigh and shank. He was well proportioned as regards fat. He became stout at the end of his life, but his flesh was almost as compact as formerly age, not having injured it.

As regards his walk, it was as though he fell off a rocky place or walked down a declivity. He walked inclined and walked at a narrow pace without swaggering. It is defined as bringing one's footsteps close together.

Muhammad "Allah's blessing and peace be upon him" used to say, "I most resemble Adam, and my father Ibrahim most resembled me in external appearance and moral nature." He also used to say, "Before my Lord I have

ten names: Muhammad "Allah's blessing and peace be upon him", Ahmad, the Abolisher through whom Allah abolishes disbelief, the Last, there being no one after him; the Assembler, God assembles them after my step; I am the Apostle of mercy, the Apostle of repentance, the Apostle of war, the Follower, I follow all the people (Prophets); I am al-Qutham." Abu l-Bakhtari said that al-Qutham is defined as the complete perfect person. Allah knows whether this is correct.

## Account Of His Miracles And Signs Which Prove His Truthfulness

It should be noted that if one witnessed Muhammad's qualities and heard the reports which deal with his character, actions, qualities, habits, natural disposition, his ruling the various classes of people, his guiding their organization, his acquaintance with the various classes of people, leading them to obey him, together with what is related of his wondrous answers in regard to perplexing questions, his wondrous manner of maintaining the well being of the people, his excellent indications in regard to the details of the outer law, its most elementary subtleties being beyond the grasp of the legists and the wise men although it take their entire lifetime, there could not remain for him the slightest doubt or suspicion that all this was not acquired by human means. Rather, all this cannot be conceived except by seeking heavenly help and divine power, nor could all this be conceived by a liar or by a confused person. Moreover, Muhammad's good qualities and his virtues were absolute testimony of his truth, so much so that when a true-born Arab saw him he said: "By Allah, this is not the face of a liar." If his good qualities alone were testimony to this truth, how much more so is his truth validated by the testimony of one who witnessed his character and studied his qualities in all his dealings!

We, however, only presented some aspects of his character in order that the fine quality of his character may become known, and in order that one become mindful of his truth, of his high rank, and his great place with Allah. Moreover Allah bestowed all that upon him, even though he was untaught, did not occupy himself with learning, did not examine books, did not set out in search of learning, did not cease being an orphan, and was weak and regarded as weak amongst the chiefs of the Arabs. Hence from where did he obtain the fine qualities of character and manner, the knowledge of the workings of jurisprudence only for example, besides the other sciences, not to mention his true knowledge of Allah, His angels and His books, the special properties of prophecy, were it not revelation? From whence can the human faculty do this by itself? Furthermore, if only these matters were attributed to Muhammad "Allah's blessing and peace be upon him", it would be enough. Whereas there were revealed his signs and miracles, which the scholar cannot doubt.

We will mention of their totality those signs and miracles which the reports have spread far and wide and which are contained in the "sound books" as an

indication of their great quantity, without, however, going into the detailed narrative. Allah changed the customary course of events through the agency of Muhammad "Allah's blessing and peace be upon him" more than once:

The moon was split at Mecca when he was asked for a sign.) He fed the great party of men in the house of Jabir (Ibn ‘Abd Allah al-Ansari).

He fed the great party of men in the house of Abu Talhah (Zaid Ibn Sahl).

He fed the great party of men at the battle of Khandaq (the ditch.)

Once he fed eighty people from four Mudds of barley and a she kid, which is one of the children of goats and superior to the yearling goat.

He fed more than eighty men from four round cakes of barley which Anas (Ibn Malik) carried in his hand.

He fed the army from a small quantity of dates which the daughter of Bashir (Ibn Sa‘d) carried in her hand; moreover, after they all ate and were satiated there still remained an excess.

They washed from a small bowl, which was so narrow that Muhammad "Allah's blessing and peace be upon him" could not stretch his hand inside.

The water emerged from between his fingers, and the whole thirsting army, drank.

There being no water, he caused the water of ablution to pour forth at ‘Ayn Tabuk, and another time a t the well of Hudaibiyah so that they both swelled with water. Furthermore the army at ‘Ayn Tabuk which numbered in the thousands drank until they quenched their thirst; whereas one thousand five hundred drank from the well of Hudaibiyah, a well which previously had no water.

Muhammad "Allah's blessing and peace be upon him" ordered ‘Umar Ibn Al-Khattab to feed four hundred riders from dates which were arranged in the form of camel lying on its breast, which is the place of its kneeling. Thereupon ‘Umar fed all of them, and there remained some dates which he kept.

He threw a handful of dust against the army (foe) and their eyes were blinded; the Qur’an was revealed in regard to that stating, “You did not throw when you threw, but Allah threw.”

Allah abolished the practice of divination by sending Muhammad "Allah's blessing and peace be upon him". Thus the practice of divination ceased to exist, although, formerly, it existed openly.

When the platform was made for him, the beam, by which he supported himself while speaking, squeaked, so that all of his companions heard what seemed like a camel sound. Thereupon Muhammad "Allah's blessing and peace be upon him" grasped the beam, and it became silent.

He urged the Jews to covet death but at the same time informing them that they did not wish it. An obstacle intervened between them and their speech, and they were unable to utter their desire for death. And this is what is mentioned in a verse which is read publicly on Friday in all the mosques of Islam from East to West, as an exaltation for the sign therein.

Muhammad "Allah's blessing and peace be upon him" related the affairs which were beyond the reach of sensual or mental perception.

He warned 'Uthman (Ibn 'Affan) that a calamity would overtake him, after which he would enter Paradise.

He warned 'Ammar (Ibn Yasir) that the party of unjust men will kill him.

Muhammad "Allah's blessing and peace be upon him" related that Allah would make peace between the two great Muslim parties through the agency of al-Hassan (Ibn 'Ali).

Muhammad "Allah's blessing and peace be upon him" related concerning a man who fought for the sake of Allah that he was of the people of Hell; this became evident because that man killed himself. Now these are all divine matters which certainly cannot be known by any of the ways through which knowledge was promoted not by the stars, by inspecting the shoulder, by twisting the hair, by lines on sand, nor by the auguring of birds, but by Allah's teaching and revelation.

Suraqah Ibn Malik pursued Muhammad "Allah's blessing and peace be upon him". But the feet of his horse sank, and the dust followed him in his steps until he asked for help. Then Muhammad "Allah's blessing and peace be upon him" wished him Well and freed his horse; at the same time he told him that he would wear on his forearms the bracelets of Khosrau; and it was so.

Muhammad "Allah's blessing and peace be upon him", on the night when the murder took place, reported the murder and the name of the murderer of Al-Aswad Al-Ansi the Liar who was in San'a' in Yemen.

He attacked one hundred of the Quraish who were awaiting him. He cast dust over their heads and they did not see him.

A male camel complained, but became submissive to Muhammad "Allah's blessing and peace be upon him" in the presence of his companions.

He said to a group of his companions who were gathered, "The tooth of one of you is in the fire similar to Uhud;" they all died on the right path; but one of them apostatized and was killed for his apostasy.

Muhammad "Allah's blessing and peace be upon him" said to another group, "The last one of you is dead in fire," and the last one of them fell lifeless into the fire, where he burned and died.

He called two trees; thereupon they came to him and joined; then he ordered them, and they separated.

Muhammad "Allah's blessing and peace be upon him" was of medium-stature, but when he walked with tall people he was as tall as they.

Muhammad "Allah's blessing and peace be upon him" urged the Christians to imprecate him, but they refused. Moreover, Muhammad "Allah's blessing and peace be upon him" informed them that if they did imprecate, they would die, and since they knew the truth of his statement they refused.

Amir Ibn Tufail' and Irbad Ibn Qais, who were the two horsemen and the scorners of the law of the Arabs, came to him and intended to kill him. However,

an obstacle intervened, and Muhammad "Allah's blessing and peace be upon him" cursed them. The result was that Amir was killed by a plague and Irbad was killed by a thunderbolt which burned him.

Muhammad "Allah's blessing and peace be upon him" related that he would kill Ubai Ibn Khalaf Al-Jumahi. At the battle of Uhud Muhammad "Allah's blessing and peace be upon him" scratched him slightly, and Ubai died thereof.

Muhammad "Allah's blessing and peace be upon him" was fed a poisoned shoulder with the result that the one who ate it with him died; however, Muhammad "Allah's blessing and peace be upon him" continued to live for forty years thereafter. Moreover the poisoned shoulder spoke to him, i.e. it informed him that it was poisoned.

He related at the battle of Badr the slaughtering places of the chiefs of Quraish; he furthermore acquainted them man after man of their respective places; not one of them deviated from that place.

Muhammad "Allah's blessing and peace be upon him" warned that a portion of his nation would raid by sea; and it was so.

The earth was rolled up for him and he was shown its eastern parts and its western parts. Muhammad "Allah's blessing and peace be upon him" reported that a king of his nation would reach those areas collected for him. And it was so, for a king of his nation did reach from the beginning of the East, i.e. from the land of the Turks, to the extreme west, i.e. the sea of Spain and the land of the Berbers. However, they did not spread out in the South and in the North, exactly as Muhammad "Allah's blessing and peace be upon him" had related.

He told his daughter Fatima that she would be the first of his family to reach him (i.e. die); and it was so.

Muhammad "Allah's blessing and peace be upon him" told his wives that she who had the longest hand would be the quickest to reach him (die). And it was Zainab Bint Jahsh, who was the longest of hand in regard to alms, i.e. most generous, who was the first to reach him.

He stroked the udder of a barren ewe which gave no milk, and she gave milk; this was the cause of Ibn Mas'ud becoming a Muslim. Muhammad "Allah's blessing and peace be upon him" did this another time in the tent of Umm Ma'bad the Khuza'iyyah.

The eye of a certain of his companions was dislodged and fell. Thereupon Muhammad "Allah's blessing and peace be upon him" restored it with his hand, and it became the handsomer and sounder of his two eyes.

Muhammad "Allah's blessing and peace be upon him" spit into the eye of 'Ali who had an eye sickness at the battle of Khaibar and it became sound; then Muhammad "Allah's blessing and peace be upon him" dispatched him with the banner.

They used to hear the food, which was before Muhammad "Allah's blessing

and peace be upon him", praise Allah.

The foot of a certain of his companions was smitten. Muhammad "Allah's blessing and peace be upon him" rubbed the foot with his hand, and from that moment it was well.

The provisions of the army with Muhammad "Allah's blessing and peace be upon him" having become small in quantity, Muhammad "Allah's blessing and peace be upon him" called for all that remained. When the very small quantity was collected, he blessed it and ordered them to take of it: This they did, and there was not a vessel in the camp but that it was full.

Al-Hakam Ibn al-'As Ibn Wa'il imitated Muhammad's gait in a derisive manner. Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Become like that;" and until he died, Al-Hakam did not stop trembling.

Muhammad "Allah's blessing and peace be upon him" asked a woman in marriage. Her father said to him, "Verily she has leprosy," as an excuse and as an obstacle. The truth being, however, that she was not leprous. Thereupon Muhammad "Allah's blessing and peace be upon him" said: "Be so," and she became leprous. This woman was the mother of Sahih Ibn Al-Barsa' the poet. Etc.

We have confined ourselves to those reports which are spread widely. He who suspects Muhammad "Allah's blessing and peace be upon him" upsetting the customary course of events and asserts that the reports of these occurrences were not transmitted by several independent sources and that only the Qur'an is to be regarded as collectively contiguous, is like the one who doubts the bravery of Ali and the munificence of Hatim At-Ta'i. Whereas, it is known that though the single reports of their occurrence is not collectively contiguous, the sum total of the occurrences gives certain knowledge. Moreover, he will not have doubts concerning the independent consecutive transmission of the Qur'an, which is the greatest everlasting miracle among mankind: there not being any other everlasting miracle by any prophet other than Muhammad "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" contended with the orators of the people and with the eloquent men of the Arabs by means of the Qur'an, the Arab peninsula at this time being filled with thousands of them and with their oratory which was their method of boasting and vying. Furthermore, Muhammad "Allah's blessing and peace be upon him" called them to produce its likeness, or ten Surahs or even one Surah like the Qur'an, if they doubted him. Muhammad "Allah's blessing and peace be upon him" said to them, "Say, indeed, if mankind and the Jinn should conspire to produce the like of this, they could not produce its likeness, although the one should help the other," saying that to baffle them. The result was that they were unable to produce its likeness, and they turned away from him until they exposed themselves to slaughter and their wives and children to capture. Moreover they were unable to match or to impugn its (the Qur'an) chaste

language and its beauty. And it (the Qur'an) was spread after Muhammad's (time) throughout the zones of the world, east and west, generation after generation, age after age-there having elapsed close to five hundred years and yet no one was able to match it. Hence, how great is the ignorance of one who, reflecting upon Muhammad's qualities, sayings, deeds, character, miracles, the continuance of his law till the present, its spreading throughout the zones of the world, the submission rendered to it by the kings of the earth in Muhammad's own age and in the following ages, notwithstanding his being weak and an orphan, still doubts his truth after that! And how great is the salvation of one who believes Muhammad "Allah's blessing and peace be upon him", has faith in him, and follows him in regard to all his doings.

We ask Allah to help us imitate Muhammad's character, actions, qualities, and sayings, through His grace and the ampleness of His generosity.

The Book of "Etiquettes of living and Prophetic manners" is ended with praise of Allah, by means of His help, His grace, His generosity. And there will follow it, if Allah wills, the book of "The Exposition of the Wonders of the Heart" of the "Quarter of Destructives".

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